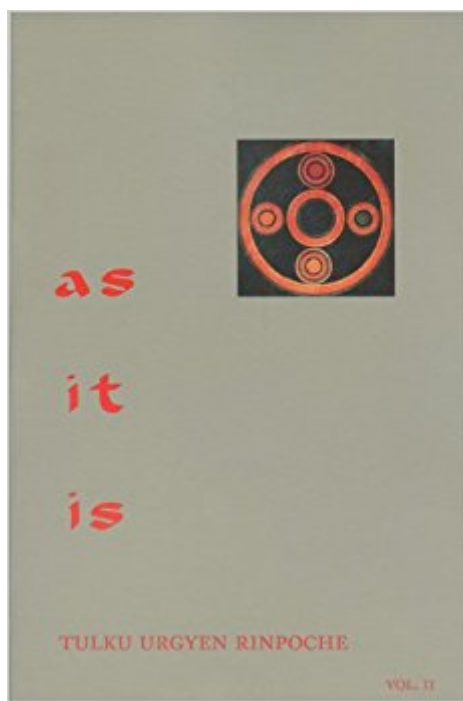


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As It Is, Vol. 2



Synopsis

The collection of teachings presented in *As It Is, Volume II*, is selected from talks given by the Tibetan meditation master, Kyabje Tulku Urgyen Rinpoche between 1994 and 1995. The emphasis in Volume I was on the development stage practice and in Volume II primarily on the completion stage. However, to make such divisions is merely for the convenience of the editors. In the reality of Rinpoche's teaching method, no such separations exist. Tulku Urgyen Rinpoche was someone with extraordinary experience and realization, a fact known throughout the world. It is evident to everyone that he was unlike anyone else when it came to pointing out the nature of mind, and making sure that people both recognized it and had some actual experience.--Khenchen Thrangu Rinpoche Tulku Urgyen Rinpoche was an incredible master, both learned and accomplished. The great masters of this time; the 16th Karmapa, Kyabje Dudjom Rinpoche and Dilgo Khyentse Rinpoche; all venerated him as one of their root gurus and a jewel in their crown or ornament. He was someone who achieved the final realization of the Great Perfection.--Orgyen Tobgyal Rinpoche The difference between buddhas and sentient beings is that sentient beings are busy fabricating. Our self-existing wakefulness is being altered and contrived and as long as it continues to be so, that long we will wander in samsara. Instead, we need to recognize the nature of mind. Here I am explaining this to give you the idea, of how it is. The next step is for you to experience; intellectual understanding is not enough. You need to actually taste it and realize it. Train till it becomes uninterrupted.--Kyabje Tulku Urgyen Rinpoche

Book Information

Paperback: 224 pages

Publisher: Rangjung Yeshe Publications; 1st edition (August 1, 2000)

Language: English

ISBN-10: 9627341398

ISBN-13: 978-9627341390

Product Dimensions: 6 x 0.6 x 8.9 inches

Shipping Weight: 12.6 ounces (View shipping rates and policies)

Average Customer Review: 4.9 out of 5 stars See all reviews (20 customer reviews)

Best Sellers Rank: #425,386 in Books (See Top 100 in Books) #514 in Books > Politics & Social Sciences > Philosophy > Eastern > Buddhism > Tibetan #89017 in Books > Religion & Spirituality

Customer Reviews

This is a good book on the ultimate view of Dzogchen, Mahamudra, and Madhyamaka, but not, I

think, the author's best work. I liked volume I (and "Rainbow Painting") better. But, it's certainly worth your time reading it. The title of this book reflects its main tenet (p. 97 "nothing needs to be accepted or rejected; it is already perfect "as it is." i.e. the title of book). It's also taken from a quotation (pp. 140-1) from Padmasambhava's "Lamrim Yeshe Nyingpa" - "Empty cognizance of one taste, suffused with knowing, Is your unmistakable nature, the uncontrived original state. When not altering what is, allow it to be as it is, And the awakened state is right now spontaneously present. `As it is here means actuality. `Actuality' means seeing directly how it is, not as an idea or a concept. This matches the philosophical (and Rosicrucian) use of Actuality for "what is" vs. Reality for our perceptions of "what is." Interestingly, the title of the publishing company similarly reflects the writings of Tulku Urgyen Rinpoche: (e. g. on p. 94) Rangjung Yeshe = "self-existing wakefulness." This is reminiscent of Tulku Urgyen's son Drubwang Tsoknyi's book "Present Fresh Wakefulness." This view is similarly described in Kagyu Mahamudra, Madhyamaka (The Middle Way philosophy), and Nyingma Dzogchen. The author describes these similarities in several places in the book (e. g. pp. 97, 122 & 233). He also includes quotations from the three traditions throughout the book (e. g. pp. 117-8, 207, etc.) and even some stories on ChÃ¶ (d) on pp. 222-3. However, the first half dozen chapters are considerably redundant with volume I as well as with each other. Repetition may be beneficial in order for the reader/practitioner to absorb the view at a deeper than intellectual level. Chapter 7 (pp. 127-143, "The Highway of the Victorious Ones") is very different from the rest of the book-it's my favorite chapter! In it, the author includes a concise yet enlightening description of TrekchÃ¶ and TÃ¶gal (the 2 main Dzogchen practices) on pages 136-7. He has a poetic way of pithy description of the essence of the teachings (somewhat like a koan), such as on pp. 141-2: "See the view of no viewing. Train in the meditation with nothing meditated upon. Carry out the conduct of nondoining. Achieve the fruition in which there is no thing attained." On the down side, it is difficult to tell if he is using mythological beliefs just for illustration or not. For example, on p. 117 he uses the example of insects born only from heat and moisture and describes the physical activities of obstructing gods on p. 221. On the other hand, he clears up the question of life after death logically: (p. 225): "mind is not some `thing' that can die. The reason why there can be a succession of lives is because of this mind. If mind could die, there would be no rebirth" and (p. 228): "In actuality, death is only the death of the body; mind does not die." He also provided some interesting quotes for my collection: p. 118 "It is not all right to let simplicity be fettered by complexity." p. 149 "a thought is simply the extroverted expression of knowing, of awareness." p. 234 Tibetan Proverb: "The wise may still find truth in the words of a rascal" which is quite similar to the Western Proverb: The wise can learn even from a fool, but a fool cannot learn even from the wise. (Oscar Wilde and

others). Finally, pp. 225-8 Chapter 14 "Death Row" is an actual transmission from the author to a prison inmate and serves as a very good summary of book.

This book was not written for the novice or the merely curious. I would guess that it will go right over the head of, and could be easily misunderstood by, those checking out Buddhism for the first time. Hard for me to say enough good things about this book. I read through it very slowly to try to fully absorb it and will certainly reread it. To me the book was one nugget of gold after another and was an overview of the basic underlying fundamentals of practice, but not presented in a dumbed down elementary way.

I first bought, and read, Urgyen Rinpoche's *As It Is*, in 2009. And, honestly, I didn't get it. His instructions seemed a little too simple and yet often completely opaque. Six years later, after a lot of time practicing, it is clear that any opacity was on my side. Rinpoche's instructions are straightforward and incredibly helpful in guiding and supporting Dzogchen meditation and, critically, for understanding how one infuses Mahayana and Vajrayana practice with Dzogchen view. One caveat, these teachings are not likely to be helpful if you have not received pointing out instructions from an authentic master in the tradition. But if you have, and you are practicing diligently, these two volumes will be a valuable support.

In perfect spoken English, without need for special vocabulary or previous training, Rinpoche explains how to take control of your everyday mind and allow it to naturally return to its underlying perfection....Buddha.

For those who are Dzogchen practitioners, the teachings given by Rinpoche will support your practice greatly and help develop insight into your experience of rigpa. For those who are not yet practicing Dzogchen, I still highly recommend you read this text, as Tulku Urgyen skillfully yet effortlessly is able to lay out what the experience of the true nature of mind is like and what it is not like. I found the constant repetition to actually be helpful and encouraging, since, as Rinpoche states, the natural state is the great panacea to a Vajrayana practitioner, and he reminds us of its importance again and again in an attempt to teach us to be able to remind ourselves. This is my favorite and most precious Dharma book.

This is the second volume of a work by a great meditation teacher, the father of teachers bringing

Buddhist teachings to the west, and a teacher of other teachers I know. These volumes are not for everyone, but do give wonderful insights into Tibetan Buddhism and its meditation practices.

Tulku Urgyen Rinpoche is a master on whom one can rely with total trust. When I was a newer Buddhist student I read this book more cognitively....and it stayed just at the level of information. Now, having had many direct teachings from authentic teachers in the same lineage, including my main teacher Sogyal Rinpoche and three of the sons of Tulku Urgyen, it speaks to me at a much deeper level, reminding me of what I have experienced in those special moments of blessing by my masters. I tend no longer to read books like this - they are too rich - but just to dip into them and to savour small sections eg a particular instruction, for inspiration or as a reminder and clarification and deepening. For me it is a must-have book and so I now also have it on my Kindle so I can search it and underline....but I still love most the printed copy.

I love this book and regard it very highly, I am not a Buddhist but have received many teachings. The teaching is very specific and in the same time so simple and effortless. With simple recognition, commitment and practice, you can cut through all the complications, rituals, visualisations and so on which has made the path of Buddhism not attractive for me in the first place. This book brings a complete new light of understanding and practice of inclusiveness. One of the best and helpful books for every meditator.

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