

Dear Brothers and Sisters in the Dharma,

We are extremely honored to host **Ven. Dzogchen Ranyak Dza Patrul Rinpoche** for the teaching on **Dzogchen** and initiation in **Dzogchen Shedrum Nyidee Ling** and **Heong Sun See Temple** in Penang from **25<sup>th</sup> Feb to 2 March 2006**.

Patrul Rinpoche is a recognized tulku (incarnated realized being) by H.H. the Dalai Lama, H.H. Mindroling Trichen Rinpoche and H.H. Dzogchen Rinpoche. The first reincarnation Patrul Rinpoche was the author of **"The Words of My Perfect Teacher"**. It is a classical commentary on the preliminary practices of the Longchen Nyingtin. A favorite and one of the best-loved instructions of Tibetans and strongly recommended by H.H. Dalai Lama and other senior Buddhist teachers. It is indispensable practical guide to inner transformation introduces the fundamental spiritual practices to all Tibetan Buddhist traditions.

Patrul Rinpoche speaks fluent English and is well known for his clear teaching style. Patrul Rinpoche founded many centers in Europe and Asia, which form world network approximately 500 monasteries and centers affiliated to the monastery of Dzogchen in Tibet.

Below is the Patrul Rinpoche Program's:

<b>Date</b>	<b>Time</b>	<b>Program</b>	<b>Venue</b>
25 <sup>th</sup> Feb (SAT)	10:00am- 12:00pm 3:00pm-5:00pm 8:00pm-10:00pm	Shine Meditation Dzogchen Teaching (1) Dzogchen Teaching (2) Zambala Initiation	<b>Dzogchen Shedrum Nyidee Ling</b>  <b>Heong Sun See Temple</b>
26 <sup>th</sup> Feb (SUN)	10:00am- 12:00pm 3:00pm-5:00pm 8:00pm-10:00pm	Dzogchen Teaching (3) Dzogchen Teaching (4) Dzogchen Teaching (5)	<b>Dzogchen Shedrum Nyidee Ling</b>
27 <sup>th</sup> (MON)	8:00pm-10:00pm	Chenrezig (Kuan Im) Initiation	<b>Heong Sun See Temple</b>
28 <sup>th</sup> (TUE)	8:00pm-10:00pm	Dzogchen Teaching (6)	<b>Dzogchen Shedrum Nyidee Ling</b>
1 <sup>st</sup> Mar (Wed)	8:00pm-10:00pm	Longlife Initiation Q&A session	<b>Dzogchen Shedrum Nyidee Ling</b>
2 <sup>nd</sup> Mar (Thu)	8:00pm-10:00pm	Fire Puja	<b>Heong Sun See Temple</b>

Venue : **Dzogchen Shedrum Nyidee Ling**  
20, Jalan Bunga Rampai, Tanjung Bungah 11200 Penang  
(Near to Penang Chinese Swimming Club)  
Tel: 04- 8981412, 0164911318(Ngawang), 016-4442216(Yeow)

Venue : **Heong Sun See Temple**  
428, Jalan Tanjung Tokong Lama 10470 Penang  
Tel: 04- 8999067, 019-4176060

Please join us for this auspicious teaching and initiation as it bares tremendous blessings of the

Buddha, Bodhisattvas and the lineage masters.

Please forward this mail or share this information to your friends and relatives.

### **OM MANI PEHMEH HUNG**

*\*Note : For those who like to know more about the activities of Varjayana Buddhism in Penang on the events updates, dharma discussion forum , dharma newsletters. You are invited to join our mailing group at [http://groups.yahoo.com/group/kagyud\\_penang/](http://groups.yahoo.com/group/kagyud_penang/) and click on this button "Join this group" or send an email to [kagyud\\_penang-subscribe@yahoogroups.com](mailto:kagyud_penang-subscribe@yahoogroups.com) or send an email to [cheeetan@yahoo.com](mailto:cheeetan@yahoo.com)*

### **A brief biography of Ranyak Patrul Tenzin Nyima Rinpoche**

The first incarnation was born in the Dzajut region of Kham. His father, Ranyak Gyalse, who was also known as Ranyak Drupchen Rinpoche, lived the life of the highest of enlightened beings. It is mentioned, for instance, in the biography of Do Khyentse Sheewi Yeshe Dorje that when the latter went to Dzagyal Dorje Phenchuk, he met there a dark-skinned man who wore a conch-shell for an earring. They placed a boulder between them and amused themselves by parrying it with their swords and slicing it as if it were butter. Apparently, it can still be seen to this day. He would also kill animals, take their meat and, once sewn up again, tap them on their heads with his pipe. They would become just as they had been before, unwounded, and he would set them on their way. Ranyak Patrul Rinpoche was born then as a son to such a being.

The present incarnation was born in 1963 in eastern Tibet, close to Rutam Orgyen Samten Chöling in the centre of Kham. His father is called Drupa and his mother, from the family of the preceding incarnation, Tsedrön. From an early age he was endowed with limitless pure qualities such as faith and devotion, love and compassion, peace and discipline. His father had only to use symbols and games when he taught him to read, write and so on, as he learned quickly without having to force himself or make any particular effort. The people of the district, as well as his own family, were amazed.

When the preceding incarnation's enlightened mind was going towards the sphere of peace, he said to his future mother 'None of you should grieve. We will meet each other again soon.'. Although his family was sure that he would come again once he had made this testament, they feared that the new incarnation would meet with adversities similar to the great obstacles to the lives of the former incarnations, and so they hid him.

It was only later that he entered the door of the Dharma at Rutam Orgyen Samten Chöling and studied and practiced the rituals of the four enlightened activities from the tantras of the secret mantra, in the pure ancient tradition of that great place. Amongst the red-and-yellow-clad star-like assembly, he, like the sun and moon, was truly superior. His learning and intelligence were pre-eminent. There was nothing in the training of the monastery, such as chanting, tormas making and mudra, that he did not know, and he even excelled at mask-making and fine art.

When the monastery was being reconstructed he very respectfully rendered remarkable service by drawing, painting and making masks. It is well-known that the umdzes (leaders of chant) and chöpöns (temple attendants) of this monastery are beyond comparison, and yet when he was still very young he was assigned to the position of chöchen, or great chöpön, in which he trained many students up to his own level.

Well before he was given the crown of the title of tulku, all the people of the district as well as of the monastery praised him and took him for an example. When they met him on the road, old men and women would take off their hats and join their hands. Just by seeing him they would get goose pimples and moved by faith, their minds would be drawn to the Dharma. It became clear that he was of noble birth, one of the Enlightened.

He then entered the Dharma university, Dzogchen Shri Singha, cradle of the learned from the Land of Snows, where the gift of authentic Dharma - from the practices of the three bases of discipline up to the unsurpassable tantras - is endlessly bestowed according to the capacities and wishes of each student. While staying in that

special place for a few years, he listened to and reflected upon the great Indian commentaries, and in that way, clarified his doubts; through meditation he gained experience; and through the precious training in discipline he tamed his mindstream.

He inclined himself at the feet of a great many spiritual friends such as Khenchen Dechen Namdröl, an emanation of Drupthop Thongtong Gyalpo, Khenchen Dawe Wöser, Khenchen Shongchup Sempal Pema Tseong Lhundrup and the supreme refuge Shapchoke Pema Kalzong Rinpoche. He was never seen to make great intellectual effort when he listened to the teachings. He was endowed with perfect innate wisdom and reached the height of learning in both Buddhist and non-Buddhist philosophies.

In a similar way, when the monastery was being rebuilt, for instance, he showed great respect and reverence in the way he helped. Without being discouraged by the rigours of the four seasons, he worked with great energy day and night like someone who is hungry and who sees food and drink. His activity was equal to that of the Bodhisattvas, who accomplish their own and others' benefit.

Then, because he had other things to do for the development of his enlightened activity, and because it is in the nature of the Victorious Ones, he went to the Land of the Noble. There in the foreign residence of Drupong Dzogchen he filled the rôle of Khenpo (abbot and master of studies) for four years and continually dispensed the nectar of the three vehicles of Dharma to many thousands of lay and ordained men and women. It was also while he was there that he founded a Dharma Centre of the Nyingthik Diamond Vehicle. At that time Choktrul Sogyal Rinpoche offered him the title of supreme Dorje Lopön (master of ritual), and repeatedly requested that he remain for a long time in that external seat of Dzogchen Monastery.

Also at that time, the true master of the ocean of teachings of the ancient translations whose face is no different from that of great Kuntuzongpo, the master of our lineage whose name it is difficult for me to pronounce, but whom I have reason to name here, Minling Trichen Gyurme Kunzong Ongyal, the glorious and good, of infallible and immutable speech, announced that he had discovered a truly- emanated young moon as a protector for the assembly of disciples. Furthermore, the wish-fulfilling jewel, the supreme refuge, Shapchoke Dzogchen, also announced that he was the true reincarnation of the former tulku, and offered him the crown title of holder of the teachings of Drupe Ongshuk Gyalwa Dzogchenpa.

So it is that at this time and in this world wherever the sun rises and sets, this learned, pure and good being, this precious supreme tulku, dispenses the nectar of the very profound Dharma to innumerable extremely fortunate beings of different races and tongues, according to their capacities and wishes. In this way he lives, and remains in good health.

*May the most excellently virtuous  
study and practice of Dzogchen Monastery,  
origin of the teachings of the Victorious Ones,  
spread in the fields of the ten directions;  
May its enlightened activity shine brightly; and  
May the appearances of the beings of this world  
be brought under its control*