

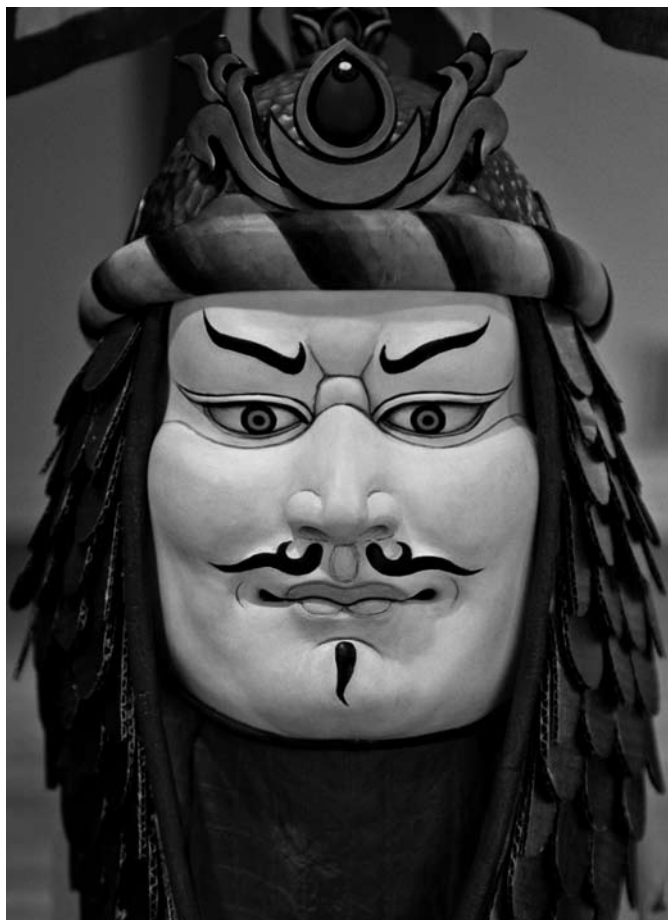


KING GESAR OF LING & SHAMBHALA

GESAR OF LING, one of the four main ancestral sovereigns of Shambhala, represents the quintessence of the Tibetan warrior tradition—an enlightened being who took birth as a Buddhist warrior king to defeat the enemies of the dharma. He is both guru and protector, as well as the ancestral spirit of the Mukpo clan. As the Vidyadhara Chögyam Trungpa Rinpoche explained, “Warriorship here refers to realizing the power, dignity and wakefulness that is inherent in all of us as human beings. It is awakening our basic human confidence which allows us to cheer up, develop a sense of vision and succeed in what we are doing.” In this context, the meaning of warriorship transcends any idea or expression of aggression.

While our Shambhala texts themselves barely mention Gesar by name, they are replete with the imagery and teachings found in *The Epic of Gesar*, the largest existing oral epic in the world. Within the epic, discussions on windhorse (lungta), authentic presence (wangthang), enriching presence (yang), confidence or dignity (ziji), and the principles of lha, nyen, and lu abound. The Vidyadhara explained that “we can regard the entire story as a display of how the warrior’s mind works. Gesar represents the ideal warrior, the 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, the teachings that say it is possible to attain ultimate self-realization.” References to warring, frequent in the Gesar literature, also appear in the Shambhala texts where the enemies of the dharma, the evil forces of the four directions, are nothing other than the personification of our own internal battles.

At the first Kalapa Assembly in the fall of 1978, during one of our translation sessions with the Vidyadhara, Larry Mermelstein engaged him in an interesting discussion about the nature of the Shambhala texts he was presenting to us. When asked whether they were terma (“treasure teachings” hidden long ago to be discovered at an appropriate time in the future), he replied, “Yes, sort of.” When we asked whether we should include the terma mark to indicate terma in our translations, his response was, “Not yet; maybe later.” In fact, this did not come to pass until after his death, when Dilgo Khyentse Rinpoche instructed us to include this in our future publications of these texts, and he confirmed with no hesitation that they were indeed authentic terma.



Mask of King Gesar of Ling. By Katie Haggerty, www.fourdignities.com

When we asked the Vidyadhara whether these texts originated with Padmakara, the source of the vast majority of treasure teachings, at that time we didn’t know that other teachers also hid dharma as termas. So when Rinpoche replied that these texts were more likely from Gesar, we were understandably puzzled. But after a long pause Rinpoche added, “And of course Gesar was an emanation of Padmakara, so that should take care of things for you!” When we asked about what meaning Gesar had in terms of the Shambhala teachings, Rinpoche exclaimed: “Gesar is the vanguard of Shambhala.” (It should be noted that in other contexts, the Vidyadhara indicated that the Shambhala terma had originated with the Rigden kings, Shiwa Ökar, or Gesar of Ling.)

DURING THE VISITS of His Holiness the Sixteenth Karmapa and Dilgo Khyentse Rinpoche in the ’70s and ’80s, at the Vidyadhara’s request the Shambhala community received various empowerments of Gesar of Ling. As a community, we practice “The Long Werma Lhasang, called *The Warrior Song of Drala*,” which was composed by Mipham Rinpoche. This is a purification ceremony using juniper smoke to invoke Gesar as the embodiment of basic goodness, which we do to commence important Shambhala holidays and gatherings. After the Vidyadhara’s death, the Gesar protector chant, also written by Mipham Rinpoche, was introduced by Dilgo Khyentse Rinpoche and was first practiced by the leadership of the Dorje Kasung.

With the marriage of Sakyong Mipham Rinpoche and Khandro Tseyang, the presence of Gesar of Ling is becoming even more evident in our community. Their wedding ceremonies in Halifax this June introduced us to Namkha Drimed Rinpoche, father of the bride, and a well-respected Nyingma lama and tertön (revealer of treasures), who receives terma specifically about Gesar. The wedding events included an enriching

empowerment of Gesar of Ling, bestowed by Namkha Drimed Rinpoche from among his own termas. At the conclusion of the empowerment, he also conferred the reading transmission for a Gesar supplication that the Vidyadhara had composed in Tibet at his request, as well as a short Gesar biography written by Dilgo Khyentse Rinpoche.

This Gesar text by the Vidyadhara, entitled *The Ocean of the Play of Buddha Activity: A Daily Supplication to the Warrior Gesar, the Great Being Döndrup, King of Werma, Tamer of Enemies*, first came to our attention in the fall of 1994. The Sakyong, traveling with a small group, met with Penor Rinpoche at Namdroling monastery in southern India in order to prepare for the Joining Heaven and Earth ceremonies the following year. At that time, several of us received the reading transmission of this text from Lama Pema, a very old man from the Tsawa Gang region of Kham, home also to Lady Könchok Paldrön, the Sakyong’s mother. Two years later, we received another edition of this text when Namkha Drimed Rinpoche was present at a teaching program conducted by Thinley Norbu Rinpoche in California. This provided the impetus for Robin Kornman (our own Gesar expert), working with Lama Chönam and Sangye Khandro, to prepare an initial translation.

This June, we were able to meet with Namkha Drimed Rinpoche, along with his son Gyetrel Jigme Rinpoche, and review Robin’s translation in some detail. We had additional meetings with Lama Ngodup Dorji in July and with Jigme Rinpoche during his second visit to Halifax in early August. Of course, these teachers of the Gesar tradition were all immensely helpful and knowledgeable, and we look forward to working together in the future.

During our meeting with Namkha Drimed Rinpoche, we asked him to tell us more about how he met the Vidyadhara and came to request the Gesar text from him. Here is some of what he had to say (more can be found on our website):

“In July and August of 1958, I attended the *Rinchen Terdzö* empowerments that Trungpa Rinpoche was giving at Yak monastery in Tsawa Gang. That was the first time I met Trungpa Rinpoche. I already had a very personal connection with Gesar. I had received some Gesar terma teachings, but they were not complete. Realizing that Trungpa Rinpoche was a great master and also had a very special connection to Gesar, I asked him to write something for me. He immediately wrote down the Gesar supplication, *The Ocean of the Play of Buddha Activity*. After the text was copied, he sealed the original and presented it to me.”



Meeting with Namkha Drimed Rinpoche and Jigme Rinpoche in Halifax. Photo by Marvin Moore



The Iron Hook of Devotion: A Melodious Feast Song

WITHIN VAJRAYANA BUDDHISM, there is a long and revered tradition of composing and singing songs of realization (doha). Spontaneous outpourings of insight arising from the realization of meditation masters, these songs are not carefully crafted and worried over, but naturally well up from the heart of the masters, as a means to communicate with their disciples and celebrate the lineage. Singing them allows students to share in this wisdom, and provides a model for the students' expression of their own realization.

The Iron Hook of Devotion is such a song composed by Trungpa Rinpoche before he left Tibet. It was given to Karma Senge Rinpoche by residents of Kyere Monastery and Tsawa Gang, where it continues to be practiced regularly today.

As Karseng Rinpoche described, this song could be sung at feasts by a group of two or four men and an equal number of women, who alternately sing every two lines in a call and response style; either group can begin the song. He suggested that the men and women could dress in heruka and dakini costume, and stand facing each other while they sing!

Karseng Rinpoche learned the traditional Tibetan melody used for this song from students



Vidyadhara the Venerable Chogyam Trungpa Rinpoche teaching "Awareness Is the Body of Meditation" at a Vajra Assembly in Boulder, March 1979. Photographer unknown.

of Trungpa Rinpoche, who originally selected this melody. He explained that traditional religious melodies are not seen as mere musical tunes; they often arise from the visions that masters have of deities, or they emerge spontaneously from a teacher's insight of mahamudra. For this reason the melody itself "carries a communication of insight."

So do we attempt to create a translation that would work with the original melody or should we look for a new melody? Although there is some flexibility with word choice and phrasing, keeping the original melody is not always feasible, especially when the meter of the English translation differs greatly from the original Tibetan.

If you would like to experiment with putting this feast song to music, we invite you to visit our website at www.shambhala.org/ntc/offerings, and listen to the recording of Karma Senge Rinpoche singing the Tibetan melody. Try putting the English translation with this, with the help of the musical notation shown below (more on our website), or experiment with creating a new melody that fits the translation. If you are inspired, please send your work and comments to: nalandatranslation@shambhala.org.

A HO

Primordial purity, Samantabhadra, the authentic guru,
Display of space, Samantabhadri, the supreme mother—innate awareness,
From the vajra dance of union, rise up in the center of our hearts
And enjoy this undefiled ganachakra celebration.

In the center of our hearts, the celestial city of Dhumathala,
Among the assembly of dakinis who enjoy abundant great bliss,
Enjoying continual union, the playful dance of coemergent joy,
Come fly and soar through the vast expanse of view.

Separating space and awareness, mother and child, is liberated into dharmata.
Habitual tendencies of the three experiences of transference are dissolved into the avadhuti,
And the wild display of compassion arises, subjugating the three rudras.
Let's enjoy this feast of the fourth beyond the three.

View is the oral instruction of the guru, recognized directly.
Meditation is the state of nonwandering, the six consciousnesses self-liberated.
Action is dancing movement in space, without fixation.
Let's come to the fruition, this feast beyond gain or loss.

When we fortunate yogins enjoy the special teachings on joy—
The celebration of purity and equality where whatever we do arises as bliss—
In all-pervasive great equality, the fourth time,
Let's rise up as loving friends who cut the ties of grasping and fixation.

Sounds and words are the dharma sound of the great yana, beyond activity and effort.
What is expressed is the ultimate realization of ati, beyond words.
What expresses it is this melodious song beyond intellect.
As we are of equal fortune, let's sing and enjoy this delightful feast.

Seeing the secret key point beyond virtue and wrongdoing, benefit and harm,
Liberating the great nature of the five poisons into wisdom,
Attaining buddha beyond mind in the palm of the hand,
Let's perform the joyful dance of these oral instructions not found in scripture.

Unsought, the sun of blissful mind arises by itself.
Relaxing carefree within the space of luminosity,
Let's enjoy this celebration, primordially free from bondage and liberation.

In the vessel of the basic ground, containing all of samsara and nirvana,
Are the effortlessly self-arising desirable objects of kaya and bindu.
Calling out with longing, free from thoughts of accepting and rejecting,
Child of awareness, come to this deeply joyful expanse.

We carefree yogins who have destroyed all bias,
Unobscured by elaboration, directly meet the face of the mother,
Emptiness-form, for whom everything arises as a friend.
We delight in the descent and reversal that naturally occur without effort.

The authentic guru, remembered vividly in our hearts,
Never leaves us; meeting you continually within ourselves,

We gain conviction that your kindness cannot be repaid
And make this pleasing offering of joyous, clear awareness.

E MA When we sing this cheerful song of heartfelt joy,
Assembly of the three roots, lineage of the omniscient father and child,
Rise up from the expanse of wisdom, innate awareness, free from meeting and parting,
And come to this delightful celebration,
Where vajra brothers and sisters of fortunate karma and aspiration enjoy whatever
appears as a feast.

Accompanied by cheerful smiles of our inseparable brothers and sisters,
We instantly attain outer luminosity—the fruition of the four appearances of the great
transference—
And inner luminosity—the youthful vase body,
Satisfying the host of beings with the warmth of spontaneous compassion.
May the auspiciousness of samsara being emptied all at once be accomplished.

Composed by the Vidyadhara Chogyam Trungpa Rinpoche in Tibet. Translated by the Nalanda Translation Committee. © 2006 by Diana J. Mukpo and the Nalanda Translation Committee. All rights reserved.

Feast Song - F Minor

Transcription of the song's first line in Tibetan, as sung by Karma Senge Rinpoche, prepared by Bruce Wauchope.

WHAT WE'VE BEEN WORKING ON

KHENPO TSERING GYURME from Surmang returned to Halifax in January for an extended three-week visit, working with us primarily on texts from the **Vidyadhara's collected writings** from Tibet (sungbum). Khenpo's facility with English, combined with his deep knowledge of dharma and familiarity with the traditions of Surmang, provide us with an exceptional resource. He is also a lot of fun and filled with a savvy humor. We worked on a very important **Avalokiteshvara terma, a Krodhikali (Tröma Nagmo) sadhana** that incorporates a lengthy chö practice and



Khenpo Tsering Gyurme of Surmang. Photo by Marvin Moore.

phowa, and a supplication to Surmang tertön Rolpe Dorje, among other texts. Mark Seibold, committee member from Connecticut, joined us for some of this time, during which Khenpo gave a weekend program on the Trungpa lineage, including a short exposition from a famous mahamudra text by the fourth Trungpa, Künga Namgyal.

The promise of a June wedding brought a host of Tibetan visitors and lamas, and while they were all here to join in the festivities, we did our best to meet with a number of them. We had a wonderful reunion with **Sönam Tobgyal Rinpoche** from Toronto, with whom we have worked many times. We met briefly with **Lama Pejal**, the husband of Lady Könchok.



Sönam Tobgyal Rinpoche and Lama Pejal. Photo by Marvin Moore.

As reported above, we had several sessions with **Jigme Rinpoche** and one with his father, **Namkha Drimed Rinpoche**, working on the Gesar supplication by Trungpa Rinpoche. With the assistance of Jigme Rinpoche, the committee also prepared materials for the various empowerments and ceremonies connected with the wedding.



Karma Senge Rinpoche (center) and Ngodup Dorji meet with the Translation Committee. Photo by NTC.

Knowing that **Karma Senge Rinpoche** would be coming to the wedding, we made a special request for him to remain in Halifax for several weeks altogether. Khenpo Tsering also returned, but was only able to stay for the wedding events. Still, we were able to meet with him a number of times during these few days to conclude what we had begun in the winter.

During Karma Senge Rinpoche's first visit in 2003, we learned about a very profound **Avalokiteshvara terma** discovered by Trungpa Rinpoche in the Crystal Cave of Vajrasattva at Kyere Shelkar, the mountain where the Vidyadhara discovered many terma. The Vidyadhara received this terma directly from Ekajati, and Karseng Rinpoche expressed his reluctance to teach this without obtaining her permission. Last year, during his second visit to the West, when he offered a reading transmission (lung) on this text in Boulder,

we quickly prepared a draft translation in hopes of having him teach us this in Halifax. When Karseng Rinpoche conferred the lung in Halifax, we were prepared to receive his teachings on this, but then he explained that first we needed to receive the abhisheka—little had we known that such a text and ritual for this sadhana even existed.

So for this year's visit, we requested Karseng Rinpoche to confer this abhisheka after the wedding to a small group of people, primarily to enable the translators to better understand and complete the translation. The Sakyong thought it would be best for this empowerment and teachings on it to be the main focus of Karseng Rinpoche's next visit to a number of our centers, hopefully in the coming year. We plan to have completed our translation for this, and perhaps even compiled a practice commentary that could be distributed at that time.

Karseng Rinpoche agreed to all this, and in June he brought the required abhisheka text, along with a few more texts by Trungpa Rinpoche never before seen by us. He gave quite a powerful transmission, and this provided the proper authority for Rinpoche to begin to confer teachings on this practice, which ensued over the following days in the context of our meetings. This ati yoga sadhana is entitled **A Sadhana without Meditation and Practice without Activity, Drawn from "The Heart Treasure of Samantabhadra."**

We were very fortunate to be joined in our work with Karma Senge Rinpoche by **Lama Ngodup Dorji** from Bhutan, who had planned to journey here to attend the Sakyong's wedding. Hearing of Lama Ngodup's intention, we requested him to remain in town to work with us and serve as Rinpoche's interpreter, having previously been Khenpo Namdrol's translator for many years at Penor Rinpoche's monastery. In fact, we had worked closely with Lama Ngodup preparing for the Sakyong enthronement ceremonies in 1995, and it was great to see him again. His knowledge and experience, combined with his subtlety and fluency in English, were invaluable.

We worked together with them on quite a number of texts by the Vidyadhara, including everything we had previously prepared with Khenpo Tsering, the feast song given above, as well as several short liturgies: two Ekajati texts, a Manjushri terma, a magnetizing practice of red Chakrasamvara, and short sadhanas of Dechen Öbar, Guru Trakpo, Chemchok Heruka, and Vajrakilaya. Next comes the process of reviewing our work, editing, and polishing the translations. Stay tuned for more. Lama Ngodup remained in town for a while longer, waiting for his US visa, and we were able to review the Vidyadhara's Gesar text with him during this time. We hope that he will return and join us again.

As for other projects, we completed a **new edition of the Werma Sadhana Manual**, including complete instructions on the feast practice. An addendum summarizing the amendments is available on our website. For the **Rigden abhishekas** at Dechen Chöling and Karme Chöling, we prepared a booklet summarizing the empowerments and containing all the liturgies to be used. This is now available for anyone who attended the two earlier abhishekas at Shambhala Mountain Center and Halifax. We have finally completed and published our new edition of the Vidyadhara's translation of *The Sadhana of Mahamudra*.

As always, we prepared transcripts of **Khenpo Tsültrim Gyamtso Rinpoche's** teachings from the previous summer at Karmê Chöling, including talks by many of the other teachers at the program, entitled *Pramana, Tantra, and the Middle Way* (KCL 2005). We also prepared a separate volume of Khenpo Rinpoche's songs and teachings, *The Melody of Dharmata*, given at KCL, Dorje Denma Ling, and Holy Island, Scotland, in 2005. This latter volume is available for all tantrikas, and no special permission is required.

Teaching Activities: Larry taught the sadhana practice module (Vajrayogini, Chakrasamvara, and Vajrakilaya) in the Great Stupa during the Sakyong's first Dzokchen Retreat at SMC this summer. He plans to lead a group journeying to Kham, Eastern Tibet, next summer, visiting Surmang and many of the home monasteries with which we have connections. **Scott** taught on chittamatra and the *Uttaratantra* at Nitartha Institute this summer. He continues to lead a weekly sadhaka class with Andy Karr and an intermediate Tibetan class in Halifax. Larry and Scott, and a number of other committee members, will make presentations at an inaugural conference on the works of Chögyam Trungpa Rinpoche: *Spoken Words, Written Words, Beyond Words*, held this October at Naropa



Larry and Mark talk with the Sakyong. Photo by Marvin Moore.

University. **Mark** will lead fire offering programs at Dorje Denma Ling this fall and next spring. He continues to teach Vajrayogini classes in Halifax. **Tingdzin** will instruct three-year retreatants (Group E) at Sopa Chöling this fall, which includes a number of sadhakas joining the retreat for the first time to practice Vajrayogini and Chakrasamvara intensively. **Jessie** taught weekly introductory Tibetan classes during the year, and plans to continue this fall.

PRESERVING THE VIDYADHARA'S TEACHINGS FOR FUTURE GENERATIONS

Digitizing the Tibetan Works of the Vidyadhara

The Translation Committee has been creating electronic files for many of the Tibetan texts included in the Vidyadhara's sungbum (the collection of his terma and compositions from Tibet). During his last visit, Karma Senge Rinpoche was eager to make editorial corrections to many of these documents, and we have entered many of those corrections. Karseng Rinpoche will complete the corrections to the remaining texts, as we continue to enter the additional texts that were not a part of the first collection we received. Once all the corrections have been made and the collection has been proofread a number of times, we plan to publish the entire sungbum in Tibetan. This will be of great benefit to readers of Tibetan, as well as translators bringing these teachings into Western languages.

Digital Recordings of Meetings with the Vidyadhara

The Translation Committee has a total of 318 cassette tapes (over 400 hours) of translation meetings with the Vidyadhara, dating from 1978 to 1986. The meetings cover texts such as the Vajradhatu daily chants, the sadhanas of Vajrayogini and Chakrasamvara, the *Werma Sadhana*, the Shambhala terma, *The Rain of Wisdom*, and *The Life of Marpa*. The tapes are currently stored for safety at the Shambhala Archives.

For several years, we have wanted to preserve these precious archival tapes in a more stable format. Now, with digitizing equipment and assistance from the Shambhala Archives, we are in the process of creating digital audio files for all of these tapes. The digital files will be preserved on the computer system at the Archives, and sets of CDs will be created so these recordings can be easily accessed.

Dharmic Time Capsule: Modern Terma

In addition to the above projects, we contributed all of our English translations and practice manuals used in our practice path to the **Vidyadhara's Time Capsule**, designed to last 5000 years. These will be reduced and etched, revealing white letters on a black field, on over a hundred small stone-like tablets. These will be carefully installed in the capsule to be concealed within the Great Stupa of Dharmakaya for the benefit of future generations. More information about this can be found at www.shambhalamountain.org/timecapsule.



Patricia playing her nidanas card game with friend, Tom Bell.

Patricia Yerburgh's Year Abroad: Patricia started as NTC's first apprentice in 2002, and continues to study Tibetan intensively and contribute as a new member. She returned to Halifax this summer after spending a year improving her Tibetan language skills in Asia. This fall Patricia will continue to work part-time for the Translation Committee in Halifax. In the winter, she will return to the Rigpe Dorje Institute, a Tibetan language

and dharma study program held at Pullahari Monastery in Kathmandu, Nepal. As part of last year's course there, she translated a section of the sixth chapter of the *Treasury of Knowledge* on the skandhas, dhatus, ayatanas, and nidanas, and invented a card game for studying the twelve nidanas. Here in Halifax, Patricia continues to focus on translating Trungpa Rinpoche's writings.

Choosing the Right Word

Lobur: Adventitious, Incidental, Accidental, Temporary, Sudden, Fleeting

ONE OF THE CENTRAL TENETS of the Kagyü and Nyingma lineages is that everyone has Buddha's wisdom as the basis of their being. This wisdom mind goes by many names. Buddha nature, bodhichitta, self-awareness, sugatagarbha, mahamudra, and rikpa are but some of the words used to indicate this enlightened

ལོ་བུར་

essence that is our nature. It is the mind that is pointed out in what the Vidyadhara called transmission; it is the wisdom that is revealed in the

context of abhisheka. The Shambhala tradition calls it basic goodness, *dö-ne sangpo* (Tib. *gdod nas bzang po*), "primordially good" or "good from the beginning." To point out and uncover this wisdom mind is the path that our lineages present to us. Our journey is one of greater and greater contact with wisdom, a journey of touching our heart, recognizing our mind, and sustaining that awareness.

So if that's our nature, what's our problem? Why is this journey necessary?

Wisdom mind is not our only heritage; it comes with coverings, often called "obscurations" in the Buddhist tradition, or the "cocoon" in the Shambhala path. Are these inheritances of ours of equal weight? Our lineages respond, "No." The classic statement of the difference is found in the *Uttaratantra*:

The basic nature is empty of what is *lobur*,
Which has the characteristic of being separable.
But it is not empty of the unsurpassable qualities,
Which have the characteristic of being inseparable.

Obscurations, which cover wisdom mind, are not intrinsic to our nature; they are *lobur* (Tib. *glo bur*), which is a difficult word to translate effectively. It means not essential, removable. One way of rendering it in English is "incidental." While this is true, it gives the factors that stand between us and enlightened mind very little gravity. "Accidental" in its classical sense works well, but its modern usage falls too heavily on the side of unintentional, whereas our obscurations are the result of our previous intentional acts. In colloquial Tibetan, *lobur* has the sense of sudden and temporary. The line, "Suddenly free from fixed mind," from one of the Vidyadhara's Shambhala terma, is an instance of this usage.

Lobur has this sense of "temporary" when applied to obscurations as well, but as Khenpo Tsering recently pointed out to us, we have to be careful of the connotation here. The obscurations, our cocoons, are indeed "temporary," but only as compared to our buddha nature, our basic goodness. In fact, our obscurations may have been with us for many lifetimes. "Temporary" seems to have too fleeting a sense to be applied to such long-standing impediments.

Probably the most accurate rendering of *lobur* in English is "adventitious." It has the right meaning, "added from another source and not inherent or innate," but it's an awkward term to use. It isn't part of our daily speech and for many of us its precise meaning does not come readily to mind. It describes our obscurations accurately, but its formal, somewhat obscure tone doesn't fit well with "our little problems," our obscurations of wisdom, which always appear to arise in-our-face: gritty and ready-at-hand. *Lobur* may be a case where selecting one all-purpose translation is not possible and we have to allow ourselves to use a range of terms, letting context dictate whether we hold to the technically correct "adventitious" or choose a word that better fits the circumstance.

Your Generosity Will Result in More Translations

For your Translation Committee's work to continue and flourish, we need your support. Please consider sharing the merit and financial responsibility of bringing the dharma into new places and cultures for this and future generations.

Please dedicate and donate whatever merit, financial or otherwise, you can today. All donations are tax deductible. Also, please send us your ideas and requests for more Buddhist and Shambhala dharma to be made available—we invite your positive feedback and critical advice.

Please send us your contributions, suggestions, and inquires using the enclosed envelope and contribution card. And keep the translation for inspiration!

To accomplish our core tasks, which derive primarily from fulfilling the needs of the Shambhala community, the Committee currently employs Larry Mermelstein, Mark Nowakowski, Tingdzin Ötro, and Scott Wellenbach. Other members are supported on a project basis, as feasible. Members regularly engage in essential and related activities, often on a volunteer basis.

Last year, through your generosity, we received CAN\$70,000 from the many sangha members who make an annual translation contribution ("tantra dues"). You form a core group that allows our work to continue. We hope you continue to appreciate the value of our work and support it generously.

Canadian donors can donate directly on-line (tax receipt provided), with the secure website: CanadaHelps. Visit our web pages at: www.shambhala.org/ntc/support/help for more information.

PROJECTED BUDGET FOR 2006-2007

Income		Expense	
DONATIONS	\$92,000	SALARIES	\$200,000
PUBLICATIONS	100,000	ADMINISTRATION	12,000
RENT & MISC.	20,000		
	\$212,000		\$212,000

ENDOWMENT UPDATE

The Translation Committee is at a critical juncture in its history. Almost all of the current translators are in their fifties. Since it takes the better part of a decade to train a translator, it is imperative that we accelerate the process of replacing ourselves and educating a new generation of translators.

This work has indeed begun: Patricia Yerburch, our first apprentice, is already making a significant contribution, and Jessie Litven, our second apprentice, had a very good first year with us (see her enclosed letter). But two apprentices cannot replace the entire committee. This year we made a small education grant to an aspiring apprentice, Jacqueline Dennis, to

WHO WE ARE

The Nalanda Translation Committee—founded in 1975 by the Vidyadhara Chögyam Trungpa Rinpoche—supports the practice and study of the buddhadharma and Shambhala teachings by:

- creating fresh and authentic translations of Tibetan practice texts and commentaries in English and other Western languages
- translating from a variety of other genres of Tibetan Buddhist literature, including biographies, songs of realization, philosophy, and culture
- publishing those texts to ensure quality and consistency
- teaching and transmitting practices, to increase students' understanding of their significance and cultural background
- helping with the presentation of Buddhist and Shambhala ceremonies and practices

When we translate works for the public of the Buddhist and Shambhala teachings, we use the name Nalanda Translation Committee. For translations restricted to certain levels of vajrayana or Shambhala practice, we use the name Vajravairochana Translation Committee.

OUR TRANSLATIONS ARE AVAILABLE from us directly and through our main distributors, including by mail order from:

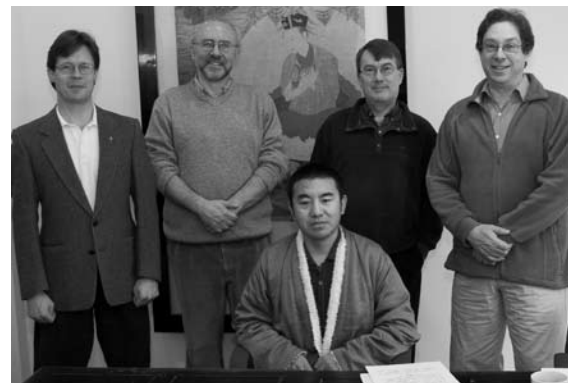
Samadhi: www.samadhicushions.com,
e-mail: info@samadhicushions.com

Ziji in Boulder: www.ziji.com, e-mail: info@ziji.com

Alaya in Marburg, Germany: e-mail: alaya@gmx.de

Drala in Halifax: www.drala.ca, e-mail: info@drala.ca

ACKNOWLEDGEMENTS: We would like to thank Molly Nudell who elegantly designed our newsletter for the last five years. Welcome back to Liza Matthews; thank you for designing this year's newsletter. Many thanks to Marvin Moore and Michael Wood for providing their photographs with steady mind, eye, and hands. Thanks to Bruce Wauchope for the musical notation. And a long overdue thanks to Barry Boyce for cajoling us and tweaking our ideas and words for the last ten years.



Above: Karseng Rinpoche with Lama Ngodup Dorji & the Committee.
Below: Translation Committee with Khenpo Tsering.
Photos by Marvin Moore.

help bring her closer to working with us. We are eager to work with more aspiring Tibetan-language students so that we can pass on what we have understood of the Vidyadhara Trungpa Rinpoche's instruction in the art and craft of translation. Our endowment fund will help make this happen; it is crucial for providing for our financial well-being in the present and laying the groundwork for future growth.

The passing of this baton takes time. It takes funding, and it takes vision. As many of us near middle age and beyond, our thoughts turn to wills and providing for ourselves and our families. Keeping the propagation of dharma in mind and providing for its well-being is also important. It can be a significant part of our legacy and an expression of what has been important to us during our life. Gifts can be general or for specific projects and purposes. This year, a good friend and supporter, Miriam Tarcov, has been advising us in our fund-raising efforts and our long-term endowment planning. Members of the committee would be happy to discuss with you the use of your gift or bequest if you would like translation of the dharma to be an expression of your continuing generosity.

NALANDA TRANSLATION COMMITTEE

Vidyadhara Chögyam Trungpa Rinpoche, Founder
Sakyong Mipham Rinpoche
Lama Ugyen Shenpen
Larry Mermelstein, Executive Director

Cathryn Abato	Mark Nowakowski
Alex Chapin	Tingdzin Ötro
David Cox	Reginald A. Ray
Dorje Loppön Lodrö Dorje	John Rockwell, Jr.
Nelson Dudley	Palden Ronge
Tony Duff	Mark Seibold
Ann Helm	D. Phillip Stanley
Jane Holden	Ronald E. Stiskin
Christine Keyser	Patricia Usow
Sherab Chödzin Kohn	Ives Waldo
Derek Kolleeny	Clarke Warren
Robin Kornman	Scott Wellenbach
Jules Levinson	Gerry Wiener
Jessie Litven	Patricia Yerburch

You may write, call, e-mail, or fax us at:
Nalanda Translation Committee, 1619 Edward St.,
Halifax, Nova Scotia, Canada, B3H 3H9
voice: (902) 429-2158 fax: (902) 423-2750
e-mail: nalandatranslation@shambhala.org
You can see a list of our available publications at:
www.shambhala.org/ntc/publications/index.html