

DOWNLOAD PDF THE SKY TRILOGY TREATISE OF THE GREAT PERFECTION

Chapter 1 : Naked Seeing - Paperback - Christopher Hatchell - Oxford University Press

The great benefit or impact that we get in our mental continuum just by listening to the teachings of Buddha is like the limitless sky; we get limitless skies of benefit. It is totally different from reading newspapers or watching TV - twenty-four hours or one hundred hours of watching TV - or reading novels about wars or somebody's made.

Many practitioners of Nyingtik in Tibet attained the rainbow body. The three categories are taught to suit the capacities or disposition kham of individual students. There is a saying: Here it is not sufficient to concentrate on contrived practices that involve intellectual efforts and concepts; to recognise this Nature, the practice should be utterly beyond fabrication. The practice is simply to realise the radiance, the natural expression of wisdom, which is beyond all intellectual concepts. It is the true realisation of the Absolute Nature just as it is, the ultimate fruition. At the present moment our awareness is entangled within our mind, completely enveloped and obscured by mental activity. These visions are naturally ready to arise from within the central channel that joins the heart to the eyes. Such an arising from this channel will appear in a gradual process. In the same way that the waxing moon will increase from the first to the fifteenth of the month, these visions will gradually increaseâ€”from the simple perception of dots of light to the full array of the vast expanse of the sambhogakaya buddha fields. The manifestation of space and awareness will thus reach its culminating point. These experiences are not linked with consciousness or intellect as the former experiences were; they are a true manifestation or radiance of awareness. After this, in the same way that the moon decreases and disappears from the fifteenth to the thirtieth of the month, all of these experiences and visions, all phenomena, will gradually come to exhaustion and reabsorb themselves in the Absolute. At this time the deluded mind which conceives subject and object will disappear, and the primal wisdom, which is beyond intellect, will gradually expand. Eventually one will attain the perfect enlightenment of the Primordial Buddha, Samantabhadra, endowed with the six extraordinary features. This is the path intended for people of superior faculties who can achieve enlightenment in this very lifetime. The Bardo between conception and death is our present state. In order to destroy all deluded perceptions or deluded thoughts in this Bardo, the ultimate practice is Dzogchen Atiyoga. But if one cannot achieve such ultimate attainment within a lifetime, then there is still the possibility of achieving enlightenment at the time of death. If our teacher or a close Dharma brother is near to us at the very moment of our death, he will remind us of the instructionsâ€”the introduction to the nature of mind. If we can recall our experience of practice and remain in this nature, then we achieve realization. It is then possible to depart to a buddha field straightaway with no intermediate state. If this is not accomplished, then the Bardo of the Absolute Nature, or Dharmata, will arise. At this time the Ground Luminosity of the Dharmakaya will appear. If one is not liberated at this time, then countless manifestations will appear: Great fear will arise because of these emanations and visions, but if one is a good practitioner one will realize that there is no point in being afraid. The recognition of this assures liberation in a sambhogakaya buddha field. But if this is not accomplished, then the Bardo of coming into a new existence will occur. If one practises in the right way at this time one can be liberated into a nirmanakaya buddha field. In essence, the primordial nature of the Buddha Samantabhadra is like the ground or mother-nature of realization. The nature which has been introduced to us by the teacher is like the child-nature. When these two meet, one will attain full realization and seize the fortress of Enlightenment. For ordinary beings unable to achieve liberation either in this life or in the intermediate state, liberation can be attained in the nirmanakaya buddha fields. This is the best case. If not, then one can be freed in the other three Bardos: Even if this does not happen, one can still be relieved of suffering and be liberated by the virtues or blessings of the Dzogchen teachings. Whoever has a connection with these teachings is: As a result, one will be liberated into one of the five nirmanakaya buddha fields.

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Chapter 2 : Treatise On The Love Of God,Saint Francis de Sales

Dzogchen (Wylie: rdzogs chen) or "Great Perfection", Sanskrit: à¤...à¤¤à¤¿à¤`à¥‹à¤—, is a tradition of teachings in Tibetan Buddhism aimed at discovering and continuing in the natural primordial state of being.

Library mislabeled this as 1 when 5, explains my confusion. Paul Stewart writes, and Chris Riddell draws, a fantastical world. Names are redundant, reminiscent, or whimsical: The author kills people gruesomely without compunction, at odds with the otherwise Family rating and light humor of language. Librarian knights choose three apprentices at a time to leave the hidden sewers of Undertown and sneak past evil Guardians of the Night. Guided by a grokgoblin then a nightwaif, they ride prowlgrens past shrykes to the Free Glades. In Lake Landing, they build individual flyers to explore. The carved wooden ship shapes are lifeforms: When research is complete, students fly home and contribute papers. After an introduction fills in the history of the Edge Chronicles, we follow tiny overly curious Rook Barkwater. His fellow questers are one-dimensional. Stob is always loud, rude, and arrogant. Magda is always quiet, kind, and conciliatory. The sudden insertion of sallow withdrawn skinny traitor Xanth into the Announcement Ceremony Chapter Three, without any line or page demarcation, feels out of place. At least the enemy tower line drawing page could have been put first. They get three gifts upon departing. The bloodoak tooth is just the symbol recognized by their Underground Railroad, easily mistaken, for example by booksmart Stob. The invisibility cloak is only used unnecessarily some nights over their hammocks. The spark-stones are not used: Potential so valuable, unusual, powerful, sits useless. A single changeable recognition word could have prevented the network destruction. All those loyal hard workers endangering themselves constantly, betrayed? On the subject of prisoners, why does not Rook unlock all the cells he passes? Diversion, blockades, ending auffering: The callous killing of the next three groups, no further thought of a lifelong BFF, puzzles me. The valiant lad generously donates his special sword, and poof When Rook sneaks nourishment to a prisoner, the outcome seems obvious. That a lost boy aka professor motivate a battle finale, seems to bloat minor plot details out of proportion. Is not the main thread our persistent lad finding his banderbears? Two valiant air-crews killed right after their introduction seems excessively blunt violence. I would rather have a small cast I care for strongly, than an abundance of incomprehensible names. I was overloaded in between, and failed to see significance in the huge shape leaning down before he awakes terrified.

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Chapter 3 : PDF Download Treatise On The Spiritual Life Free

The book also offers for the first time complete English translations of three major Tibetan texts on visionary practice: a Kalacakra treatise by Yumo Mikyo Dorjé, The Lamp Illuminating Emptiness, a Nyingma Great Perfection work called The Tantra of the Blazing Lamps, and a Bön Great Perfection work called Advice on the Six Lamps, along with.

Peter Suber , Philosophy Department , Earlham College Here is a brief restatement of the vision of the great chain of being. I include references to Descartes, Spinoza, and Leibniz in order to lead you to texts which clarify and amplify these propositions. I have indented these references out of the way to allow you read the main propositions without distraction. The top of the chain represents perfection in the highest degree. Most believers in the chain call this God. The chain in its entirety represents all degrees of perfection from the highest and fullest to the lowest and least; it is complete. Spinoza, Ethics, all possibilities are actualities: Hence the universe would not be complete if the chain did not extend all the way to the bottom or if it had gaps in it. The universe is more perfect in the sense that it is more complete if all degrees of perfection are represented in it than if only the highest is represented. This explains why a perfect God would create an imperfect world. It was not a mistake or an imperfection; on the contrary. The most perfect complete universe must contain every kind of imperfect thing. Hence imperfect things are not evidence of the imperfection of creation. The bottom of the chain represents the least possible perfection, which is nothingness as opposed to evil. Spinoza, Ethics I. Hence, any idea, insofar as it exists at all, has its share of truth. Error is the lack of truth; error is privation. Similarly, evil is not something positive; good is. Evil is the lack of good; evil is privation. In general, being or existence is a perfection; to be is more perfect than not to be. What has positive existence is good and was created by God; what is privation lacks being and goodness, and was not created at all. It follows from principle 11 that the idea of the being with all perfections is the idea of an existing being. This is the ontological argument for the existence of God. Spinoza, Ethics 31 I defs 1, 3, 6 , It follows from principle 9 that for propositions, truth is the default; and from principle 11 that for entities, existence is the default. Proofs of truth and existence tend to follow from possibility alone; the burden of proof is on the denial of truth or existence. Hence, the things in the middle of the chain are dependent or contingent. The nothingness at the bottom is dependent in the sense that nothingness depends on the contrast with somethingness. The being at the top of the chain is utterly independent or self-sufficient or absolute. If A causes B, then B depends on A. Hence by principle 14 above B is less perfect than A. Therefore a cause must be more perfect than its effect. Dependent beings, therefore, depend on more perfect causes than themselves, which in turn depend on more perfect causes themselves, and so on, until the series comes to an end with the most perfect, uncaused or self-caused , independent being, which is at the top of the chain. It follows that, if there are any dependent beings for example, ourselves , then there must be an independent, hence perfect or absolute being God. This is the cosmological argument for the existence of God. God, then, is either self-caused or uncaused. Laurence Lafleur, Bobbs-Merrill, Samuel Shirley and Seymour Feldman, Hackett, Discourse on Metaphysics and Other Essays. Daniel Garber and Roger Ariew, Hackett, I cite Leibniz only by section numbers, not page numbers.

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Chapter 4 : Finding Comfort and Ease in the Nature of Mind - Rigpa Wiki

Perfection.4 David Germano has also argued that the early Great Perfection derived in part from Mahayoga, and in part from a strand of thought represented by the early mind series texts.

The vehicle took off leaving her injured and unconscious laying facedown in the scrub brush of a muddy ditch alongside the weathered asphalt. Being poor they were not able to afford a regular doctor, so instead they opted for a less expensive, local solution. That solution included me, because I had found the young girl and knew the parents, and a village member because he knew the way among the mountain perilous trails and where we were going. We made a sling hammock suspended between two poles placed on our shoulders and carrying her slung front-to-back between us on what turned out to be an all day rugged journey high into the mountains of Jamaica. Our goal, to find a nearly hermit man of spells called an Obeah. Some things I recall seem as though they just happened, others are blurred and long lost. One thing I remember for sure about that night was, even though I helped carry an injured girl up perilous trails high into the mountains, because I was a white man, the Obeah would not let me enter his hut I sat outside in the dark basically just poking the fire with a stick and watching the light flicker amongst the trees. As the night wore on something in the light off my eyes must have caught his attention because I felt him staring at me. Eventually he came over and tipped my chin up looking into my eyes glowing dimly in the flame-lit darkness. Mimicking almost the exact same thing that happened to me as a ten year-old boy at Pendejo Cave with the Native American spiritual elder, the Obeah squatted down without changing or losing eye contact, peering at me with an astounding set of eyes that seemed to shine deeply from within with a mysterious, intense light of their own, and said, in his heavy Jamaican patois, "You have felt the breath of the Dark One. Then the Obeah said: Bringing him gruel, he lived. You see what he sees. There are other things planned for you. He took one and gave me the other, gulping down the liquid while motioning me to do the same. I told him things like the weather and the people. Then he asked again what I liked about Jamaica. It was like my mind had grown so huge that trying to focus on something as minuscule as a few words to string together into a sentence had become an impossible hardship. As I struggled to form something at least semi-comprehensible the Obeah asked, "What about the old man in a far away place a long time ago that constructed bird-like contraptions in order to fly even as you did as a child? Finally I told him about my Totem Animal , Cathartes Aura, the huge six-foot wingspan condor-like vultures Jamaicans call John Crows, that glide and soar for hours, riding the thermals, never flapping their wings. Soon a cool breeze fell across my face even though it came from a direction from across the fire. The Obeahman took a vessel of water and tossed it onto the flames. A huge cloud of steam burst forth followed by a thick cloud of smoke. I jumped back and turned away, stumbling to the ground while covering my face and eyes. Then it got cold, very cold. The breeze began to blow harder and I could no longer feel the ground underneath me. It felt as though I was moving very fast, yet as far as I knew I was still on the ground by the fire. I moved my arm away from my face just barely squinting my eyes open. For an instant I was still in the billowing white smoke, then suddenly I broke through to clean, fresh air. The smoke was no longer smoke, but clouds high in the night sky. With absolutely no effort I was able to swoop down the darkened mountain gullies and high into the air, eventually passing above Bamboo Lodge recognizable along the mountain road even in the dark because of a large empty swimming pool. Then, just barely above the treetops I picked up speed and headed toward the lighted streets and tall buildings of New Kingston. Then somehow the exhilaration began to fade. I turned back toward the mountains as a creeping apprehension seeped into my thoughts. The kids apparently went to their parents or adults and told them there was a naked white man in the gully all beat up. Since I was one of the few white men in the area the adults must have assumed it was me and told Benji, the Bamboo Lodge groundskeeper. After discovering for sure who it was, he brought some shoes and clothes and took me home. Everybody in the village area knew what had happened. A Yaqui Way To Knowledge pp. I took another step I remember coming down once; then I pushed up I saw the dark sky above

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me, and the clouds going by me. I jerked my body so I could look down. I saw the dark mass of the mountains. My speed was extraordinary I was in my bed in my own room. And the image of my room dissolved. The motion of standing made me sick again. I recognized some of the landmarks. He has both strong advocates and strong detractors. Whether what he wrote is true or untrue, whether he made it all up or some of it up, experienced it himself or described the experiences of others and attributed them to himself, the controversies do not seem like they are going to go away any time soon. I can, however, speak for myself and to my own personal experience. My experience was quite similar in scope to how Castaneda presents his and BOTH of our experiences are similar in extent to the Zen and Buddhist related experiences cited below. However, while the end results of both of our experiences are closely related to the outcome of the Zen and Buddhist experiences i. I followed each one of his directions. He said that my body was disappearing and that only my head would remain He ordered me to wink He commanded me to feel the legs and observe that they were coming out slowly. He than said that I was not solid yet, that I had to grow a tail, and that the tail would come out of my neck. He ordered me to extend the tail like a fan, and to feel how it swept the floor There was one last thing I had to change I had to learn to see like a crow So how could all of this come about? Awakening and the Power of Siddhis Through Herbs , it is written: In the Yoga Sutras of Patanjali, Chapter IV, verse 1 it is stated that the supernormal perceptual powers of Siddhis CAN be reached through the use of certain herbs, replicating on the short term a mind-strength ability and potential execution of powers similar to or equal to that of a person versed in Siddhis garnered via the highest levels of Spiritual Attainment. According to the precepts as presented by Patanjali in his sutra, although the Wanderling was NOT versed in Siddhis or their application at the level necessary to produce the results that transpired at the time of the incident, the warm tea-like broth brewed and administered by the Obeah had within itself, via the experiece and ritual of the Obeah, the capability to act in its stead. Utilizing the latent power implied within the context of the Vayu Gaman Siddhi it is reported a person can become capable of flying in the skies and traveling over great distances in very short durations of time. The Jain scriptures speak of Jain ascetics who could fly from place to place in a few seconds. Swami Divakarsuri and Swami Pragyasuri have been such accomplished ascetics. Although there are several occasions of individuals flying reported in the Sutras of classical Buddhism and Zen, the Venerable Pindola Bharadvaja and the Zen monk Ying-fung, both cited below, are probably the two most commonly mentioned. Not all are males, however. It is written that prior to Attainment she would often see women Siddhas perfected masters moving through the sky on the way to rendezvous with their sage husbands. It was only post event, during her fully Enlightened state that she began exploring the various potentials of Siddhis and perfecting her own ability of flight. Gandha Baba, Perfume Saint , although not Buddhist, is well-known for his supernatural powers related to the use of Siddhis. The Swami is said to have been an adept associated with the mysterious Gyanganj Jnanaganj hermitage somewhere in Tibet, also known as Shangri-la and Shambhala -- a secret place of great masters. He demonstrated his abilities, apparently siphoning his powers from the grounding source of the Vayu Gaman Siddhi, in Varanasi in front of hordes of people on several occasions during the s. In doing so it became readily apparent to both the spiritual and laypersons alike that the secret hermitage of Shangri-la is not a myth. There were laypeople, monks and nuns, psychologists, scholars, essayist, translators; some had meditated in caves, others had Western doctorates. Most were actively teaching Buddhist meditation, not only in the West, but in Asia, Russia, and countries like South Africa and Brazil. Poonja , also known as Poonjaji or Papaji, a master in his own right, is considered in religious circles as the foremost disciple, devotee, follower or advocate of the Bhagavan Sri Ramana Maharshi. Anybody who holds themselves up to be anybody in the present day Advaita Vedanta come Enlightenment movement a la Ramana, but too young or not born in time to have studied under Ramana, had to have at one time bellied up to Poonja in some fashion or the other in order to flaunt their credibility. Regardless of his latter day followers and any credibility they may or may not radiate, Poonja himself was the real thing. The quote below is from his biography. He was not some ancient saint who somebody said somebody said they saw something, but a modern day personage that reported the following: Although

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throughout his life Ramana never exhibited even the slightest interest in Siddhis, occult abilities, or psychic powers to outsiders, he had a fully conscious bilocation experience he rarely discussed wherein he was translocated from his ashram in a matter of minutes to a devotee many, many miles away. About a year after his first meeting with Sri Bhagavan, Ganapati Muni experienced a remarkable outflow of his Grace. While he was sitting in meditation in the temple of Ganapati at Tiruvottiyur he felt distracted and longed intensely for the presence and guidance of the Bhagavan. At that moment Sri Ramana entered the temple. I could see the physical objects below growing smaller and smaller until they disappeared and all around me was a limitless expanse of dazzling light. After some time I felt the body slowly descend and the physical objects below began to appear. I was so fully aware of this incident that I finally concluded that it must be by such means that Sages using the powers of Siddhis travel over vast distances in a short time and Appear and Disappear in such a mysterious manner. While the body thus descended to the ground it occurred to me that I was at Tiruvottiyur though I had never seen the place before. I found myself on a highroad and walked along it. At some distance from the roadside was a temple of Ganapati and I entered it. The Last American Darshan. Ying-fung was a Zen monk who had received instruction from Zen master Nan-chuan. From his meditative practice, Ying-fung attained some supernatural powers. Once he saw two armies fighting each other.

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Chapter 5 : Naked Seeing - Hardcover - Christopher Hatchell - Oxford University Press

Naked Seeing investigates such practices in the context of two major esoteric traditions, the Wheel of Time (Kalacakra) and the Great Perfection (Dzogchen). Both of these experimented with sensory deprivation, and developed yogas involving long periods of dwelling in dark rooms or gazing at the open sky.

The theosopher Pasqually wanted to understand the world from the religion, through inner reflection and illumination, he discovered God and the world. It was the sum of instructions for those who were initiated into the Order of Elect Priests; It is a commentary to the Pentateuch of Moses, made precisely from the standpoint of mysticism and theurgy, including operating instructions. Pasqually wrote these commentaries using gematria, Kabbalistic methods, Rosicrucian symbolism, Pythagorean - numerical mysticism, and elements of Neoplatonic philosophy. Strictly speaking, however, the Treatise itself can not be regarded as Jewish-Kabbalistic. The doctrine of the Elect Priests sustained in the style of Christian Cabbalah, and had absorbed many ideas of the followers of this Renaissance movement. The final synthesis of these ideas led them to a coherent and orderly scheme, both philosophical and ideological. A work written in an apocalyptic style, the main purpose is to describe the spiritual hierarchy of the universe, then to offer the key to understand the still-continuing miserable situation of mankind, and to indicate the way out this situation. However, there is no indication in the Treatise that Pasqually accepted an orthodox Christian doctrine that Jesus Christ is one of the persons of the Holy Trinity. Moreover, judging by the fact that Pasqually was a convinced monotheist, it is likely that the Holy Trinity, precisely in the aspect of tritheism, was rejected by him. Proceeding from what is stated in the Treatise, Pasqually taught that God is one, but reveals himself consistently in three different ways, just as human nature is threefold: According to the Treatise, the name Jesus is the true word that is lost among the Freemasons. Also, it is the Pentagrammaton "a holy name" or a formula that is used by the Rosicrucians. God, as the original unity, wished to emanate beings from his own essence. But Lucifer, who sought to fulfill his creative power, became victim to his own misdeed, being confined to a place along with other major fallen spirits that God has prepared for them as a prison. Then, God sent a man in his androgynous body, endowed him with great powers. Initially, man was created by the Lord as an androgyne, in a glorious body, not subject to decay and death. The Lord created man for the fulfillment of two important things on a cosmic scale: However, Adam stepped back from his duties, and he himself fell in the prison, which he was instructed to watch over. He became a material and mortal being, and now he must make an effort to save himself and all of the original creation. The fall of Adam led man to the loss of the original shining glorious body, and to its transformation into the present material body. In this regard, a person has lost the ability to think independently, and all the thoughts are the result of suggestions by good or fallen spirits. The most important thing that man lost, according to Pasqually, is the direct communication with God. In order to achieve reconciliation with God, the incarnation of Jesus Christ was necessary, which by preaching, suffering, death, and resurrection laid the foundation for reconciliation, and the Reintegration of the present generation of mankind. Previous generations, according to the Treatise, were reconciled by the most vivid Old Testament saints and prophets: For the final stage of reconciliation, it took Divine Condescension, that is, the incarnation of Jesus Christ. The preparation to perform a theurgic ceremonial followed by fasting and prayer. In his book Saint-Martin: It the Rite was concerned with the communication of a secret doctrine by way of direct instruction and with a practice which must be called secret in the ordinary sense which attaches to the idea of occult art or science. The kind of practice was that which endeavours to establish communication with unseen intelligence by the observances of Ceremonial Magic [â€] It will be seen in a word that the Rite of Elect Priesthood had a very different undertaking in hand from anything embraced by the horizon of Craft Masonry or the rank and file of High Grades. The doctrine embodied a particular view concerning the Fall of Man and of all animated things belonging to the material order; it looked for the restoration of all, and on man as the divinely appointed agent of that great work to come. The Treatise was known even in the 18th-century

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Russian Empire , in versions that have not survived to this day.

Chapter 6 : Suns of God: The Orion Revelation - Reality Sandwich

In the great treatise on Love of 1 Corinthians 13, St. Paul sets forth a symphony of sorts in three movements, wherein he describes the Theological Virtue of calendrierdelascience.com the past two days we looked at the first two movements.

Chapter 7 : Treatise on the Reintegration of Beings - Wikipedia

*The Treatise on the Reintegration of Beings into Their Original Estate, Virtues and Powers both Spiritual and Divine (French: *Traité de la Réintégration des Êtres dans leurs premières propriétés, vertus et puissance spirituelles et divines*) is a book written by Martin's de Pasqually "a theurgist and theosopher of uncertain origin" in*

Chapter 8 : Dzogchen - Rigpa Wiki

Compiled in the fifteenth century, Mind Training: The Great Collection is the earliest anthology of a special genre of Tibetan literature known as "mind training," or lojong in Tibetan.

Chapter 9 : Peter Suber, "The Great Chain of Being"

Longchen Rapjampa, The Great Chariot: A Treatise on the Great Perfection, translated by Ives Waldo and edited by Connie Miller, Library of Tibetan Classics, Wisdom, forthcoming Longchenpa, Finding Rest in the Nature of the Mind: Trilogy of Rest, Volume 1, translated by the Padmakara Translation Group (Boston & London: Shambhala,).