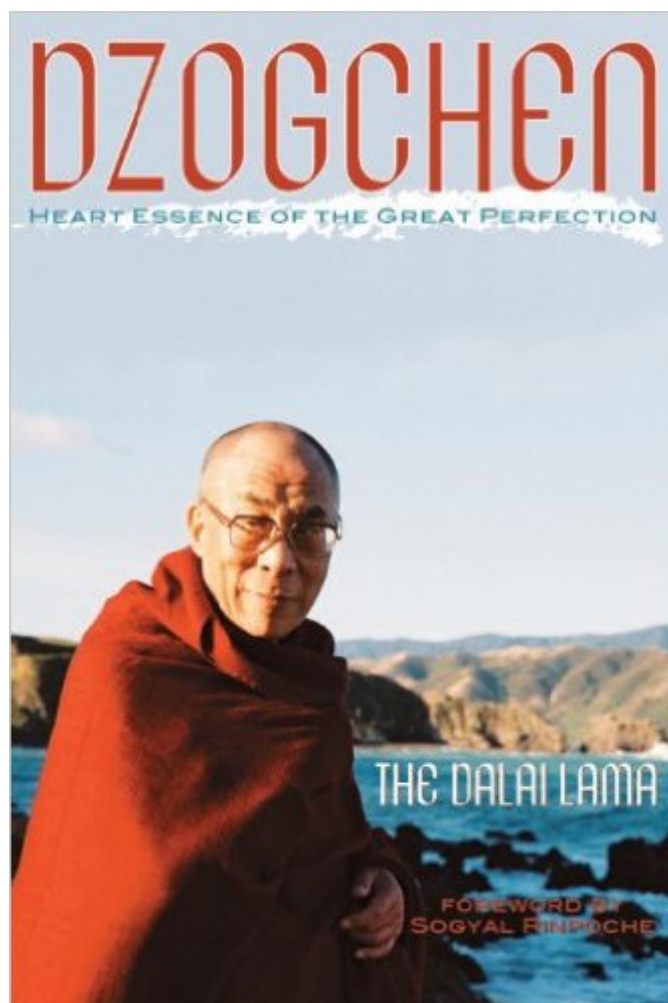


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Dzogchen: Heart Essence Of The Great Perfection



Synopsis

This is the most informative and thorough book on Dzogchen available. These teachings are on Dzogchen, the heart essence of the ancient Nyingma tradition of Tibetan Buddhism. Exploring this esoteric subject in print for the first time, His Holiness offers the reader insights into one of Buddhism's most profound systems of meditation. He discusses both the philosophic foundations and the practices of this systemâ "taking into account the approaches of various schools and teachers. Paying tribute to the uniqueness of Dzogchen, His Holiness sets it within the wider spectrum of Tibetan Buddhism as a whole. He explains the essence of Dzogchen practice and addresses questions such as why Dzogchen is called "the pinnacle of all vehicles," what are its special features, and what are the crucial principles of the other Buddhist paths which a Dzogchen practitioner should know.

Book Information

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Customer Reviews

Recently His Holiness the Dalai Lama published highly edited transcripts of four empowerments he gave into the traditional Nyingma teaching of Dzogchen or Great Perfection. Both Dzogchen and Mahamudra represent important indigenous developments of Tantric teachings in Tibet. Like all wisdom traditions, Buddhism rests upon the transmission of heart-essence realization and dharma from one generation to the next. Dzogchen, literally "great perfection," is the primary teaching of the Nyingmapa school of Tibetan Buddhism, having been carried to Tibet in the eighth century by Padmasambhava, who is recognized as a "second Buddha." This actualization of what Dzogchen is

is sent out through this collection of empowerments given from 1982-1989 by the 14th Dalai Lama. Sogyal Rinpoche (The Tibetan Book of Living and Dying) requested these teachings, and His Holiness the Dalai Lama obliged with emphasis on the 5th Dalai Lama's visionary receipt of Dzogchen teaching, which is summarized simply by the verse: "Ema! Phenomena are, without exception, Perfect within the continuum of self-arising rigpa." Ema is an expression of wonder and astonishment. Whereas rigpa is a technical term for root single awareness that illuminates all; whereas ordinary awareness is that but as refracted into various experiences of subject and object, so that the unity becomes a secret, except for those who are aware of the nature of the root awareness then everything is the root awareness. To attempt to understand enough so that one can cut through the veils of separations that is usually the habit mind. Of course the development of habitual indwelling in non-divisive bliss might be more fun than reading hundreds of books.

This is the most technical of the 9 Dalai Lama books I've read so far. This is appropriate, however, for such a deep subject as Dzogchen-claimed by the Nyingmapa School to be the ultimate teaching. The Dalai Lama does NOT dispute this but dedicates a significant portion of his book (actually a collection of oral presentations given mostly in California in the late '80's) to "the correspondence between Highest Yoga Tantra and Dzogchen" (p. 120) per Dodrupchen Jikme Tenpe Nyima (1865-1926). Highest Yoga Tantra is the highest teaching of his own Gelugpa School. He points out both similarities and differences, compares it to Mahamudra (the highest teaching of the Kagyu School), the highest teaching of the Sakya School, and the Madhyamaka Prasangika philosophy as well. However, as he states on p. 176: "I am explaining Dzogchen, but in order to explain it, at this point I shall employ the vocabulary of the new schools of tantra." At least for me, he cleared up considerable ambiguity/confusion regarding the differences between this philosophy (now dominant in Tibet) and the Cittamatra. Thus, this is NOT an introductory text. In fact, it's quite uneven-but then it wasn't written, it was a series of lectures. It includes some extremely basic Buddhist material (including his referring to the Southern Buddhism Schools as the "Fundamental Vehicle" on p. 98). This, as well as the final lecture, reflects his great compassion for all-emulating Avalokiteshvara & Tara. Indeed, he discusses some very erudite subjects with great sensitivity: emptiness (the 4 empties), free will, & (especially) context. He states:p. 143: "there are many different presentations of emptiness."p. 144: "it is very important to examine what the reference of any particular term may be.

I thought people would be interested to see all the reviews given to this precious, clear, beautifully

written book, so am posting them here. Susie."His Holiness the Dalai Lama brings to his explanation of Dzogchen a perspective and breadth which are unique. To receive such teachings from His Holiness is, I feel, something quite extraordinary."--Sogyal Rinpoche, author of The Tibetan Book of Living and Dying"For our time, His Holiness the Dalai Lama embodies the completely pure essence of the Buddha's wisdom and limitless compassion for all beings. His knowledge of the teachings of the four major schools of Tibetan Buddhism in general, and the Dzogchen teachings in particular, is impeccable. His deep understanding and generosity of spirit make him an unerring and reliable guide through the subtleties of the profound vehicle of Tibetan Buddhist practice known as Dzogchen. Students are fortunate to have access to this collection of rare teachings-the most direct teachings available on mind's true nature-and, through them, to meet such an extraordinary teacher."--The Dzogchen Ponlop Rinpoche"In this beautifully translated and edited volume, His Holiness, foremost proponent of the Ri-me movement in contemporary Buddhism, displays his enormous erudition, profound insight and inexhaustible good humor in illuminating the profound theory and practice of Dzogchen. This work is a genuine treasure for scholars and contemplatives alike."--B. Alan Wallace"For unsurpassed, highest perfect scholarship, Dzogchen comes as near as language permits us to discussing the ineffable."--Bloomsbury Review"H.H.

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