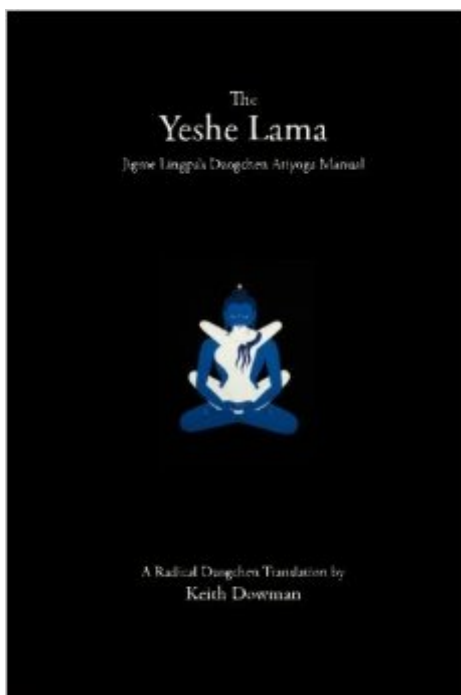


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# The Yeshe Lama: Jigme Lingpa's Dzogchen Atiyoga Manual



## Synopsis

Here is the great Yeshe Lama, the most renowned, comprehensive and the most efficacious of the Dzogchen manuals. It is a sourcebook for Dzogchen Breakthrough/Leapover precepts. Certainly, the Yeshe Lama lives up to its reputation. It is still the crown jewel of the latter-day Dzogchen lineages. It is at the apex of the Longchen Nyingtik corpus of literature, presenting the essential Dzogchen yogas in pith instruction. The Longchen Nyingtik is based firmly in Longchen Rabjampa's vision, a massive, vast and profound Dzogchen vision written down as the Seven Treasuries, which in turn were based intimately upon the tantras of the Nyingma Gyubum, the treasure house of Dzogchen. The translation was made for the benefit of students who have received transmission and oral instructions from a teacher and need clarification and elucidation from an authoritative literary source. It is meant for yogins and yoginis, adepts and practitioners. It may not be finally authoritative, but grounded in the wisdom of the old Dzogchen lamas who were wise before they came out of Tibet, as the fruit of a lifetime's listening, studying and contemplation it may be of some use to people who are committed to the Dzogchen yogi ethos. The urban yogis who have no connection with the traditional teaching may also appreciate access to its precepts. Most significantly, in my mind, this translation stresses the nondual aspect of Dzogchen, the radical aspect that is overlooked by conventional Buddhist Vajrayanists. The translation attempts, wherever possible, to clarify instruction, resolve ambiguities, and turn abstruse Tibetan nuance and allusion into comprehensible English prose. Sometimes that is not possible because of an absence of English equivalents of Tibetan terms or metaphors, sometimes because of the density or obscurity of the Tibetan meaning, sometimes because an arbitrary meaning has been lost in the recent attenuation of the tradition. Certainly, this translation does not purport to reproduce the high literary quality and form of Jigme Lingpa's Tibetan prose – which is inimitable. Nor is it a literal translation where every word is accounted for and every instance of a particular word translated by the same English equivalent. Rigzin Jigme Lingpa, the eighteenth century mystic-scholar who composed the Longchen Nyingthig was an incarnation of Longchenpa in the most significant sense of the expression and his Longchen Nyingtik became the seed, root and branch of a Dzogchen revival that reverberates around the entire world at the beginning of the twenty-first century.

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## **Book Information**

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## **Customer Reviews**

I love Keith Dowman for Old Man Basking in the Sun, Maya Yoga, Fight of the Garuda, and Spaciousness. I couldn't connect with his other books as well as the ones mentioned above. His 9 video talks on Radical Dzogchen to a Portuguese group, available for free on Vimeo are my favorite Dzogchen teachings since I first became interested in Dzogchen in 1990. These videos contain very potent teaching!! Not just in what he says, but in the patience and kindness he shows to the students. He shows no ego that I could see and keeps it light. I don't have access to a teacher so I owe Mr. Dowman so much for actually helping me abide for short periods in Pure Presence. That is true kindness! To me he is a real Bodhisattva!!! I've always wonder about the content of Yeshe Lama. It has in fact been an obstacle in my practice. After buying it and reading it I realize you must have a teacher to understand most of it. But I am no longer fettered by wondering what's in the "top secret" Yeshe Lama. I don't need The Yeshe Lama Teaching. I CAN FINALLY REST! If you are lucky enough to have a Vajara Master teach you the text and how to practice it, good for you. If you dont have such a teacher, just get an introduction to the nature of mind and learn just sitting practice. If you practice recognizing the nature of your own mind as often as you can without letting up, you are going to be alright. Just stick to this wonderful practice and consider yourself very fortunate. This book is very important to some I'm sure. But what is most important is recognizing the nature of mind in whatever arises after being introduced to minds essence. That is all Dzogchen practice consists of. Thank you Mr.

There should be an understanding that spiritual path of an individual is their own business to an inconceivable extent. Thus if one were to locate a book such as this, it be pretty important to align your practice in a way so that you benefit from it. And only the person them self can possibly know how to do it. So, if a person connects with these "top most" teachings with appropriate degree of seriousness, they will know what to do how to handle these. After all this is that spiritual path we are talking about here, the one and same that millions of people do not see any value to at all, let alone Buddhist, or Dzogchen teachings... So, yes it is most interesting to try and wrap your mind around the idea that century after century there seemingly persists a large number of people that do get the teachings, do attempt some manner of meditation and still seem to follow into the direction of the "butter bag" - a traditional tibetan idea based on the fact that butter was stored in a leather bag. That bag would become so hard from all the contact with the butter, so it would not be ever softened ever again by application of any more butter... The highest risk that people coming in contact with Dzogchen and liberating Vajrayana teachings is not using these to liberate. Then there is a storm wave of voices about accurate, bad, good whatever translation that this one is or not. Well when your 40 years of study and contemplation result in your translation of a Yeshe Lama, then it will be possible to compare. Until then, we got this. And yes in the west and in US we do not have a strong Buddhist tradition at all, it all is very new and very much uncertain. So, one hears people very actively attempting to discourage others in taking their path seriously.

The ultimate objective of all Buddhist practice is the direct experiencing of the nature of one's own mind; that is, enlightenment. There are many different levels of practice designed to match the different capacities and levels of preparedness of practitioners. While many practices have objectives which are considered to be only steps towards enlightenment, Dzogchen has enlightenment as its immediate goal. The Yeshe Lama is considered to be one the most efficacious instruction manuals within Dzogchen for experiencing of the nature of one's own mind through the practices of Trekcho (Breakthrough) and Togal (Leapover). This book by Keith Dowman is the latest translation into English of this time honored work. There are a number of different factors that could be used to distinguish this translation from the others. Some are the accuracy, understandability and poetic nature of the translation as well as quality and usefulness of the translator's commentary. I feel Mr. Dowman does very well indeed with all these. However, in this instance there is one single factor that dwarfs all the others: Availability. The other translations will be unavailable to you if you can not produce evidence of having received empowerment and authorization to read the text by an

authentic lama. As Tibetan Buddhism penetrates more and more deeply into the west (providing enlightening new techniques to ameliorate suffering), it is inevitable that a clash of the two cultures will happen. The feudal nature of Tibetan Buddhism might possibly be conducive to the continuation of that religion or even Tibetan culture itself, I do not know. However, it can present a distinct obstruction to people who wish to recognize their own buddha natures (the nature of their minds).

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