



NALANDA TRANSLATION COMMITTEE • 2010-2011

The Daily Chants: Then and Now



Photo by Liza Matthews



Photo by Marvin Moore

Vidyadhara Chögyam Trungpa Rinpoche meeting with the Translation Committee at the Kalapa Court in Boulder (1986). Sakyong Mipham Rinpoche meeting with the Translation Committee at the Kalapa Court in Halifax.

THIS FALL WE ARE DELIGHTED to publish a new edition of the *Daily Chant Book*. It will contain all the previous chants as well as nine additional liturgies that Sakyong Mipham Rinpoche has selected as options for the enrichment of our practice. The *Daily Chant Book* is a collection of liturgies, known as a *chöchö* (Tib. chos spyod; “dharma practice”), and traditional compilations of this type can exceed a hundred pages. Of course not all of these are used on a daily basis. The term *chöchö* also refers to ten spiritual activities, including making offerings, understanding the teachings, reading the teachings, and reciting scriptures.

Chanting in the morning and evening helps to provide an experience of twenty-four-hour practice. The events of the day and night are sandwiched between periods of practice. In the morning, the chants provide the first spark of connection to the lineage, the teachings, and to our discipline. In the evening, they help to sum up and recall the entire day in the context of dharmic activity. Chanting is a practice in itself. Ideally we can cultivate an awareness where the words and the sense come together as an expression of realization. Chanting is a proclamation of the teachings. Hearing, contemplating, and meditating occur naturally.

The time of day and the order in which certain chants and practices are done depends on many factors. The natural hierarchy of the three roots—guru, yidam, protector—is a main organizing principle. The order of protector chants is also based on a traditional ordering of dharmapalas (transcendent) and then lokapalas (worldly). The Vidyadhara and Lama Ugyen clarified the order for all the chants and practices.

Not long after the Vidyadhara’s passing, we began to include the “Seven-Line Supplication” to Padmasambhava for the first time in the morning chants. Larry Mermelstein discussed the order for this with Dilgo Khyentse Rinpoche in 1988 in Nepal. When Khyentse Rinpoche said that the “Seven-Line Supplication” should come right before the Kagyü lineage supplication, Larry inquired about the “political correctness” of this, concerned that some might be offended. Khyentse Rinpoche burst into laughter. He told a story about how he and Gyalwang Karmapa XVI had been performing a ceremony together with the Dalai Lama some years before. Afterwards, the Karmapa remarked to Khyentse Rinpoche: “We should have begun with the ‘Seven-Line Supplication.’”

The *Daily Chant Book* developed in a piecemeal fashion. The “Supplication to the Takpo Kagyü,” “Vetali,” and the “Heart Sutra” were the earliest components to be used widely. The Kagyü lineage chant was definitely in use by 1971, which is also the year the Vidyadhara wrote “Vetali” in English. Francesca Fremantle translated the “Heart Sutra,” and it was published in *Garuda III* in 1973. Other protector chants were composed by the Vidyadhara in Tibetan during the mid-’70s: Ekajati for Tail of the Tiger (aka Karmê Chöling), Vajrasadhu for Karma Dzong in Boulder, Four-Armed Mahakala for the Dharmadhatus (Shambhala Centers), and Magyal Pomra for RMDC (Shambhala Mountain Center). Throughout the 1970s, all these existed as simple typescript photocopies.

The “Supplication to the Takpo Kagyü” served as the focus of the only Tibetan-language class we know of the Vidyadhara teaching (1974), and most of the students became charter members of the Nalanda Translation Committee. Although its translation was already well-known to us, it particularly inspired our quest to study Tibetan, since doing so enriched our understanding of dharma.

After the first few years of helping the Vidyadhara with translations, we wanted to review the existing daily chants, most of which had been translated by the Vidyadhara before the Translation Committee came into existence. We had questions about the meaning of certain phrases or terms, and it had become clear that we needed more standardization. More than anything, it was a chance to learn about the meaning of the dharma we were reciting. It enlivened our practice by demystifying what the lineage was transmitting to us, through helping the words and the meaning emerge simultaneously.

While it was a delightful learning experience to read these texts with our guru, it was also a very difficult process to reshape the language of chants that we had all memorized through repeated use. Relearning these would become an irritant for many, including us. While we sought to correct previous mistakes, we often left the existing unaltered when either the meaning was close enough or grammatical considerations became secondary to leaving the liturgy in the form that thousands of practitioners had memorized.

The three-month Vajradhatu Seminary became our most treasured laboratory and translation factory, beginning in 1976 with the arrival of Lama Ugyen Shenpen, an attendant and secretary of Dilgo Khyentse Rinpoche. During that early period, the Dorje Loppön Lodrö Dorje, head of the Office of Three Yana Studies, and Sherab Chödzin, editor-in-chief of Vajradhatu Publications, were the first coordinators of the Translation Committee’s activities—and so we benefited from their intellectual expertise and editorial acumen. It was during the 1979 Seminary that we began revising the daily chants—reviewing the Tibetan originals with the Vidyadhara for the first time.

Since the Vajradhatu Seminary was where we worked most closely with the Vidyadhara, it was also where new chants were usually introduced. Because this was an international gathering of students, it was one of the rare occasions when we practiced all of the protector chants and related liturgies each evening.

Larry remembers having to introduce and explain several new liturgies at the 1982 Seminary in Bedford Springs, PA, the last of which was “Fulfilling the Aspirations of Gyalwang Karmapa.” When he came before the assembly to give his talk on this, an audible groan was heard, no doubt indicating the lack of enthusiasm for having to recite yet another chant, and this one was longer than most. After the talk, Larry reported to the Vidyadhara that “they don’t like seeing me anymore,” and explained what had happened. “How long does it take now?” the Vidyadhara asked. Larry replied, “Don’t you remember? You sit there every evening throughout the whole liturgy.” The Vidyadhara seemed to have no idea of the time involved. When Larry reminded him, “It now takes about thirty minutes,” the Vidyadhara perked up and stated, “We’re about half-way there!”

Reviewing the daily chants continued at the 1980 Seminary, and sometime after that we issued our first and only revision of the existing daily liturgies used in our community. We believe this was the first time that the *Daily Chant Book* was published in its current format.

The present design was created in the late ’70s by Julie Runk, then the main designer at Shambhala Publications. Julie based her design in part on the size of a Tibetan text when used for practicing, by opening the long horizontal pages of a Tibetan *pecha* to a two-page spread (top to bottom). Since we turn our pages from right to left, the Vidyadhara preferred to emulate our Western-book style rather than imitating a Tibetan *pecha*. Two side-by-side, almost-square pages fill the same area as an opened Tibetan *pecha*—a design that fits well with having one’s practice implements just in front of the text, as is the custom with vajrayana sadhanas.

Over the years, new chants have continued to be added, such as a new protector chant for a particular center, sometimes for occasional use. Some chants were restricted to tantrikas; others were limited to advanced stages of the Shambhala teachings.

The Earlier Translation Old School (Ngagyur Nyingma) developed as the dharma was first brought from India to Tibet, beginning in the 7th century, and the Later Translation New Schools (Chigyur Sarma) are generally considered to have begun with the great translator Rinchen Sangpo (958-1055). We seemed to be creating a “retranslation school” in our efforts to refine and improve our work—a process that continues to this day. We try to keep the long view in mind—concerned about the accuracy of our work for future generations.

Over the years we have discovered mistakes, and no doubt more will come to light. Sometimes the Vidyadhara himself noticed these, such as when he heard the “Heart Sutra” being chanted in the shrineroom above his office one day. He mentioned to his kusung: “We have to remember to fix the name of the samadhi. It’s backwards. It should be something like ‘illuminating the profound.’” It took some years before we heard this story, and we are still researching this to decide what would be the best translation, as both the Sanskrit and Tibetan are ambiguous. The “Supplication to the Takpo Kagyü” is another chant we intend to revise at some point, both to eliminate any gender-biased language and to correct a few subtle errors in meaning.

It is our custom not to introduce revisions to a liturgy until we have completely finished our research, which often takes quite a long time. The new edition of our *Daily Chant Book* will contain revisions to the following chants: “The Sutra of the Recollection of the Noble Three Jewels,” “Exorcism Chant,” and “Concluding Request to the Protectors.” Probably only the last of these will be immediately obvious. We changed “lordship” on the fourth line to “power,” which is a more literal rendering and avoids the gender bias. A few other chants contain very minor spelling or punctuation modifications. All changes will be summarized in the Errata and Addenda section of the Publications pages on our website.

We discussed all our concerns with the Sakyong several years ago. He too felt strongly that it was important to correct any mistakes we can, especially for the sake of future generations, but he was also very sensitive about not wanting to disturb well-established conventions. We worked hard together to fashion the most acceptable readings with a minimum of changes. ♦

The New Chants

In consultation with Sakyong Mipham Rinpoche, the following chants will be added to our *Daily Chant Book*, most of which will be options for our practice.

MORNING CHANTS:

Great Clouds of Blessings: Supplication for Magnetizing the Phenomenal World

With this supplication, composed by Ju Mipham (1846 - 1910), we call upon the infinite hosts of magnetizing deities of the padma family. We ask these wisdom beings of the three kayas and three roots to bestow their blessings and grant us the supreme and ordinary siddhis—primordial awareness and relative

worldly accomplishments—as well as the siddhi that unobstructedly magnetizes whatever we desire.

The Verses of the Eight Auspicious Noble Ones

This was composed by Ju Mipham in 1896, based on a sutra of Shakyamuni Buddha. It may be recited at any time, though Sakyong Mipham Rinpoche has particularly encouraged us to chant it at the start of a new undertaking, as is traditional. These verses of auspiciousness invoke the power of goodness in the form of eight buddhas, eight male bodhisattvas, eight female bodhisattvas (manifesting as offering goddesses), and eight protectors so that any obstacles may be overcome and our projects and endeavors, both dharmic and secular, may meet with success.

Nyingma Lineage Supplications

This liturgy is a collection of verses to Nyingma lineage holders compiled from a variety of authors. This particular compilation is used at Namdroling Monastery in South India, usually chanted by khenpos before presenting teachings at the shedra. It was introduced to the sangha at the first Mipham Academy at Karmé Chöling.

Light of Blessings: Supplication to the Eleventh

Trungpa Chökyi Gyatso

This guru supplication, composed by Dilgo Khyentse Rinpoche after the parinirvana of the Vidyadhara in 1987 at the request of Lady Könchok Paldrön, is not a rebirth supplication. Rather, it supplicates the guru, whose wisdom, compassion, and power are always present for the student.

EVENING CHANTS:

Condensed Offering to Ekajati, Rahula, & Vajrasadhu

Written by the Vidyadhara in Tibet and originally translated for use in the feast offering for his Avalokiteshvara terma, this is a brief tormā offering to the three main protectors of the Longchen Nyingtik (“Heart Essence of the Great Expanse”) of the Nyingma lineage.

Protectors of the Three Courts

To highlight the importance of the home as a place of practice and realization, Sakyong Mipham Rinpoche composed this chant, which invokes all the protectors of Shambhala.

Supplication for the Longevity of Sakyong

Mipham Rinpoche

This supplication for the Sakyong’s longevity was composed in 2007 by Namkha Drimed Rinpoche at the request of the Sakyong Wangmo, and it was introduced to the sangha that summer.

The Melody That Accomplishes Deathlessness:

A Longevity Supplication

Composed by Ju Mipham in 1888, this is a general supplication for the longevity of all teachers.

Oral Instructions That Delight the Dharma Kings:

An Aspiration for the Teachings of the Early

Translation Lineage to Flourish

This aspiration poetically chronicles the history and development of the dharma from India to its establishment through the Nyingma lineage in Tibet, the main vehicle for the ati teachings. It focuses specifically on the teachings of the Nyingma, which its author, Ju Mipham, invigorated through his prolific teaching and writings.

Notes that introduce each chant and explain various terms (names, mantras, and so on) have been available previously in the Vajradhatu Practice Manual. They can now be found on our website at: www.nalandatranslation.org/offering/notes-on-the-daily-chants.



Some of our revisions may go unnoticed by most people. For example, in the “Invocation for Raising Windhorse” we plan to hyphenate the Kalachakra mantra: OM HA-KSHA-MA-LA-VA-RAYAM. We hope that this will encourage people to pronounce this as if it were two words, OM and HAKSHAMALAVARAYAM, rather than sounding each of the syllables separately, as many do. These very special seed syllables are often written as a monogram, known as the “all-powerful ten,” and they are meant to be read as a unit, the ten components being H-K-SH-M-L-V-R-Y-M and the A vowel, added to each syllable. ♦



For specific identification of these deities, see our website.

GREAT CLOUDS OF BLESSINGS

Supplication for Magnetizing the Phenomenal World

OM AH HUM HRIH

Within the magnetizing palace of blazing great bliss
Are the kayas of discriminating-awareness wisdom, bliss-emptiness,
Each on a lotus, its nature bliss beyond attachment,
And on a vajra sun, the splendor of great appearance:
Dharmakaya Amitabha, Vajradharma,
Lokeshvara, the embodiment of compassionate care,
Padmaraja, master of samsara and nirvana,
Great powerful heruka, subjugator of the phenomenal world,
Secret Wisdom, Vajravarahi,
King of Desire, supreme bliss, treasury of great bliss,
And Kurukulla, captivating the minds of all beings without exception.
These sovereigns of the supreme and ordinary mudras are the dance
of bliss-emptiness,
The assembly of magnetizing vajra viras and dakinis.

Within the great equality of appearance-emptiness,
Swaying the three worlds with the dance of vajra body,
Summoning the three realms with the laughter of unceasing speech,
Pervading all of samsara and nirvana with red light rays,
Moving and gathering the pure essence of existence and peace,
With a mind of great vajra passion,
You bestow the two siddhis, the supreme of all that we desire.
With great vajra iron hooks and lassos,
You bind the phenomenal world into great bliss.

Playful dance of the boundless net of miraculous display,
Hosts of magnetizing deities of the infinite three roots,
As numerous as sesame seeds from an open pod,
We supplicate you with devotion: grant your blessings.
Bestow the supreme and ordinary siddhis
And the siddhi that magnetizes without obstruction the glory of
all that we desire.

This was composed by the one named DHIH [Ju Mipham] on the first day of the seventh month of the Earth Hare year of the fifteenth sixty-year cycle [August 18, 1879]. There is no doubt that those who practice this supplication will accomplish all the activities of magnetizing according to their wishes. If it is written on a red banner and raised aloft, or if it is fashioned into a wheel that rotates above a fire or in the wind, its purposes will be accomplished. MANGALAM

*Translated by the Nalanda Translation Committee.
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“GREAT CLOUDS OF BLESSINGS: Supplication for Magnetizing the Phenomenal World,” was composed by the great Ju Mipham in 1879. Sakyong Mipham Rinpoche received the transmission of this from Khenpo Namdröl in 1998 and later asked that our sangha begin practicing this in 2001 at Shambhala Mountain Center in order to magnetize the necessary energy to complete the Great Stupa of Dharmakaya, as well as at other centers to magnetize the resources for other developments.

In refining and correcting the translation with Changling Rinpoche, he commented that, “The fundamental purpose of magnetizing is to magnetize your rikpa, your own awareness, for the sake of achieving realization. When we practice this supplication, we should understand that we are magnetizing our lungta, our windhorse, as well as our rikpa. That is the real meaning of magnetizing.”

“Then there is putting magnetizing into action, into enlightened activity, in a relative way. As the Buddha taught in the sutras, a bodhisattva needs to engage in four activities to attract students: generosity, pleasant speech, meaningful action, and consistency of words and actions. Students can then develop more confidence in, and come closer to, the teacher.”

The supplication is quite simple in its structure: first we establish a magnetizing palace, with lotus-sun seats, for the nine main deities of the padma magnetizing family to blissfully reside in. The main deities are dharmakaya Amitabha, sambhogakaya Vajradharma, and the nirmanakayas Avalokiteshvara and Padmaraja, one of the eight aspect of Padmasambhava. These are joined by the yidams and dakinis, Hayagriva, Secret Wisdom, Vajravarahi, the King of Desire, and Kurukulla.

Then, with their bodies moving in vajra dance and with the laughter of their unceasing speech, they pervade all of samsara and nirvana with brilliant red light rays, thereby stirring and gathering the pure essence of samsara and nirvana, existence and peace. Thus they gather all good worldly things imaginable and all good qualities of the path. With their minds of great vajra passion, they bestow the supreme and ordinary siddhis. Then with their tools of magnetizing, their great vajra hooks and lassos, they bind the entire phenomenal world into great bliss. What more could we want!

Well, as beings of the desire realm, of course we would want more, so finally we call out with devotion to the infinite hosts of magnetizing deities, all three roots, and supplicate them to bestow their blessings, and the supreme and ordinary siddhis of primordial awareness and relative accomplishments, as well as the siddhi that unobstructedly magnetizes whatever we desire. ♦

WHAT WE'VE BEEN WORKING ON

Last November, many sangha members in Halifax received the **Wrathful Gesar** empowerment from His Eminence **Namkha Drimed Rinpoche**. In addition to the short daily practice that we made available at that time, this year we completed draft translations of over 350 Tibetan pages from his terma cycle, including a longer sadhana, a fire offering, and other supporting texts, all at the request of **Sakyong Mipham Rinpoche**. This September we began to review our translation and learn the practice and ritual details from **Lama Tenzin**, a senior chöpon of Namkha Drimed Rinpoche. Eventually the Sakyong plans to introduce a complete Gesar drupchen, or group practice intensive, as part of our end-of-year dön season practices. This includes a peaceful Gesar guru yoga and Dorje Tsegyal sadhana by Ju Mipham.

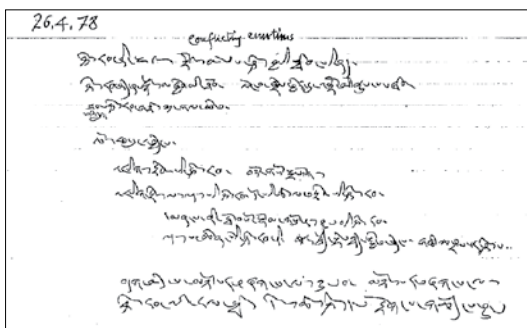


Photo by Walker Blaine

Sakyong Wangmo Khandro Tseyang

We also prepared a draft of all the **Dechen Rolmo Lingdro songs** by Ju Mipham and are awaiting an opportunity to review the translation with a knowledgeable lama. The first of these was performed as a dance offering by Sakyong Wangmo Khandro Tseyang and a group of sangha members she trained for the Tenshuk ceremony last November.

In preparation for the upcoming **25th anniversary of the Vidyadhara Chögyam Trungpa Rinpoche's parinirvana**, Shambhala Publications will be publishing three volumes of his teachings from all the three-yana Vajradhatu Seminars. We reviewed a draft of the mahayana volume this year, especially with reference to various technical details of dharma. With **Khenpo Tsering Gyurme** we translated all of the Vidyadhara's notecards for his vajrayana talks, and we are completing translations of all the others. These will help editors Judy Lief, Ellen Kearney, and Carolyn Gimian in their work. They will also be published on a companion DVD, which will include facsimiles of the original note cards, printed Tibetan, and English translations.



We were again delighted to work intensively with **Changling Rinpoche** of Shechen Monastery, who returned to complete his teaching of **Khenpo Gangshar's Naturally Liberating Whatever You Meet**. We reviewed several translations included in our *Daily Chant Book*, as well as some of our questions on the Dorje Tsegyal sadhana (peaceful form of Gesar) written by Ju Mipham.

This year we published transcripts from Changling Rinpoche's 2009 teachings and are already working on the transcripts of his 2010 teachings at Dorje Denma Ling. In Halifax, Changling Rinpoche began teaching the view of "crazy wisdom" and Dorje Trolö, in preparation for teaching *The Sadhana of Mahamudra* next year. We are also transcribing those teachings and hope to review and annotate our literal translation of this sadhana with him, so it will become a more useful study guide for the sadhana.



Photo by Marvin Moore

It had been some years since we had taken some time for envisioning the future and reflecting on our past. We initiated an **annual three-day group retreat**, held after Shambhala Day, where Committee members practiced together and discussed our overall vision, group dynamic, and how better to serve our community.

One of the insights that came out of our retreat was our desire to create a venue for sharing our experience more. This led to



Lama Tenzin with Translation Committee, September 2010

our hosting the first **Translators' Tea** in May, an informal gathering open to the entire community. We performed a lhasang, had tea and snacks, and then discussed—through lively questions and answers—the lhasang, the translation process, and any questions that were on people's minds. We will host our next tea this November. Please visit our website to hear podcasts of these at: www.nalandatranslation.org.



Photo by Walker Blaine

Lhasang at the Translators' Tea.

In honor of the hundred-year anniversary celebration of **His Holiness Dilgo Khyentse Rinpoche**, we republished in booklet form his own "**Life Drop of Blessings**" guru yoga, and presented this to **Yangsi Khyentse Rinpoche** on his first tour of North America. Sherab Chödzin requested a guru yoga for His Holiness when he met him for the first time in France years ago, and this is the text he gave him, writing a special verse at the end for him. This text is now available to all tantrikas in a new edition, complete with practice commentary.

For the Söpa Chöling three-year retreat at Gampo Abbey, we updated the Jinasagara (red Avalokiteshvara) and Mahakala practice manuals. Currently we are working on revising and refining the **Vidyadhara's The Golden Dot: The Epic of the Lha**. We will republish this in an elegant format similar to his Shambhala terma texts. Also, in the near future we will republish **Jamgön Kongtrül Lodrö Tayé's** final chapter of *The Torch of True Meaning* on mahamudra practice, which has been used at vajrayana seminars in connection with recognizing the nature of mind.

You may be pleasantly surprised to see that **our website, www.nalandatranslation.org**, now has some improved functions and a whole new look. We will continue to improve and expand the website over the coming year. Please note that there is a special Errata section within our list of publications. This includes some important amendments to existing texts, many of which were posted over the last

Bound for China

It has been over three years since we've been able to work with **Karma Senge Rinpoche**. There is little likelihood of his



obtaining a passport soon, so we are making plans to visit him next spring to continue our work on the Vidyadhara's terma and writings composed in Tibet. We have prepared draft translations of the majority of this large corpus, but much remains to review. Karma Senge Rinpoche also holds the transmissions for the many practices included, and we must find a way to share this with the vajra sangha. We will let you know more about our plans in the coming months.

year, especially amendments to the Vajrayogini Manual, Vajrakilaya texts, and *The Sadhana of Mahamudra* funeral liturgy.

Teaching and Other Activities

Larry led a Chakrasamvara retreat at Sky Lake. He also conducted the gate-opening ceremony at Söpa Chöling this summer for the completion of groups E and F of the three-year retreat.

Scott taught a weekend program in Toronto on the Vidyadhara's *Avalokiteshvara Sadhana*, which the Shambhala sangha received from Karma Senge Rinpoche. Over the holidays, he again led a mahamudra program in Halifax. In March, he taught a weekend program on lujong and valid cognition in Bellingham, Washington.



Photo by Cory Leistikow

Scott teaching with Dzogchen Ponlop Rinpoche at Nitartha Institute.

In May, at the suggestion of **Dzogchen Ponlop Rinpoche**, Scott attended an organizing conference in Bangkok for the Common Buddhist Text project, an endeavor to create a common set of classical scriptures representing the Theravada, mahayana, and vajrayana traditions for worldwide distribution. Under the auspices of the United Nations, the project is supervised by MCU, a Buddhist university outside of Bangkok, and awaits funding approval by the Royal Thai government.

This summer, Scott prepared an edition of our translation of **Ju Mipham's Lion's Roar of Emptiness of Other**, a long-term project of the Translation Committee, for a course taught by Ponlop Rinpoche at Nitartha Institute's summer program. Scott also taught valid cognition and the modes of engagement of mind at the program. He continues to be involved with a weekly class in Halifax that focuses on contemplative practice and is leading a group of aspiring junior translators—both young and not-so-young—working on the Vidyadhara's writings and terma from Tibet.

Mark continues to lead Vajrayogini fire offerings at Dorje Denma Ling, particularly weekend ones focusing on magnetizing and enriching. He has also been giving dharma talks in Washington, DC, when he visits his family there.

Tingdzin taught the practices of Jinasagara and Mahakala Pernakchen at Söpa Chöling to the three-year retreatants of Groups E and F.

Patricia has been teaching the Tibetan of the *Lightning of Blessings* and the *Werma Sadhana* to a small group of dedicated students in Halifax.

Walker spent the winter editing his book, *The Great River Of Blessings—The Rinchen Terdzö in Orissa, India*. The book is available for free download at: www.sakyongfoundation/projects/chakdragiri. In the spring, he also led a Vajrayogini four-karmas fire offering at Dorje Denma Ling.



Jessie translated once again for **Mingyur Rinpoche's** Khenpo Gyurmé at the Tergar Institute in Bodhgaya. ♦



Khenpo Gyurmé & Jessie Litven with participants, Tergar Institute.

Choosing the Right Word: Much Ado About *Namdak*

IN LAST YEAR'S newsletter, we presented a conversation that we had with Changling Rinpoche on the Tibetan term "nang-si" (the phenomenal world). This year we offer another excerpt from the same discussion on the first stanza of "The Melody That Accomplishes Deathlessness." Although there is no debate about how to translate

"namdak" (Tib. rnam dag)—it is either "complete purity" or "completely pure"—we had an amusing and educational conversation about its use in context. In addition to Changling Rinpoche (CR), members of the discussion include Larry Mermelstein (LM), Scott Wellenbach (SW), Mark Nowakowski (MN), Patricia Kirigin (PK), Walker Blaine (WB), and Tingdzin Ötro (TO).

རྒྱལ་པོ་དག་

HRIH

In the mandala of deities, the complete purity of the phenomenal world,

You ripen and free our three gates into vajra nature.

Sovereigns of all the families, teachers of the tantras,

Vajra monarchs, may you ever remain.

CR: In the mandala of the deities, the teacher ripens our body, speech, and mind into the three vajras.

LM: Is the first line saying that the mandala of deities is the complete purity of the phenomenal world?

SW: I think Rinpoche is putting "complete purity" more with the mandala of deities than with the phenomenal world.

CR: Yes, it is the completely pure mandala of deities. So you could say, "In the phenomenal world, the completely pure mandala of deities. . ."

MN: When we speak of "the phenomenal world," it sounds like samsara.

CR: Yes. In this case, the phenomenal world is just samsara.

PK: The phenomenal world means samsara, even though it is the mandala of deities?

CR: Yes. It depends on the context. Sometimes "the phenomenal world" goes with both samsara and nirvana, sometimes only with samsara. In this case, the completely pure mandala of deities is talking about samsara. We don't need to establish nirvana as the mandala of deities. We are establishing samsara as the mandala of deities.

PK: So we could say: "In the phenomenal world, the complete purity of the mandala of deities."

LM: To me, to say that places too much emphasis on phenomenal world. It is more important to emphasize completely pure mandala of deities. I understand your point, but I still much prefer the current translation: "in the mandala of deities, the complete purity of the phenomenal world."

WB: I also like the way it reads in our current translation, and I think it is very clear. The mandala of deities is the complete purity of the phenomenal world. This is how I understand the development stage. The stanza says that if the world is completely pure, one's three gates ripen as vajra nature.

LM: But that is different from what Rinpoche is saying. If complete purity goes with the mandala of deities, our translation is not exactly saying what Rinpoche is saying.

CR: So now the question is: What is complete purity? Everybody can answer.

WB: It is "phenomena that are free of concept."

TO: Or it might mean "purified of the kleshas."

CR: In this particular line, who is completely pure? If the phenomenal world is completely pure, who is going to be completely pure? The deities? No. The deities are completely pure and the phenomenal world is going to be completely pure. The phenomenal world is "the thing to be purified" (Tib. chang-cha; byang bya), complete purity is "the purifier" (chang-che; byang byed), and "the result of the purification" (chang-dre; byang 'bras) is the mandala of deities. So what is complete purity? In other words, is complete purity "the purifier" or "the thing to be purified?"

SW: The purifier.

CR: "The ground of purification" (Tib. chang-shi; byang gzhi) is sugatagarbha, "the thing to be purified" is the phenomenal world, and "the purifier" is complete purity.

This discussion is continued at:

www.nalandatranslation.org/projects/articles



Photo by Marvin Moore

We need your help. Please consider our appeal and donate what you can. All contributions are tax deductible. Please also send us your ideas and suggestions for what Buddhist and Shambhala dharma you would like to see in English—we invite both suggestions and critique. Please send us your contributions, inspirations, and inquiries using the enclosed envelope and donation card. And please keep the translation as a gift from us.

TO ACCOMPLISH our core tasks, the Committee currently employs Larry Mermelstein, Mark Nowakowski, Tingdzin Ötro, Scott Wellenbach, and Patricia Kirigin full time, and Jessie Litven part time. 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 CAD \$82,000 from the many sangha members who make an annual translation contribution ("tantra dues"). You form a core group that allows our work to continue. Your support is essential. We hope you continue to appreciate the value of our work and support it generously. For those in a position to do so, please also consider making a contribution to our endowment fund. Our endowment plays a key role in providing a stable financial base for the Translation Committee. As the ranks of the committee grow, it is the annual distribution from our endowment and the ongoing support of the sangha that allow us to continue with the current level of our work—and expand it.

PROJECTED BUDGET FOR 2010-2011

Income from:		Expense from:	
DONATIONS	\$90,000	SALARIES	\$280,000
PUBLICATIONS	120,000	ADMINISTRATION	27,000
ENDOWMENT	44,000		\$307,000
RENT	16,000		
	\$270,000		

WHO WE ARE

The Nalanda Translation Committee—founded in 1975 by the Vidyadhara Chögyam Trungpa Rinpoche—propagates the teachings of the Vidyadhara and supports the activity of Sakyong Mipham Rinpoche, Shambhala International and its students, and the practice and study of Buddhist 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
- assisting with their transmission through teaching activities and the creation of supporting materials
- helping with the performance of Buddhist & Shambhala ceremonies

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

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You can see a list of our available publications at:

www.nalandatranslation.org/publications

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