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**Toria Selwyn**

Moderator · 9 hrs

The following are notes from OT's recent talk to Rigpa students in Paris. It seems evident that a medieval fundamental influence is creeping into modern day Vajrayana, where it has no place, nor has it the support of illuminaries like HH Holiness The Dalai Lama, Mingyur Rinpoche, Tai Situ Rinpoche and other well-respected Tibetan Lamas who understand the modern world. Rigpa organization seems to be it's stronghold and it is clear to see how many Rigpa students have become indoctrinated and brainwashed.

It is very long (Rob you may have to delete some of the contents if it is too long for OB page)

Best to read first:

Part 1; Part 2 then skip to Part 6. Be sure to read the Q & A. Especially question 3 about beatings. The person who took these notes did not have their question answered. They have given their permission for me to copy the notes here.

OTR-Levallois (Paris Center) October 18th 2017

PART 1.

Dear friends.

I know you are eager to be informed of OTR's view of the situation. Just a few words before I write down all my notes for you. Well, to sum it up, there's nothing wrong with SR, OTR wonders what all this fuss is about. All this is "Much ado about nothing" Beating is a means to increase the student's wisdom and realization. JKCL also beat his students to remove obstacles and bring blessings. They had immense devotion and pure samaya.

PART 2

Before OTR arrived, Sebastien said OTR would answer all the questions. There were microphones in the room. Sebastien had gathered 13 questions from students and instructors. OTR was not supposed to teach in Paris. But he was on his way from India to Mexico to attend to Dzongsar KR's speeches. He stopped in Paris because the trip is long. He arrived at 8.30 pm. He started answering questions at 11.30 pm when half of the audience had already left.

These are my notes.

"Everybody thinks that there are many problems and dangers. In my opinion, there is no big problem at the moment. The Buddha came in the times of the five degenerations. cf: the prayer at the beginning of his book: A Great Treasure of Blessings. There were already quarrels 2 500 years ago. Buddha said it. Now is a time of strife. We are in a worse situation than 2 500 years ago.

In such a context, it's not a big problem. Buddha was hit on the head. When Guru Rinpoche went to Tibet, so many obstacles were created. Maras and samaya breaking demons created problems and that's what the 8 do. The students SR had loved and cared for decided to write a letter they sent to newspapers. There's excitement around this. It's a worldly point of view. From a dharmic point of view, those people who had wrong views by writing the letter in this way have broken their samayas. Were they aware that they were breaking their samayas, I don't know.

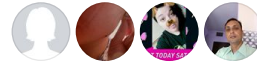
Years ago, I heard that in Rigpa, you are not allowed to teach on samaya because people are afraid of it. They don't know about samaya and they are breaking.

Therefore, I came today. Rigpa didn't ask me to come and teach. I decided to come. I'm on my way to Mexico to listen to Dzongsar KR. It's very far from India. A lot of time on the plane. That's why I am in Paris. I thought I should go and talk about samaya. I gave myself permission to do so. I told Philippe about it. Two hours later, he said the people in Paris agreed. Samaya is something that the practitioners of the secret mantra Vajrayana must know. The people who don't want to reach the level of

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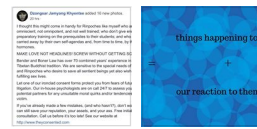
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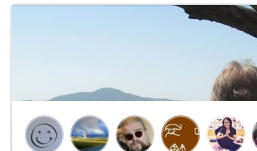
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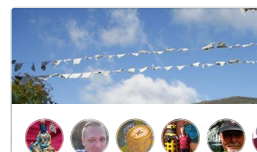
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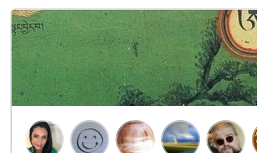
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Vajradhara in one life don't need samaya. If you enter the path of the secret mantra vajrayana and you wish to follow this approach, then you need samaya. The secret mantra vajrayana will not work if you don't establish the ground well.

If your buddhist path is working well or not is based on the refuge. There are samayas in the Ngondro: the trainings of refuge. If you go further and in the sutra approach of the mahayana, there are training precepts of bodhichitta and tantra teachings.

PART 3

For all of them, you need the samaya, otherwise you will never reach accomplishment. That was for the outer tantras. As for the inner tantras: Mahayoga, Anuyoga, Great Perfection (Dzogchen), first you need the empowerment, if there is no empowerment, there is no accomplishment. If you try to practise without the empowerment, you will have obstacles. If you want to follow this approach, you need to maintain the samayas which are the strength of the empowerments. Samayas are extremely vast. There are volumes of explanations about samaya. We need to study them and put them into practice. There are samayas of the enlightened body, samayas of the enlightened speech and samayas of the enlightened mind, 25 secondary samayas and 100 000 samayas. If you are keeping samayas, you are a yogi, a vajrayana practitioner. If you keep the root samayas, you will reach enlightenment; if you don't, you will go to hell. They are 14. There are also 14 downfalls. If you don't guard against them, the tantras say you will end up in vajra hell.

In the different tantras, different levels of understanding of the 14 samayas. The essence of these 14 samayas is that to harm the lord of the mandala, the vajramaster, who has given the empowerment is the greatest negativity. You must protect against this. This is the 1st of the 14 samayas. The second breakage is not to do what the master asks us to do. This is our topic, today.

Lama means "unsurpassable". There is nothing greater. More specifically:

- the lama endowed with a single kindness
- the lama endowed with two kindnesses
- the root lama who is endowed with three kindnesses

That's for the secret mantra vajrayana.

The first lama endowed with the single kindness has introduced us to the practice of the deity. He has given us the 4 empowerments to introduce us to the mandala.

Nowadays, people give a kata. The lama puts his hand on the head. It's not what we are talking about. It's based on a sand mandala or a drawing. This is the basis on which the lama introduces us to what is a mandala with the 4 empowerments. Based on this, he teaches the tantras, he has the kindness of introducing us to the mandala and teaching the tantras: he is endowed with the 2 kindnesses.

Based on that, he has the extraordinary kindness of showing us the instructions that will liberate us in one life. He is endowed with the 3 kindnesses.

Having wrong views about such a teacher!

The tantras say we need to always remember the teacher at the top of our heads or in our hearts.

It's not allowed to quote from the scriptures because of the translations. But I have to quote from the tantras so that people trust what I am saying comes from the words of the buddha.

The lama is the buddha, the lama is the sangha, the lama is the dharma, the one who creates and does everything.

Likewise it is said that rather than meditation on 100 000 deities during 100 000 kalpas, remembering the lama for one second is more powerful.

Root tantras of the Nyingma school. The tantras of the secret essence and the 17 tantras of dzogpachenpo.

Based on these teachings, the 80 mahasiddhas of India and the 25 disciples of Guru R. all reached the accomplishments thanks to the lama. Look at their lives, you will see that it's true.

The teachings of the refuge and bodhichitta are general teachings, not unique to Tibet. They are found in Japan.

The secret mantra vajrayana teachings are in India, Tibet, and a little in China and Japan. They all say the same things.

The lama is extremely important, you must preserve the samaya. India was more strict than Tibet. Read the lives of Mahasiddhas.

This is the samaya of the lamas.

PART 4.

About body, speech and mind of the lama, there are many instructions. Example: the vow of individual liberation. If you break samayas, you cannot repair them.

The vows of bodhichitta can be restored. You must take the vows again.

If you break the samaya of the secret mantra vajrayana, you must practise confession. Example: you think your lama must eat and sleep, he is an ordinary person. You cannot think so, you must cultivate pure perception. Therefore, you need to see the lama as the buddha.

No one has seen the buddha. What you need in order to see the lama as the buddha is to practise the Guru Yoga in the ngondro: confession, 4 empowerments... Even if you practise like this, if you think that the lama is ordinary, you must confess.

**Dzogchen and the Emptiness Teachings**

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There are differences between the samayas. Whatever samaya you break, you need to confess. If you have a thought that is inappropriate and you have regret the second instant, that's confession. Even if there is no formal confession practice, just having this thought is confession. If you wait for an hour, the breakage is more important. Here, we are talking about a small breakage, just a thought. If you let one day pass without having regret, you need to do a formal practice. If it's one month, you need a more elaborate ritual of confession. That's why the 10th and 25th day are important for the practice. If you have waited for 3 months, you need to go and see the lama and confess. If he is away, you must go and see your vajra brother/sister. You can also confess to a representation of the lama, a photo. If you let 3 years pass, then you cannot purify. That's what the tantras say.

The first is the breaking of samaya, the second is damaging the samaya, the third is tearing the samaya.

Some tantras say that after 3 years, if you confess from the bottom of your heart, you can confess. You need to know that confession can purify. In short, for the secret mantra vajrayana, you cannot practise without having received empowerment. You receive it from the lama and the explanation of the tantra and the essential instructions etc.

The root lama endowed with the 3 kindnesses. You will accomplish enlightenment in one life if you accomplish what the lama says.

Today, my teaching is traditional. I've been branded a traditional lama. If the teaching is not traditional, it's not the teaching of the buddha.

You could say, in Europe, in summer, you need to swim to purify your negativities and the rest of the time, you drink a lot of wine. You will have a lot of students if you do so. That's not what we do here.

The buddha never makes any mistake. At the end of the ngondro: "May I never have wrong views and accomplish enlightenment in one life". That's the way we have been practising so far.

I have received teachings from 56 teachers. Some are root teachers with 3 kindnesses, etc., some are not. I don't have a single wrong view for any of them.

But unusual thoughts may arise, then, immediately, I realize it is due to my negative karma. It's impossible it comes from them and I offer confession. I'm not a buddha. Delusion comes.

#### PART 5.

Ten years ago, DLama said that it's not necessary to see what the lama does as perfect or to do whatever he says. You need to check. If the lama tells you to do something you cannot do, then you have to tell him. There is a reason he has said this. This is not secret mantra vajrayana. This is from the sutras, the 50 verses on the teacher. One point says that if you cannot do something, you need to politely tell them. Something you are incapable to do. You tell the teacher you are unable to do it. If you say yes and do not do it, you are fooling your teacher. In the Stages of the Path by Tsongkapa, he says the same things.

"Would you do everything I say?", the master asks before giving the empowerment in the secret mantra vajrayana. If you say "no", he tells you to leave. If you don't do what he says, the vajra will break your head. He asks a second time, holding his mala over the head of the student. "Will you practise on the deity and say the mantra and do what I say?" You hold the mala and the vajra over your head. There's water in a white conch. It's the samaya water. You drink it. It turns into Vajrasattva in your heart and you will attain the accomplishment or you will turn into a scorpion that will suck the blood in your heart.

In some empowerments, you are asked the question 9 times.

When you receive the dzogchen instructions, this questioning is even more elaborate. If you say 'no', the empowerment will not be granted. At the end, you say: "Oh, lord of the mandala, whatever you command, I shall do this." You make that pledge with your heart on the feet of your teacher. That's the approach of the secret mantra vajrayana.

In dzogpachenpo, you must see the lama as the buddha, the dharmakaya buddha, not the physical form.

In Rigpa, we have been taught dzogpachenpo and we are about to be enlightened. What DLama says is fine, but it does not apply to vajrayana and dzogpachenpo. In the sutra teachings, we have to check the teacher when he teaches and see whether what he says can be found in the teachings of the buddha.

DLama says that when his tutor was telling something, he would go back to Tsongkapa to check, saying "I do not trust only what the tutor said. If Tsongkapa says the same thing, I'll go further and see if Nagarjuna says it too." When Tsongkapa and Nagarjuna say something, he sees if the buddha said it. This is what DLama says. DLama checked what the master he respected said.

#### PART 6.

It's better to follow the lama in relation to the tradition. If you follow a lama or not, it's up to you. You are free. When DLama gives an empowerment, you are free to go or not.

In some teachings, they say you need to check the teacher for 3, 9 or 12 years. Once you have started following a teacher, you can't check. It seems that nowadays, we do not need to check the master and we do not know how to do it. Our country, our language, our culture, are different.

We don't have clairvoyance. For us, checking would be listening to others or liking the person of the teacher or not. That's how checking is, which is a great fault. DLama points it again and again.

#### QUESTION 1

Sebastien: "If SR only gives the nature of mind, is the student entering the secret mantra vajrayana?"

OT: "Only Tibetans practise Hinayana, Mahayana, and Vajrayana together, the 3 yanas together. The instruction on how to practise them together comes from Guru Rinpoche. In India, Hinayana and Mahayana didn't get on well. The secret mantra vajrayana monasteries were rare. The practitioners practised alone in the mountains after receiving instructions. All the monasteries in Tibet practised the 3 yanas together. Dzogchen is different from the other approaches. Chokgyur Lingpa said he had 4 root teachers. The 4th one was JK Wangpo.

Guru Rinpoche had so many teachers. He received dzogpachenpo from Shri Singha. He spent 120 years in Tibet. Guru Rinpoche did not even reveal the name of his dzogchen master.

One day, Guru Rinpoche and Vimalamitra were working on a translation. King Trisong Detsen asked him who his dzogchen master was. Guru Rinpoche walked away. He was asked the question many times. Yeshe Sogyal tried many times. It never worked. One day, on the 10th day of the month, Guru Rinpoche said: "You, king, ministers and subjects, are dying to know the name of my master. If you do that here, the place will not handle it." That's why they followed him to another place. "My teacher was Shri Singha" All the mountains and trees bowed down. It shows how sacred the name of the master is.

JKCL had 57 teachers. Dilgo KR had more. Nyoshul Lungtok was Nyoshul KR's root lama. There is no greater lama than the one who gives the introduction to the nature of mind and dzogpachenpo. There is no empowerment in the dzogchen tradition. Dzogpachenpo is the introduction to the nature of mind. If you have received the nature of mind, you consider SR as your master.

Even if you meet a tertön who has seen the copper colour mountain, he will give the same answer.

You are preparing your trip to hell."

#### QUESTION 2

Sebastien: "How to leave a master?"

OT: "You need a master to reach enlightenment. We don't have this teaching on how to abandon a teacher in the Tibetan tradition."

#### QUESTION 3

Sebastien: "About beating. Is it appropriate or not?"

OT: "There is no Tibetan, European or Indian vajrayana. Vajrayana is vajrayana. Inconceivable trust and wisdom of the great masters. When a lama has mastered a great primordial wisdom, everything he does is for the benefit of sentient beings. Such great beings, whether it corresponds to western ideas or not, if they kill someone, no problem.

The back scratcher? I don't find anything extraordinary. There are countless stories of students who gained realization for being beaten. cf: the benefit of being cut with knives. Some masters fired, used their rifles to teach. JKCL has beaten a lot of people. He did that to remove obstacles, to bring blessings. They had immense devotion and pure samaya.

Penor R. walked into a room and beat all the people who had come to receive empowerment. Blood flooded from their heads. After taking 6 steps, there was no blood left.

Ane Damcho: Why didn't she leave immediately? Why did she stay for 15 years? Why didn't she go to the police immediately? Why did he strike her on that day? Ask SR.

Beating hard increases wisdom. It seems you don't have that tradition in Europe. If a great mahasiddha came to Europe, nobody would have devotion for him and people would say he is mad. You need a master who talks gently and makes you feel special. SR hugs you. I don't."

#### PART 7.

#### QUESTION 4:

Sebastien: "What advice do you give to those who feel hurt?"

OT: "Turn against the teacher? What would be the point of that? If you think he has made a mistake, confess. My lama hurt me. If you don't have merit, practising dharma is not easy."

#### QUESTION 5:

Sebastien: "Question about SR's training"

OT: "DLama has come to Lling many times. He even came before 2008. He said SR was learned and had benefited the west. I pray that all this works out well. What is true? What DLama said before or what he says now? Ask DLama.

Were the activities of SR in Europe beneficial or not? Ask DLama.

DLama says different things. There is no one who replies to him. Let him say what he wants.

Is SR an authentic teacher or not, I don't know. An authentic master has realized authentic wisdom. How can I say that someone has?

Many people judge a lama on how rich he is.

A lama should have wisdom, realization, bodhichitta.

JKCL recognized SR as the incarnation of Tertön Sogyal. SR spent many years with JKCL. He received empowerments, instructions, everything,

teachings from Dilgo KR, etc. I have never heard he went against the will of his masters. He has not done anything against the dharma. The 8 complained he had harmed the teachings. There is always a full house when SR teaches. How can you explain that his book sells well if he is not learned? He accomplishes the same activities as DLama: travelling, teaching."

QUESTIONS 6 to 13: no answer

OT stopped at 12.05 The room was half empty. Half of the people had left to catch the last bus or train.

PART 8:

The secretary's comments.

OT spoke for himself or to himself. He spoke for 3 hours before he started to answer Sebastien's questions. He always says what he wants to say. He does not care what people are interested in.

He is able to speak for 3 hours without having any notes. He is engrossed in what he says.

As for the translation: Gyurme, who is French, is able to translate Tibetan into either English or French. In Paris, he usually translates into French, in Lling, he translates into English.

On October 18th, we were in Levallois (Paris). OT asked him to translate into English so that he could check the translation. H  l  ne then translated into French.

The style sounds awkward. The translator has to translate backwards because, in Tibetan, the subject is at the end of the sentence. OT's sentences are short. No link word. "you need to...you have to" are recurring. Some sentences are meaningless. He often repeats the same things. Tibetans are often dumb. That's why repeating is necessary to drive things into their heads. OT does not realize that he is addressing a French audience, not a Tibetan one.

I remember his brother, Dzigar KR saying: "You buy the book, you read it, you take notes, you underline the sentences you don't understand, etc."

As for the contents, my dear friends have made and will make the relevant comments. I'll just say I'm surprised he said there is no empowerment in the dzogchen tradition.

I received all the dzogchen empowerments from Trulshik R. and Yangthang R. in Lling. SR never gave them himself because he was honest enough to acknowledge he was not entitled to give them. He always invited another master to give them.

SR himself only gave Guru Rinpoche and Tendrel Nyesel empowerments.

Another question. I'm very suspicious about Khenpo Namdrol. He taught for 6 hours a day in September, from 1st to 17th. Two of my friends who have attended are now completely mad. All they say is that it was absolutely wonderful. What did he teach about? What book did he comment on? No answer. It's secret. Why is it secret, I wonder? How can a teaching be secret? I would be interested in a catch up!!!

That man seems to be very dangerous.

Tsik Sum Ne Dek is also very secret. All our notes and the booklet itself are to be kept in a locked box. We also have to write a will saying that when we die, the contents of the box will be returned to Lling. The problem is that The TSND text is on Rigpawiki and Lotsawa and HHDL has published a book containing the text and the comments: The book is entitled: Dzogchen!!!

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Erick Tsiknopoulos, Mary Finnigan and 5 others

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16 comments



**Hridaya Artha** "That's why I am in Paris. I thought I should go and talk about samaya. I gave myself permission to do so. I told Philippe about it. Two hours later, he said the people in Paris agreed."

Philippe Cornu?

Like · Reply · 9 hrs



**Mary Finnigan** Non. .probablement Phillipe Phillipoo

See translation

Like · Reply · 9 hrs



**Hridaya Artha** Thanks

Like · Reply · 9 hrs



**Mary Finnigan** De rien

See translation

Like · Reply · 1 · 9 hrs



Oane Bijlsma replied · 1 Reply



**Hridaya Artha** Lots of creepy stuff in this teaching

Like · Reply · 2 · 9 hrs



**Lobsang Nyima** I feel sick.

Like · Reply · 2 · 8 hrs



**Matthew Simpson** "Example: you think your lama must eat and sleep, he is an ordinary person. You cannot think so, you must cultivate pure perception. Therefore, you need to see the lama as the buddha."



so deny the teacher food and rest. sounds like an odd sort of plan,

... [See more](#)

Like · Reply · 3 · 8 hrs



Phil van Andel replied · 3 Replies · 2 hrs



**Blair Conn** The amount of sleep I'm going to lose after leaving Rigpa? About the same as the amount of devotion I have left for SR.

<https://www.youtube.com/watch?v=DOW1v0kOELA>



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**Robyn Wordley** Thanks you for sharing this - I was thinking today that the best thing that has come of all this is the untrustworthy lamas have exposed themselves

Like · Reply · 4 · 8 hrs



**Sila Pema Tarina** I am really wondering if some of this talk is actually incitement to violence against people?

Like · Reply · 1 · 6 hrs



Sila Pema Tarina replied · 7 Replies · 1 hr



**Ricardo Mendes** is that even Buddhism ? to me it sounds like a cult, a cult ready to take his own turn to keep his own drift going. nothing more, certainly not Buddhism.

Like · Reply · 1 · 5 hrs



**Rob Hogendoorn** I've cleaned up the text, [Toria](#), with slight edits and additions to enhance readability: <https://we.tl/4GwvICIN6q>



Orgyen Tobgyal Rinpoche (Levallois Rigpa Paris Center - October 18th 2017) .pdf

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Like · Reply · 4 · 5 hrs · Edited



Rob Hogendoorn replied · 3 Replies · 3 hrs



**Matthew Simpson** in that several lines are easily refutable using teachings from buddhist masters, and quotes from buddhist textual sources - I don't think that what we're looking at qualifies at least as "educated buddhism"

Like · Reply · 1 · 3 hrs



Rob Hogendoorn replied · 1 Reply



**Toria Selwyn** A sub-culture of Vajrayana seems to be developing, and I see it in circles connected to Sogyal Lakar. I just hope that with all this adverse publicity, genuine Tibetan Buddhist teachers will step up to the mark and use their influence to put a stop to it spreading any further.

Like · Reply · 2 · 3 hrs



Rob Hogendoorn replied · 3 Replies · 55 mins



**Matthew Simpson** the conduct of a student should be like a bee, moving from teacher to teacher, gathering the nectar of teachings until the precious view can be distinguished on its own. getting stuck, here or there, into a sticky pool of modified dharma teachings, con... [See more](#)

Like · Reply · 2 · 3 hrs



Phil van Andel replied · 1 Reply



**Robert Hayes** Just a reminder of what HHDL has to say on the topic.

<https://www.youtube.com/watch?v=0wP4rsM7AZQ>



DALAI LAMA SPEAKS OUT ABOUT SOGYAL RINPOCHE

His Holiness the Dalai Lama calls Sogyal...

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