

1: Relating to the Spiritual Teacher - Class 01 | Kadampa Center

Relating To a Spiritual Teacher The following article is from the Spring, issue of the Snow Lion Newsletter and is for historical reference only. You can see this in context of the original newsletter here.

Wise Teacher, Wise Student: Tibetan Approaches to a Healthy Relationship Ithaca: Snow Lion, , and published here in the preceding items on this website in individual parts. Asanga Thogs-med 4th or 5th century. Ashvaghosha II rTa-dbyangs 10th century. Eliminating Darkness and Bringing Daylight. Chandrakirti Zla-ba grags-pa 6th century. Chandrakirti II Zla-ba grags-pa 9th century. Personal Instructions from Vajrasattva. Dharmakirti Chos-kyi grags-pa 7th century. Dragpa-gyaltzen Grags-pa rgyal-mtshan Gyelrong Tsultrim-nyima rGyal-rong Tshul-khrims nyi-ma 19th century. Kedrub Norzang-gyatso mKhas-grub Nor-bzang rgya-mtsho Langri-tangpa Glang-ri thang-pa 11th century. Ngawang-palzung Ngag-dbang dpal-bzang 19th century. Ngoje-repa Ngo-rjes ras-pa Zhe-sdang rdo-rje 12th century. Ngorchen Konchog-lhundrub Ngor-chen dKon-mchog lhun-grub Niguma Ni-gu-ma 11th century. A Lamp for Further Illumination. A Cluster of Fruit of Inspiration. Pundarika Kalki Pundarika, Rigs-Idan Pad-ma dkar-po. The Fivefold Practice [of Mahamudra]. Shantideva Zhi-ba lha 8th century. Sherab-sengge rGyud Shes-rab seng-ge An Extensive Explanation of Chapter One. Sonam-tsemo bSod-nams rtse-mo Taranata Ta-ra na-tha The Essence of Nectar. Tsangpa-gyare Tsang-pa rgya-ras Ye-shes rdo-rje Tsarchen Tshar-chen Blo-gsal rgya-mtsho Tsongkhapa Tsong-kha-pa Blo-bzang grags-pa Vanaratna Nags-kyi rin-chen b. Vasubandhu Vasubandhu, dByig-gnyen 4th or 5th century. Yogic Deeds of Bodhisattvas: Life Stories of the Buddha. A Lamp for the Path and Commentary. Taking the Kalachakra Initiation. Berzin, Alexander and Jampa Gendun et al. Library of Tibetan Works and Archives, Berzin, Alexander and Sharpa Tulku, trans. Life and Teachings of Tsong Khapa. Library of Tibetan Works and Archives, , Boszormenyi-Nagy, Ivan and G. The Web of Life: The Dalai Lama, H. The Path to Enlightenment. Essence of Refined Gold. The World of Tibetan Buddhism: An Overview of Its Philosophy and Practice. An Anthology of Well-Spoken Advice, vol. Alexander Berzin, with Sharpa Tulku. The Jewel Ornament of Liberation. Khenpo Konchog Gyaltsen Rinpoche. The Life of Milarepa. The Life and Teachings of Naropa. Mind in Buddhist Psychology: Reprint, The Dalai Lama. Holmes, Katia and Ken Tsultim Gyamtso, trans. The Instructions of Gampopa: A Precious Garland of the Supreme Path. International Translation Committee founded by V. The Torch of Certainty. The Four-Themed Precious Garland: Longchenpa and Herbert V. Maturana, Humberto and Francisco J. The Tree of Knowledge: The Biological Roots of Human Understanding. Theory of Psychoanalytic Technique. Minling Terchen Gyurme Dorjee. Ngari Panchen, Pema Wangyi Gyalpo. Ascertaining the Three Vows. Khenpo Gyurme Samdrub and Sangye Khandro. Liberation in the Palm of Your Hand. Rabten, Geshe and Geshe Ngawang Dhargyey. Advice from a Spiritual Friend. The Three Principal Aspects of the Path: Dharma Publishing, , A Guide to the Bodhisattva Way of Life. Sayings of the Buddha: A Translation of the Tibetan Version of the Udanavarga. Princeton University Press, The Fulfillment of All Hopes: Guru Devotion in Tibetan Buddhism. The Analects of Confucius. Originally published in Relating to a Spiritual Teacher:

2: The Teacher - The Guru

Thus, people who involve themselves with a spiritual path are naturally wary of trusting spiritual teachers. On the one hand, critical evaluation of a teacher before establishing a relationship is a healthy precaution and may help to avoid disappointment, harassment, or abuse.

September 16, at 8: Makes my reply a bit long though. Very much agree with the specialness of the connection once such connection has been established. I have been fortunate to experience that on various occasions, and even with different teachers. Also made the same experience as Joanne regarding refuge, and your comment on uncharted waters is, IMO, very fitting! On the other side as Dr. This cannot be denied anymore. So in terms of interdependence one could albeit very coarsely conclude: As a club member then, I have felt the connection, the specialness, seen the rainbows, felt the chakras, great experiences! Glimpses of what may be possible. So how to get there then? Mostly these are just equally confused people. Berzin puts it so perfectly; the term sangha in the West is usually applied to a group of followers of a teacher and bears not much, if any, relevance to the classical term of sangha, i. In the meantime, my teacher may be enlightened, or he may very well not be. Catlover, you strike a wonderful cord within me where you mention the silliness of using ancient mystic examples. Whilst I enjoy being entertained from time to time, these old examples serve little purpose to me personally. In fact I believe they distort reality up to the point of people becoming delusional. Maybe my theoretical example about mastering tantra from a book, was not the best. What I am still missing though is the justification for this limitless faith in the guru as a person. Perhaps that is where the crux of the matter is. Is the guru the man or woman, or is the guru the steering force, activated by my dedicated prayers, or a combination of both? Christians would, I suppose, attest to the result from prayers. IMO trust is earned, not bestowed as a result of having received initiation. But trusting a person, a physical human being with a mind that is more developed than my own, grows in layers. And just the same way, negative experiences take those layers away again. Or at least they have the potential to do so with most people, certainly with me. Writing these messages on this forum, I realise my point in essence is this: I signed up for a path towards inner peace. Wow, great progress now. All this, IMO, is part of prevailing upbringing in the West. As the coach, I would also of course, have at my disposal the method of setting up a trap for my client. Was the soul crushing experience part of the deal? Does it do good? Some may benefit from it, others may never get up again. When I want to learn something, some minimum requirements that I have for any kind of teacher is that the person is respectful, giving, kind, supportive and very, very honest. Basically this person does not even need to speak or hold up a book. If the person is a strategist with a personal agenda but still benefits me, I go a long, long way before giving up on this person. On any person really. Yet if this person, or any person for that matter, manages to destroy my trust, well then there is no turning back anymore. Not in this lifetime anyway. Thanks for reading, thanks for commenting.

3: Guru - Wikipedia

One of the major sources of confusion in the spiritual student-teacher relationship is the wish for the spiritual mentor to be like a therapist. Consider, for example, someone wishing to gain emotional happiness and good relationships for the rest of his or her life.

Building a Healthy Relationship" Ithaca: Empirical Facts about the Spiritual Student-Teacher Relationship To avoid confusion in the spiritual student-teacher relationship, we need to acknowledge certain empirical facts: Almost all spiritual seekers progress through stages along the spiritual path. Most practitioners study with several teachers during their lifetimes and build up different relationships with each. Not every spiritual teacher has reached the same level of accomplishment. The type of relationship appropriate between a specific seeker and a specific teacher depends upon the spiritual level of each. People usually relate to their teachers in progressively deeper manners as they advance along the spiritual path. Because the same teacher may play different roles in the spiritual life of each seeker, the most appropriate relationship each seeker has with that teacher may be different. Levels of Spiritual Teachers and of Spiritual Seekers Thus, there are many levels of spiritual teachers and of spiritual seekers. Buddhism professors to give information like at a university, Dharma instructors to show how to apply Dharma to life, meditation trainers to teach methods similar to teaching tai-chi or yoga, spiritual mentors differentiated as to the level of Vows they give the student: Even if disciples wish to improve this lifetime, they see this as a stepping stone on the way to liberation and enlightenment. Therefore, it is important to proceed slowly and carefully. Qualifications of a Potential Disciple and of a Potential Spiritual Teacher As a potential disciple, we need to check our own level of development, so that we do not commit ourselves to a relationship for which we are not ready. The main qualities a disciple needs are: Depending on the level of teacher, he or she needs increasingly more qualifications. In general, the main ones are: We need to suit things to the reality of the situation what level of qualification do the teachers available in our city have, how much time and commitment do we have, what are our spiritual aims realistically, not just ideally "to benefit all sentient beings " , and so on. When we make the spiritual teacher into a god, our naivety opens us to possible abuse. The Differences between Becoming a Disciple of a Spiritual Mentor and Becoming a Client of a Therapist One of the major sources of confusion in the spiritual student-teacher relationship is the wish for the spiritual mentor to be like a therapist. Consider, for example, someone wishing to gain emotional happiness and good relationships for the rest of his or her life. Becoming a disciple of a spiritual mentor to achieve this goal in many ways resembles becoming a client of a therapist for the same purpose. Both Buddhism and therapy: Arise from recognizing and acknowledging Suffering in our lives and wishing to alleviate it. Entail working with someone to recognize and understand our problems and their causes. Many forms of therapy, in fact, agree with Buddhism that understanding serves as the key for self-transformation. Embrace schools of thought that emphasize deeply understanding the causes of our problems, traditions that stress working on pragmatic methods to overcome these factors, and systems that recommend a balanced combination of the two approaches. Advocate establishing a healthy emotional relationship with the mentor or therapist as an important part of the process of self-development. Although most classical forms of therapy shy away from using ethical guidelines for modifying clients behavior and ways of thinking, a few postclassical schools advocate ethical principles similar to those in Buddhism. Such principles include being equally fair to all members of a dysfunctional family and refraining from acting out destructive impulses, such as those of anger. Despite similarities, at least five significant differences exist between becoming a disciple of a Buddhist mentor and becoming a client of a therapist: Potential clients generally approach a therapist while being emotionally disturbed. They may even be psychotic and require medication as part of the treatment. Potential disciples, in contrast, do not establish a relationship with a mentor as the first step on their spiritual paths. Before this, they have studied Buddhas teachings and begun to work on themselves. Consequently, they have reached a sufficient level of emotional maturity and stability so that the disciple-mentor relationship they establish is constructive in the Buddhist sense of the term. In other words, Buddhist disciples need already to be relatively free of neurotic attitudes and behavior. Potential clients

are mostly interested in having someone listen to them. Therefore, they expect the therapist to devote concentrated attention to them and to their personal problems, even if within the context of group therapy. Disciples, on the other hand, normally do not share personal problems with their mentors and do not expect or demand individual attention. Even if they consult the mentor for personal advice, they do not go regularly. The focus in the relationship is on listening to teachings. Buddhist disciples primarily learn methods from their mentors for overcoming general problems that everyone faces. They then assume personal responsibility to apply the methods to their specific situations. Therapy aims for learning to accept and to live with the problems in our lives, or to minimize them so that they become bearable. Despite lives being difficult the first fact of life noble truth that Buddha taught we could make it less difficult. Making our lives emotionally less difficult, however, is only a preliminary step for approaching the classical Buddhist path. Disciples of spiritual mentors would at least be orientated toward the greater aims of favorable rebirths, liberation, and enlightenment. Moreover, Buddhist disciples would have an intellectual understanding of rebirth as explained in Buddhism and at least tentative acceptance of its existence. Therapy clients have no need for thinking about rebirth or about aims beyond improving their immediate situations. Clients of therapists pay an hourly fee, but do not commit themselves to a lifelong change of attitude and behavior. Buddhist disciples, on the other hand, may or may not pay for teachings; nevertheless, they formally change their direction in life. In taking safe direction refuge, disciples commit themselves to the course of self-development that the Buddhas have fully traversed and then taught, and that the highly realized spiritual community strives to follow. Moreover, Buddhist disciples commit themselves to an ethical, constructive course of acting, speaking, and thinking in life. They try, as much as is possible, to avoid destructive patterns and to engage in constructive ones instead. When disciples sincerely wish liberation from the recurring problems of uncontrollable rebirth, they make an even stronger commitment by formally taking lay or monastic vows. Disciples at this stage of self-development vow for life to restrain at all times from specific modes of conduct that are either naturally destructive or which Buddha recommended that certain people avoid for specific purposes. An example of the latter is monastics abandoning lay dress and wearing robes instead, to reduce attachment. Even before developing the wish for full liberation, disciples often take lay or monastic vows. Clients of therapists, on the other hand, agree to follow certain rules of procedure as part of the therapeutic contract, such as keeping to a schedule of fifty-minute appointments. These rules, however, pertain only during treatment. They do not apply outside the therapeutic setting, do not entail refraining from naturally destructive behavior, and are not for life. Disciples look to their spiritual mentors as living examples of what they strive to attain. They regard them in this way based on correct recognition of the mentors good qualities and they maintain and strengthen this view throughout their graded path to enlightenment. Clients, in contrast, may conceive of their therapists as models for emotional health, but they do not require correct awareness of the therapists good qualities. Becoming like the therapist is not the aim of the relationship. During the course of treatment, therapists lead their clients beyond projections of ideals.

Inappropriate Usage of the Term Disciple Sometimes, people call themselves disciples of spiritual mentors despite the fact that they, the teacher, or both fall short of fulfilling the proper meaning of the terms. Their naivety often leads them to unrealistic expectations, misunderstandings, hurt feelings, and even abuse. Becoming an object of abuse, in this context, means being exploited sexually, emotionally, or financially, or being manipulated by someone in a show of power. Let us examine three common types of pseudo-disciples found in the West, who are especially susceptible to problems with spiritual teachers. They have read or heard something about the "mysterious East" or about superstar gurus, and wish to transcend their seemingly unexciting lives by having an exotic or mystical experience. They meet spiritual teachers and instantly declare themselves to be disciples, especially if the teachers are Asian, wear robes, or both. They are prone to similar behavior with Western teachers who have Asian titles or names, whether or not the persons wear robes. The quest for the occult often destabilizes the relationships such seekers establish with spiritual teachers. Even if they declare themselves disciples of properly qualified mentors, they often leave these teachers when they realize that nothing supernatural is happening, except perhaps in their imaginations. Moreover, the unrealistic attitudes and high expectations of "instant disciples" often cloud their critical faculties. Such persons are particularly open to deception by spiritual charlatans

clever in putting on a good act. They may have tried various forms of therapy, but to no avail. They declare themselves disciples of anyone who might give them a blessing pill, tell them the special prayer or Mantra to repeat, or give them the potent practice to do like making a hundred thousand prostrations that will automatically fix their problems. They especially turn to the same types of teachers that fascinate people who are in quest of the occult. The "fix-it" mentality of miracle-seekers often leads to disappointment and despair, when following the advice of even qualified mentors does not result in miraculous cures. Charismatic megalomaniacs draw them in by using "spiritual t" means. They promise their so-called disciples strength in numbers if they give total allegiance to their sects. They further allure disciples with dramatic descriptions of fierce protectors who will smash their enemies, especially the followers of inferior, impure Buddhist traditions. With grandiose stories of the superhuman powers of the founding fathers of their movements, they try to fulfill the disciples dreams of a mighty leader who will lift them to positions of spiritual entitlement. Responding to these promises, such people quickly declare themselves disciples and blindly follow whatever instructions or orders authoritarian teachers give them. The results are usually disastrous. Conclusion In short, just as not everyone who teaches at a Buddhist center is an authentic spiritual mentor, similarly not everyone who studies at a center is an authentic spiritual disciple. We need precise usage of both the terms mentor and disciple. This requires spiritual honesty and lack of pretense. Language "Do not entertain hopes for realization, but practice all your life.

4: Relating to a Spiritual Teacher

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Do not have blind faith, but also no blind criticism. The role of a spiritual teacher or guru is often misunderstood in the West. For one thing, we lost the ancient system of studying under one teacher for many years to learn a craft like carpentry or masonry, and we are not used to this system anymore. Even if we leave some decisions over to someone else, we are still responsible for our actions - including shifting the decisions to someone else. We need to be realistic about spiritual teachers: How far would we have come with learning to read and write without a teacher? And also you can study with all kinds of teachers. You study with different teachers or professors, and you go on, you move on. But if you wish to commit yourself to the path, then it is necessary, because one needs to know how to accomplish the realization, how to practice the Dharma. We need to develop our own wisdom and insight to become a teacher and in the end, even a Buddha ourselves. In that sense, a guru is like our spiritual mother; in the beginning of the path, we are pretty helpless and need much help and guidance; but in the end, we should be able to stand on our own feet and be self-sufficient. Although people live and practice together, one-upmanship often comes between them. A really good friend is like a mountain guide. The spiritual path is like climbing a mountain: We have only heard that it is beautiful, everybody is happy there, the view is magnificent and the air unpolluted. If we have a guide who has already climbed the mountain, he can help us avoid falling into a crevasse, or slipping on loose stones, or getting off the path. The one common antidote for all our hindrances is noble friends and noble conversations, which are health food for the mind. Your nature is the Buddha. But to reach such an understanding you need a teacher and you need to struggle to make yourself understand. In the old Indian tradition, teachers were often checked for 12 years or more before a student fully entrusted a teacher the spiritual guidance. It is easy to follow people blindly, especially the ones who are smooth talkers and are good salespeople. The reason why gurus are getting such bad names is because people should not have blindly trusted most of them to begin with! Do take your responsibility serious to check your own feelings; there should be some personal connection; verify if their behaviour concords with their words; are they putting more emphasis on worldly matters than their spiritual path; see what the other disciples say, and of course what other teachers think. You must investigate before accepting a lama or teacher to see whether that person is really qualified or not. We can not depend upon external factors, but external factors are what we see. It is very difficult to see the inner qualities of another person. A businessman might be friendlier to us than our best friend, while his unseen motivation is merely to make a sale. Likewise, if a "teacher" acts in a very kind and loving manner towards us it does not necessarily mean that he is compassionate and selfless, because we cannot see his motivation. So the seeker is left with this paradox. There is no simple solution, but there are things we can do. First, it is important that we familiarize ourselves with the characteristics [of a spiritual teacher] discussed by Kongtrul Rinpoche. Second, we must maintain awareness of our own motivation during the process of finding a teacher. These motivations need to be acknowledged if we are to recognize an authentic wisdom teacher, because the teacher you find is related to your karma, and your karma is intimately connected to your motivation. Fortunately, there are methods that help us purify our motivation and create the proper conditions for finding a wisdom teacher, such as bringing our awareness to our motivations as much as possible, doing daily meditation practice, and praying to the Triple Gem [Buddha, Dharma, and Sangha] that we will meet and recognize an authentic wisdom teacher. Having a tantric teacher and practising "guru devotion" was actually a secret practice for a long time, as the teacher-disciple relationship is very close in order to achieve the best results. So close in fact, that it can easily lead to misunderstanding in the outside world. More information on a tantric guru can be found on the tantra page. Obviously the best person to accompany us as a tour-guide is someone who has already successfully travelled the path. This person can help to quicken our progress and avoid obstacles. Why do we need an experienced guide? I like the following

story with a cynical undertone from Rama Krishna: The master kept him solely because of this diligence and the services he rendered, for he found the disciple rather stupid. He had crossed the river as if he crossed a street. Tapobana called his disciple and questioned him. Did you actually walk over the water? At every step I repeated Your Holy Name, and that is what upheld me. If in my name miracles take place, I must possess powers I did not suspect, and I must be more holy than I was aware of. After all, I never tried to walk on water. With unshakeable faith in himself, Tapobana repeated: Of course we can have many different teachers, each in some aspect possibly quite important for us. In fact even the school-teacher who taught us to read and write is very important - also in our spiritual life. How else could we read about Buddhism? To have a root Guru is especially important if we wish to practice tantra, simply because the methods used are so advanced that we need proper guidance. Proper ethical behaviour - a guru should not harm others but try to help 2. Single pointed concentration 3. No self-grasping or egoistic thoughts 4. Having love and compassion as main motivations to teach 5. Realised emptiness, at least have a proper intellectual understanding 6. Perseverance in teaching 7. Wealth of scriptural knowledge 8. More learned and realised than student 9. Given up disappointment in the performance of the students If possible, try to find a guru who possesses all these qualities, but at least the first 5. This may be difficult enough Like His Holiness the Dalai Lama says: It is just here that many Western chelas make it hard for themselves, because they cannot bring themselves to bow to their teacher, and become upset when their prejudices and opinions are criticised. Even when they profess to love the teacher, they defend their position and defend their standpoint. A true guru is not concerned with imposing conformity of thoughts and feelings. He wants to arouse personal recognition and experience in the chela - not to teach him, but inspire him. But he also wants to liberate his chela from the attachments to opinions, prejudices, and dogmas - and this is often a painful process.

5: Review of Relating to a Spiritual Teacher () â€” Foreword Reviews

Relating to a Spiritual Teacher has 8 ratings and 1 review. Gabriel said: Dense, highly technical (much of it comes from a level of knowledge of the spir.

Source Pursuing Your Passion and Purpose If you aspire to have a spiritually based profession, whereby you are helping others and bringing enlightenment, healing and love to the world, be encouraged to follow your passion. It is a sign of your destiny and soul path â€” and is time to begin! Each person has a personal soul mission or life purpose. This mission is something you agreed to undertake and learn during this lifetime prior to incarnating. Lessons may include such themes as learning to be compassionate, self-reliant, a leader, or about forgiveness, patience or sharing with others. There is any number of these soul growth lessons for us to learn and each of us has our own set of life themes and lessons. They come in the form of healers, teachers, authors and speakers, whose primary goal is to enlighten and assist others. When you are a Lightworker your higher-self and soul KNOW you are, whether your conscious mind realizes it yet or not. Lightworkers, Star Seeds, Earth Angels etc feel a sense of purpose, a compulsion to help others and have a genuine love of the world and all it encompasses. They naturally attract people in need of help, and are innately sensitive to the needs of others. Lightworkers are aware that there is something important that they are destined to do during their lifetime. Although they may not be sure of what they may entail, they know within that they will be shown and guided in divine right time. For some there may be a sense of urgency, as though there is so much to do, but not enough time to do it all. Follow this urge and get on with it! The main soul or life purpose of Lightworkers is to extend and send out divine love and healing. Radiating this healing light and energy naturally brings peace and love wherever they go. All that a Lightworker does is done with divine unconditional love. Whether you are a spiritual teacher, life coach, author, speaker, healer or any other spiritual facilitator, the most necessary ingredient is that divine spark of love infused with and into your work. When considering your spiritual profession take a look at your passions. You may need to define your particular niche so have a look at your hobbies, your beliefs and values and WHO you really are. What topics truly excite and motivate you? Are you a talented writer, a brilliant public speaker, or are you naturally drawn towards the healing arts? Maybe you are a dab-hand at all of them. What is your topic or focus? What will you teach, write or speak about? Listen to your intuition, inner-voice and your heart. Listen to your Higher Self as it already knows. Your feelings, when beginning or pursuing a career within the spiritual professions, is your best guide. Make sure you put your heart and soul into your work. Being genuinely passionate about what you do keeps the momentum and enthusiasm flowing. Yes, there will be those who will criticize and judge you - but that happens regardless of whatever path you take, and there will always be those who dwell in the negative. Continue along your path regardless. These are common stumbling blocks - but ones which can be overcome with a little faith and trust in the Universe. When you are on your true soul mission, TRUST that all you need will come to you in divine right time. When we love our work, everything else falls into place. When you genuinely love what you do your main focus is not money-based but rather love-based - and the Universe will take care of the rest. Many Lightworkers have trouble accepting money for the work they do. The idea is uncomfortable to them as their only desire is to shed their divine love and light. Those who are uncomfortable with the idea of accepting payment for spiritual work are often those who subconsciously recall past lives when many lived in communal or kibbutz type settings. In those times all food and shelter was provided for them, leaving one free to focus on their spiritual practice without concern for the need to derive an income. How can you expect to run a business and your life without the appropriate resources? Why should it be any different for you? Why should that be any different for those who work in the spiritual fields? Your payment for the work you do is no different to that of any other healer, such as nurses, doctors and the like. Making money from the work you do is in line with the Universal Spiritual Law of Giving and Receiving. The energy and vibration of your intentions will dictate the viability of your spiritual endeavour. It is appropriate to earn an income from your spiritual work, but it can not be your main focal point. Some Lightworkers suffer from being shy, timid, lack self-confidence or are indecisive. This is where the Universal Spiritual Law of Action

comes into play. This law states that when you take action in the direction of your soul purpose no matter how small that step may be the Universe will take greater action in your desired direction, supporting your goal and encouraging further positive action on your behalf. By taking action in the direction of your aspirations you are making a commitment to yourself and something that is of the utmost importance to you - and is of benefit to the world around you. Trust the Universe to open the right doors for you. Live your life as a role model of what you are teaching. Walk your talk and talk your walk. Allow people to familiarize themselves with you prior to booking an appointment. The Universe will respond in kind by providing your audience. Visualize yourself living your spiritual career right now. Bring it into the present rather than some far-flung time in the future. Visualizing it happening in the future rather than in the present keeps it in the future. Visualizations and affirmations are very powerful tools to utilize when bringing your dreams to fruition. Affirming your intentions is an integral part of engaging the laws of the Universe. Visualizing, affirming and taking action steps bring the reality of your successful and fulfilling spiritual practice to the forefront, in the present moment. Declare it to the Universe today. Present yourself and your spiritual services to the public and have faith and trust that the Universe will send you appropriate opportunities. When you put your efforts, heart and soul into giving someone a spiritual reading, a healing, are running a workshop or giving a counselling session, it is appropriate that you receive something in exchange. This is important in regards to living a balanced life. When you give, give, give and keep giving of yourself your energies become depleted and enthusiasm and passion wain. This is a need of basic human life. Do not deny yourself what you deserve and require as this is undermining yourself in every way. If you only give out and do not allow yourself to receive, eventually you will begin to have feelings of resentment, of being bound, burnt-out and drained of energy. This can become an on-going cycle - therefore it is important for all involved to be clear on what is required on behalf of both parties. When someone requests a reading or appointment with you, make sure that you are clear about your needs eg. If they choose not to book because they do not wish to pay a fee for your services, that is their choice. Do NOT sell yourself short. On the flip-side, many people want to pay you for your services. The giving of yourself is balanced out by receiving the payment. Your client values your services, as in order to have received them they have had to exchange something of value. When you accept payment for your services you are being supported. The income allows you to focus and devote more of your time and efforts to your spiritual practice. If you do not accept payment and cannot derive an appropriate income you will be needing to spend your valuable time and energy at a job to earn money. This detracts from your soul purpose.

6: Relating to a Spiritual Teacher: Bibliography â€” Study Buddhism

Relating to a Spiritual Teacher: Building a Healthy Relationship This is the printer-friendly version of: <http://www.enganchecubano.com/web/x/nav/>.

Similarly, the following twelve books have been largely influential for spiritual seekers all over the world. While some are more timeless than others, each will likely inspire to further your own spiritual journey. Asking for what you want, believing in what you want, and being open to receiving it. Since its initial publishing, it has gone on to become the most successful self-published novel ever. While many have found the plot corny, the insights within captivate the reader into shifting their perspective. The lessons told of the discovery of your personal legend, being your one true purpose, and of understanding omens, are ones that speak to all people regardless of religion. *The Art of Happiness: The Art of Happiness* talks about the importance and attainability of happiness in everyday living. This is a book likely to stand the test of time because it speaks to people without the use of spiritual rules or religious guidelines. For Chopra, success is defined as happiness and the realization of goals, although success is not limited to wealth. Chopra lays down 7 laws found in nature used to create spiritual success. These laws include karma cause and effect and dharma purpose in life. His book details the attributes that Peck feels make a fulfilled human being. Split into three sections, his book talks about discipline as a means for spiritual evolution, love as a force for spiritual growth and grace. Though this book remains popular, some may find the psychological ideas of the book to be somewhat dated. Jonathan is a symbol to all those who refuse to conform for the sake of conforming, instead teaching love, forgiveness, and how to reach your true potential. She visited Italy, where she ate copious amounts of good food. She went to India to learn about spirituality. And finally, ended her journey in Bali, where she was able to discover a balance between the two: Even after his death, Morrie has continued to touch people as he relates his ideas of love both accepting love and giving love, shunning popular celeb culture in favor of more nurturing values and non-attachment. The four agreements spoiler alert! Easy enough, at least, that Ruiz later decided to add a fifth agreement: Be skeptical but learn to listen. What books have inspired your spiritual journeys? Share your favorites below. This article was originally published on October 27,

7: How to Turn Your Spirituality Into Your Career | Exemplore

Auto Suggestions are available once you type at least 3 letters. Use up arrow (for mozilla firefox browser alt+up arrow) and down arrow (for mozilla firefox browser alt+down arrow) to review and enter to select.

He is all that he sees; all that flows to him from a thousand sources He is the land, the lift of its mountain lines, the reach of its valleys. Mary Austin We inter-breathe with the rain forests, we drink from the oceans. They are part of our own body. You came out of it, like a wave from the ocean. You are not a stranger here. Alan Watts One touch of nature makes the whole world kin. Thomas Hardy Shall I not have intelligence with the earth? Am I not partly leaves and vegetable mould myself? No matter who you are, where you live, or what kind of life you lead, you remain irrevocably linked with the rest of creation. Deep inside, we still have a longing to be reconnected with the nature that shaped our imagination, our language, our song and dance, our sense of the divine. Benyus If there is one thing clear about the centuries dominated by the factory and the wheel, it is that although the machine can make everything from a spoon to a landing-craft, a natural joy in earthly living is something it never has and never will be able to manufacture. Henry Beston There is something of the marvelous in all things of nature. Aristotle The world is mud-luscious and puddle-wonderful. Helen Keller I am in love with this world. I have climbed its mountains, roamed its forests, sailed its waters, crossed its deserts, felt the sting of its frosts, the oppression of its heats, the drench of its rains, the fury of its winds, and always have beauty and joy waited upon my goings and comings. John Burroughs In those vernal seasons of the year, when the air is calm and pleasant, it were an injury and sullenness against Nature not to go out and see her riches, and partake in her rejoicing with heaven and earth. John Milton And forget not that the earth delights to feel your bare feet and the winds long to play with your hair. Kahlil Gibran I thank You God for most this amazing day: Behold the miracle of the earth With all the wonder of a child. Edna Jaques Healing Through Nature The indescribable innocence of and beneficence of Nature,--of sun and wind and rain, of summer and winter,--such health, such cheer, they afford forever! John Muir The best remedy for those who are afraid, lonely, or unhappy is to go outside, somewhere where they can be quite alone with the heavens, nature and God. Because only then does one feel that all is as it should be and that God wishes to see people happy amidst the simple beauty of nature. I firmly believe that nature brings solace in all troubles. Anne Frank In the woods, we return to reason and faith. There I feel that nothing can befall me in life, - no disgrace, no calamity leaving me my eyes, which nature cannot repair. You become one with it No place for greed or anger there. Pha Pachak Away from the tumult of motor and mill I want to be care-free; I want to be still! Guest Discovering Wisdom in Nature She unfolds her treasure to his search, unseals his eye, illumines his mind, and purifies his heart; an influence breathes from all the sights and sounds of her existence. Alfred Billings Street Believe one who knows: Trees and stones will teach you that which you can never learn from masters. It is my principal teacher, and I try to open my whole being to what it has to say. Wynn Bullock If there is any wisdom running through my life now, in my walking on this earth, it came from listening in the Great Silence to the stones, trees, space, the wild animals, to the pulse of all life as my heartbeat. Vijali Hamilton There is in all visible things an invisible fecundity, a dimmed light, a meek namelessness, a hidden wholeness. This mysterious unity and integrity is wisdom, the mother of us all, "natura naturans. It rises up in wordless gentleness, and flows out to me from the unseen roots of all created being. Thomas Merton Come forth into the light of things, let Nature be your teacher. Look deep into nature and you will understand everything. Albert Einstein To look at any thing, If you would know that thing, You must look at it long John Moffitt You only need sit still long enough in some attractive spot in the woods that all its inhabitants may exhibit themselves to you by turns. Henry David Thoreau One should pay attention to even the smallest crawling creature for these too may have a valuable lesson to teach us. Black Elk I begin to see an object when I cease to understand it. His eyes are, by nature, open to the glories of the stars, the beauty of the flowers, and the mystery of life. Search As a child, one has that magical capacity to move among the many eras of the earth; to see the land as an animal does; to experience the sky from the perspective of a flower or a bee; to feel the earth quiver and breathe beneath us; to know a hundred different smells of mud and listen unselfconsciously to the

soughing of the trees. Valerie Andrews Must we always teach our children with books? Let them look at the stars and the mountains above. Let them look at the waters and the trees and flowers on Earth. Then they will begin to think, and to think is the beginning of a real education. David Polis Wisdom begins in wonder. Socrates If you wish your children to think deep thoughts, to know the holiest emotions, take them to the woods and hills, and give them the freedom of the meadows; the hills purify those who walk upon them. Rachel Carson Now I see the secret of the making of the best persons. It is to grow in the open air, and to eat and sleep with the earth. Walt Whitman Inviting Nature in Through Gardening The garden is where you take the time in your life to tune in and listen. It just takes being still long enough, opening your heart, opening your spirit up to what the plants have to tell you. Gabriel Howearth To cultivate a garden is. Christian Bovee Of all the wonderful things in the wonderful universe of God, nothing seems to me more surprising than the planting of a seed in the blank earth and the result thereof. Celia Thaxter I used to visit and revisit it a dozen times a day, and stand in deep contemplation over my vegetable progeny with a love that nobody could share or conceive of who had never taken part in the process of creation. It was one of the most bewitching sights in the world to observe a hill of beans thrusting aside the soil, or a rose of early peas just peeping forth sufficiently to trace a line of delicate green. Nathaniel Hawthorne My spirit was lifted and my soul nourished by my time in the garden. It gave me a calm connection with all of life, and an awareness that remains with me now, long after leaving the garden. Nancy Ross All through the long winter, I dream of my garden. On the first day of spring, I dig my fingers deep into the soft earth. I can feel its energy, and my spirits soar. Helen Hayes Connecting With Other Beings I want to realize brotherhood or identity not merely with the beings called human, but I want to realize identity with all life, even with such beings as crawl on earth. With bats, weasels, worms I rejoice in the kinship. Even the caterpillar I can love, and the various vermin. George Washington Carver I frequently tramped eight or ten miles through the deepest snow to keep an appointment with a beechtree, or a yellow birch, or an old acquaintance among the pines. John Muir The purpose of life is undoubtedly to know oneself. We cannot do it unless we learn to identify ourselves with all that lives. The sum-total of that life is God. Alan Watts About Us.

8: Yoga Glossary - Most important yoga vocabulary words -

Our Lineage and Teachers. Relating to a Spiritual Teacher - Class 03 SPIRITUAL: Discovering Buddhism. Monday, June 15, Stephanie Smith.

Now that seems moot. In this book, at least, his scholarship and understanding do not impress me at all. What Berzin says about cultural differences and how those might affect the format and evaluation of the teacher-disciple relationship is plausible enough. He is right in cautioning the beginner to examine his or her potential Guru carefully. Tibetan Buddhist traditions emphasize the need for caution in establishing such a relationship, and we ignore caution at our own risk. However Berzin has gone way off-mark in his analysis of the "Guru-as-Buddha" or "Guru-as-Perfect" idea. It is not merely a salutary fiction, as Berzin suggests. Granted that "The Guru is Perfect" is a potentially dangerous idea, if applied to the wrong person. But applied to the right teacher, it is not merely an idea. It is a direct experience that is incontrovertible for the student blessed to see his or her teacher in this way. Here it is not merely a case of "seeing is believing", but rather "truly to see, is to see the truth". Seeing in this way carries a conviction and joy that defies all analysis. To see the Guru as a Buddha is to be in the presence of Buddhahood, which is universal. Based on what he says in this book, I would have to conclude that Berzin has never really been able to fathom the practice of Guru Yoga. Otherwise, how could he explain the practice of seeing the Guru-as-Buddha as merely some kind of intellectual exercise? To get to the point of seeing the Teacher as Buddha, one must throw all caution to the wind. One must take a plunge that defies reason. From an ego-centered point of view, it is reckless. Ego is the seat of our survival instinct, the instinct that keeps us trapped in the beginningless cycle of attachment and aggression. But the death of Ego in the expanse of timeless awareness is a risk worth taking. And it is hardly more reckless than remaining in an intellectual, rationalizing, denatured form of spiritual practice. Such practice is ultimately fruitless. It reduces spiritual life to a hobby, to a clever and sophisticated thought process. But it is a plunge that every authentic spiritual path requires. People who try to console themselves with rationalizations and psychobabble, such as Berzin dishes up here, will postpone their progress indefinitely. Who wants to be stuck in the traffic of ordinary concepts forever? This is not merely a teaching of Tibetan Buddhism. All the great mystics are emphatic on this point: What Berzin and other Buddhists of his social-scientific, psycho-babbling persuasion do not seem to understand is that the "personality" of the teacher or God is not something that exists in time, and that consequently, the "leap" that one takes into that personality, the leap that shatters the shell of the self, is not something that one can willfully accomplish. One must surrender the self in the light of the embodied presence of Buddhahood in the Teacher. The self is thus burned away, in the same way it is effaced in other mystical traditions where devotion is a crucial factor. We cannot will this process to occur because will is a factor of the self. These are all-pervasive and already always-present in the teacher, as well as in oneself. However, Berzin misses this very crucial point which is made in all the Buddhist Tantras. He seems to think that Buddhahood and the Three Kayas are something that are to be achieved in the future through a process of Tantric mental gymnastics, by the creative imagination of creative fictions. He ignores what all the Sutras, Tantras and practical instructions of Tibetan Buddhism teach: Instead, Berzin views Buddhahood and the relationship with the Guru through the ordinary lens of time, space and achievement, as though it were a credential to be gained like a Harvard Ph. At least that parchment will get you published!

9: www.enganchecubano.com: Customer reviews: Relating to a Spiritual Teacher: Building A Healthy Relationship

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