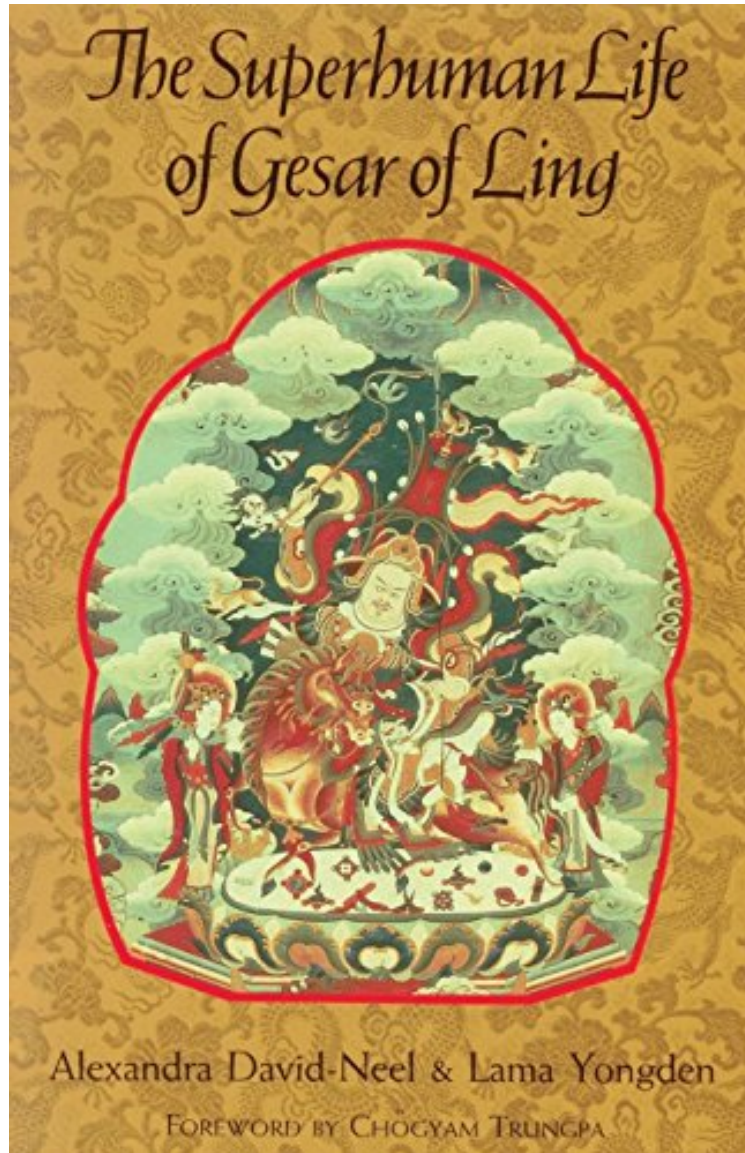


[Download ebook] The Superhuman Life of Gesar of Ling

The Superhuman Life of Gesar of Ling

Alexandra David-Neel, Lama Yongden
ePub | *DOC | audiobook | ebooks | Download PDF



[Download](#)

[Read Online](#)

#449260 in Books Shambhala 2001-05-01 2001-05-01 Original language: English PDF # 1 8.50 x .50 x 5.50l, .80 #File Name: 1570626227272 pages ISBN13: 9781570626227 Condition: New Notes: BRAND NEW FROM PUBLISHER! 100% Satisfaction Guarantee. Tracking provided on most orders. Buy with Confidence! Millions of books sold! | File size: 16.Mb

Alexandra David-Neel, Lama Yongden : The Superhuman Life of Gesar of Ling before purchasing it in order to gauge whether or not it would be worth my time, and all praised The Superhuman Life of Gesar of Ling:

0 of 1 people found the following review helpful. Reincarnation of the Light bringer By Customer The book is a gem for the Occult anatomy of the human body n cultural information relative to Religion n mores of Tibet. Also n

adventure to be remembered. *****0 of 3 people found the following review helpful. Five StarsBy RafaelS far its excelent.26 of 26 people found the following review helpful. Ian Myles Slater on: A New Incarnation of an Old FavoriteBy Ian M. SlaterThe present work is a translation of a book originally published in French as "La vie Surhumaine de Gesar de Ling le Heros Thibetain, racontee par les bardes de son pays" in 1931 (and reprinted under shorter variants of the title), and in English in 1933 by Ryder Co., London (reprinted 1959) and in 1934 by Claude Kendall, New York, as by Alexandra David-Neel and the Lama Yongden, and translated "with the collaboration of Violet Sydney." (The description of the translation from Tibetan at the end of David-Neel's 35-page Introduction does not go into details on the turning of French into English. The results are, at least, quite readable.)I originally became acquainted with Gesar in the 1960s through a rather dingy-looking rebound library copy of the 1934 edition, and was delighted to find it, years later, in a crisp-looking paperback reprint, with a new foreword (by Chogyam Trungpa, who presumably finds the translation acceptable), but otherwise unchanged.For those not interested in problems of Tibetan history, and the mutual adaptations of Tibetan civilization and Buddhism, the story is more than worth reading as an heroic romance. (Which is how I originally came to it, along with Cuchulain, Finn, and pre-Malory versions of Arthur and Lancelot). There have been some other books on Gesar published in recent years, some including interesting additional material, but the other popular retellings seem at least partly dependant on the doubly-translated David-Neel prose version of his stories. (Which were actually told in verse, and can reasonably be described as a series of epics.)That there is no comparable one-volume version in English is not surprising. There is in fact no complete "canonical" version in Tibetan to translate; instead, many tellings of episodes and sequences of episodes have been recovered, in written or oral form. David-Neel and her Tibetan associates came up with a reasonably connected story. Until a qualified student of Tibetan language and literature produces a representative selection of these texts in English of manageable length, the David-Neel version will have to satisfy the curiosity of the rest of us. What may be the third volume of the major "Library of Tibet" Gesar translation project, directed by Robin Kornman, was in fact scheduled for publication in January 2004. There are also tantalizing reports of Kornman's projected 800-page version of the Gesar story for Penguin, which as a single volume would be a good replacement for David-Neel. This has apparently been scheduled for publication in late November of -- 2007!*Fortunately, the version available is highly enjoyable. It offers the reader a self-consciously Buddhist treatment of the story of a military hero, a fighter and conqueror who is presented as an incarnate defender of the Dharma, and Tibet, against a variety of essentially demonic enemies. In this way, the ethos of the old Tibetan royal and noble dynasties is adjusted to the ideology of Mahayana Buddhism, and the traditions of the Vajrayana schools which prevailed in Tibet.Gesar's story, in this account, is set motion by Padmasambhava, the "Lotus-Born Sage" and "Precious Guru" who is regarded the "Apostle of Tibet," and one of its supernatural guardians. This wonder-working Bodhisattva recognizes that the time has come to beget a mighty hero, to oppose a previously vanquished demon, now triply-incarnated in human forms, and sets about the accomplishment of this goal. (Yes, it *does* sound a bit like Joss Whedon's original version of the Chosen One and her Watcher, reborn through the ages to defend humanity!) It is not merely an ordinary biography, therefore, but covers the hero's previous existence as a higher being, and the circumstances of his conception and birth, as seen from an essentially divine point of view.Whether you are looking for entertainment or edification, the open-minded reader should find it worthwhile.*Update, April 2013: Robin Kornman's translation is in at least three volumes, and will appear from Shambhala, not Penguin. Volume One, "The Epic of Gesar of Ling: Gesar's Magical Birth, Early Years, and Coronation as King," is scheduled for official release July 9, 2013. The hardcover editions, at least, will be expensive; I'm waiting for a paperback printing!In the meantime (that is, while I've been ignoring this review), Christopher Pennick has produced a three-volume retelling, under the series title of THE SONGS AND DEEDS OF GESAR, KING OF LING (2009-2011). The individual volumes are: "Warrior Song of King Gesar," "Crossings on a Bridge of Light," and "The Brilliance of Naked Mind." All three are available in reasonably-priced Kindle editions.

King Gesar, renowned throughout Tibet and Central Asia, represents the ideal warriorthe principle of all-victorious confidence. As the central force of sanity, he conquers all his enemies, the evil forces of the four directions, who turn people's minds away from the true teachings of Buddhism. These enemies graphically represent the different manifestations of cowardly mind. As Chgyam Trungpa explains in the Foreword: "When we talk here about conquering our enemy, it is important to understand that we are not talking about aggression. The genuine warrior does not become resentful or arrogant . . . It is absolutely necessary for the warrior to subjugate his own ambition to conquer at the same time that he is subjugating his other more obvious enemies. Thus the idea of warriorship altogether is that by facing all our enemies fearlessly, with gentleness and intelligence, we can develop ourselves thereby attaining self-realization." The legends of Gesar usually take weeks for a bard to recount. Filled with magic, adventure, and the triumphs of this great warrior-king, the stories will delight allyoung and old alike.

Language NotesText: English, Tibetan (translation)About the AuthorAn indomitable traveler, singer, journalist, and religious adept, Alexandra David-Neel (1868 1969) was awarded a Gold Medal by the Geographical Society of Paris

and was made a Knight of the Legion of Honor.