The Wisdom of the Feminine

YESEH TSOGYAL was perhaps the first Tibetan to achieve enlightenment. She lived during the crucial time when teachings from India were becoming established in Tibet under royal patronage in the eighth century. She was a chief disciple, consort, and assistant to Padmasambhava, Guru Rinpoche. As a guru herself, she instructed the king and many others, guiding the development of the dharma throughout the country. One of her greatest legacies was encoding, writing down, and concealing a vast number of termas, or “treasure teachings,” given by her master for the benefit of future generations to this very day.

The feminine principle in the vajrayana tradition signifies knowledge or wisdom, as well as the experience of emptiness. As the Vidyadhara Chogyam Trungpa Rinpoche explained:

Shugsta, which is emptiness or openness, is also described in terms of the feminine principle—as the consort of all the buddhas, Prajna, or discriminating awareness, is described in terms of the feminine principle too—as the mother of all the buddhas, she who gives birth to the very idea of enlightenment. This very notion of enlightenment was started by her, by prajna. But she who made the buddhas speak, communicate, is shunyata. This is because with shunyata there is a lot of room, openness, groundlessness. Therefore there is no fear of communicating with students, just as Buddha communicated with his disciples. In the situation of groundlessness, no one is standing on any ground, so communication can take place quite freely.

With the recent investiture of Khandro Tejyang as Sakgyong Wangmo and Lady Diana Mukpo as Drak Sakgyong Wangmo of the Kingdom of Shambhala, we join in celebrating the feminine aspect of wakefulness. As translators, we were likened by the Vidyadhara to “ladies to the court” in a Shambhalian context, connecting him to his mother tongue, even though our committee was largely made up of men in those days. We are delighted to note that our youngest members—not apprentices anymore—are both women. And so we offer the following song to Yeshe Tsogyal (referred to with the epithet Ama, or mother), composed by the Vidyadhara during his escape from Tibet. We are presently setting this to music, based on the melody sung by Karma Senge Rinpoche and his nuns, and you can hear more about that on our website: www.shambhala.org/ntc/offings.

Sakgyong Wangmo Khandro Tejyang and Drak Sakgyong Wangmo Lady Diana Mukpo with the Nalanda Translation Committee, just after the Sakgyong Wangmo Empowerment. Photo by Marcy Rivas.

A Spontaneous Song of Supplication to the Mother-Lineage Guru of the Great Secret

A heavenly rain that clears pain falls gently, and a thick, like you! ~

When I think of your life, Mother Tsogyal, I aspire to be honored guests to the great yana.

In the south, amidst the groves of bamboo where live the Mopuas who color their mouths, wandering aimlessly in the great wide-open free space, with a walking stick in my hand, I sing out clearly this song, this spontaneous sweet song that can be heard from miles and miles away:

Your form is empty, a goddess beyond language to describe you. Seeing your innate form of coemergence, inherent without confusion of liberation, is beautiful Samantabhadri, beyond having face and arms. Through merely bearing of you, let alone seeing you directly in person, your innate mind of coemergence, inherently without confusion of liberation, is the ravishing woman free from habitual craving and grasping. In a gathering of fair, fair ladies, at the unfilled gnashakura, I’d take even the lowest seat there to enjoy the equality of the fourth moment.

Outwardly, this current age of darkness is more and more running rampant, everyone delights in wrongdoing, engaging in evil. All religious and secular order has broken down from within, so here we are forced to cry out to you now, guardian of Tibetans! ~

Sharp sword of prajna, my kind Ama, I think of you. ~

When we end up feeling let down by the deity of self-arising in terms of the feminine principle too—as the mother of all the victorious ones, we are overtaken by the rampant changing of the times, I nearly lost my groundlessness, no one is standing on any ground, so communication can take place quite freely.

Thus, this ornament for the ears of fortunate ones, this spontaneous sweet song that can be heard from miles and miles away:

Overtaken by the rampant changing of the times, I nearly lost my life. But finally, after narrowly escaping this horrific abyss, I awoke into the hidden land of Prajna Shri. In a natural rock cave near the sacred place of Poma Sheki, this wanderer from the upper north, Chokyi Gyatso, sang this.

In the east, from behind high mountain peaks, the master of the seven horses, Coming with its hundred warm rays that shine and dispel pain, opens a hundred-petaled lotus of faith in our hearts. Grant your blessings that will make the buzzing, soaring bees happy. ~

In the north, Overtaken by the rampant changing of the times, I nearly lost my life. But finally, after narrowly escaping this horrific abyss, I awoke into the hidden land of Prajna Shri. In a natural rock cave near the sacred place of Poma Sheki, this wanderer from the upper north, Chokyi Gyatso, sang this.

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Outwardly, this current age of darkness is more and more running rampant, everyone delights in wrongdoing, engaging in evil. All religious and secular order has broken down from within, so here we are forced to cry out to you now, guardian of Tibetans! ~

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Listening In: Translation Meetings with Tibetan Teachers

This Spring we were very fortunate to have Changing Rinpoche come to Nova Scotia to visit, teach, and translate. Changing Rinpoche is in charge of teaching the ritual and ceremonial traditions to the monks at Shechen Monastery, the monastic seat Dilgo Khyentse Rinpoche founded in Nepal, and he is a close associate of Rabjam Rinpoche, the head of the monastery. Rinpoche came to Dorje Denna Ling to teach one of Trinnga Rinpoche’s root teacher’s texts, Khenpo Gangshar’s Naturally Liberating Whatever You Meet. While Rinpoche was teaching at DDL, we met with him on the “Confession Liturgy That Brings Reconciliation with the Jnanadevas,” from The Unobstructedly Appearing Supreme Wisdom Tantra.

We had translated this long ago, at the request of Donju Denna Ling, for our sangha to practice as a means to repair our samaya (vajrayana commitment) with Trinnga Rinpoche. Since then, we have come to understand this to be a very profound text with a variety of commentaries, including one by Jigme Lingpa. And so we amassed quite a number of further questions on its meaning and expression.

It was a unique opportunity to work with Changing Rinpoche. Not only does he have a deep understanding of the tradition and its meaning, but he also truly enjoys delving into its expression in English. He is a consummate educator, so it was a delight to work with him. We look forward to his return to complete the teaching of Khenpo Gangshar’s text next year.

We would like to offer you the following brief “fly-on-the-wall” perspective of what it is like to be in a translation meeting with a learned, bilingual Tibetan Lama. In the transcribed discussion below, in addition to Changing Rinpoche (CR), Scott Welleben (SW), Mark Nowakowski (MN), Patricia Kirigin (PK), and Walker Blaine (WB) are present. This portion of the meeting focuses on the first verse and primarily on the meaning of the words rangshin (“self-existing”) and tripa (spros pa, “elaboration”).

CR: The supreme wisdom body, the self-existing mandala. Is it like the full moon and has no elaboration. Its compassion appears equally for all, like the light of the luminous sun.

SW: Please approach here, consider us, and take your seat.

CR: The supreme wisdom body, the self-existing mandala.

CR: I have one question. Are you translating rangshin as “self-existing”?

SW: Yes, that’s the way we’ve translated it.

CR: For me, rangshin means something more like “naturally” or “natural.” “Self-existing” sounds like someone is doing something.

CR: It is “the supreme wisdom body” is “the natural mandala”.

CR: Yes. The reason I don’t like “self-existing.” is because “self-existing” is something in madhyamaka.

CR: When I see rangshin, I immediately understand “naturally,” without any causes or conditions, unobstructedly appearing from beginnless time.

SW: So perhaps we could say, “The supreme wisdom body, rangshin, is like something in madhyamaka.”

SW: So from that point of view, it means “extremes” more than “elaborations.”

CR: “Naturally” is too familiar with the word “elaboration.”

CR: “Elaborate” is the opposite of simple. You can say something in either a simple way or an elaborate way, with lots and lots of things. For example, a big feast is an elaborate feast.

CR: The translation says, “It is like the full moon and has no elaboration.” This means that it is just like a full moon, clarity, but it is free from tripa, which means free from effort, which is simplicity.

CR: “Self-existing” works with the image of the moon. “Free of extremes” does not really work.

CR: No. Actually, rangshin can be understood in many ways. Sometimes, it can be understood as “self-existing.” But in this case, I understand it as naturally, unobstructedly appearing, without any cause or condition.

PK: How about “appearing” instead of “existing”?

CR: From one point of view, “existing” and “appearing” are not so different. The reason I oppose “existing” is because it is used in madhyamaka as something to refute. But “appearing” is also used in madhyamaka. For example, they say, “It does not exist, but it does appear.”

CR: I have one question. Are you translating rangshin as naturally, unobstructedly appearing, without cause or condition, from beginnless time? “Natural mandala” means that we have two mandalas: a conditioned mandala and an unconditioned mandala. “Natural mandala” refers to the unconditioned mandala. So “self-existing” does not fit very well.

CR: By reading Jigme Lingpa’s commentary I understand rangshin as naturally, unobstructedly appearing, without cause or condition, from beginnless time. “Natural mandala” means that we have two mandalas: a conditioned mandala and an unconditioned mandala. “Natural mandala” refers to the unconditioned mandala. So “self-existing” does not fit very well. “Unconditioned mandala” means that it arises without causes and conditions. It is not necessarily self-existing.

CR: That is a great commentary, but we’re a little shy about putting too much commentary into the translation. We could say “natural” or “naturally appearing” and add the rest in a commentary.

CR: Jigme Lingpa also refers to it as the “unfabricated, great natural mandala.” Here, “unfabricated” means the same as “unconditioned,” not made by causes and conditions.

CR: The second line is “It is like the full moon and has no elaboration.” It means tripal (Tib. spros pa, “elaboration”). How do you translate tripal?

SW: Triunnga Rinpoche used to like to say “simplicity.” Often we say that, but sometimes we feel it doesn’t work. We also say “free from elaborations” or “free from complexity.” But when “simplicity” fits and it sounds nice, we use it.

CR: Generally, tripa means some kind of extreme, either right or left. Here, the Tibetan means “free from extremes,” both the extreme of nirvana and the extreme of samsara. For example, Jigme Lingpa’s commentary says it is “free from all the extremes of conceptual thoughts.”

SW: When we say “no elaboration” or “no complexity,” I think we basically mean “no thoughts” or “no conceptuality.”

CR: It does not only mean “no thoughts.” It can also mean not to fall into some particular stage or level. In this case, it can be understood as free from all dualities: conceptual thoughts, falling into samsara or nirvāna, existence or nonexistence, and so on.

SW: “No elaboration” means there is no stuff around, how would you understand that?

CR: Let’s see what Khedrup Yeshe Gyaltsen says. His commentary says:

For example, at the full moon, the moon is free from sides. It does not have a bright side or a dark side. Similarly, it is free from the extremes of apprehending subject and apprehended object. For me, “elaboration” sounds more like the Tibetan word gyes (rgyas) as opposed to the word tripa. The means “to elaborate,” so “elaboration” sounds more like gyes-tri. PK: So the image of the full moon means that nothing is hidden, that you can see the whole moon.

CR: No. Like a full moon, it is complete clarity. Khedrup Yeshe Gyaltsen says that, like a full moon, it does not have any parts, like corners or sides. So “elaboration” sounds more like gyes-tri, but our text says tripa. In Tibetan, there is a big difference between gyes-tri and tripa. In Tibetan, we have two different kinds of words: general and specific. Gyes-tri mopa is a specific term, while tripa mopa is a general term. In this case, tripa mopa sounds to me like “free from extremes.”

For example, in Nagarjuna’s Fundamental Wisdom of the Middle Way, the initial homage to the Buddha says [also found in the exorcism chant used with the Heart Sutra]:

To the one who teaches dependant arising, peace, the pacification of complexity . . .

CR: What can you explain the word “complexity”?

SW: It is the opposite of simple.

CR: Anything you say [laughs].

SW: We are on the first line, “The supreme wisdom body, the self-existing mandala.”

CR: Yes, the way we’ve translated it.

CR: For me, rangshin means something more like “naturally” or “natural.” “Self-existing” sounds like someone is doing something.

CR: It is “the supreme wisdom body” is “the natural mandala”.

CR: Generally, tripa means some kind of extreme, either right or left. Here, the Tibetan means “free from extremes,” both the extreme of nirvana and the extreme of samsara. For example, Jigme Lingpa’s commentary says it is “free from all the extremes of conceptual thoughts.”

CR: When we say “no elaboration” or “no complexity,” I think we basically mean “no thoughts” or “no conceptuality.”

CR: Anything you say [laughs].

CR: It does not only mean “no thoughts.” It can also mean not to fall into some particular stage or level. In this case, it can be understood as free from all dualities: conceptual thoughts, falling into samsara or nirvāna, existence or nonexistence, and so on.

CR: The reason I don’t like “self-existing,” is because “self-existing” is something in madhyamaka. Many traditions, that is the main point to be refuted. So “self-existing” sounds like that.

SW: So perhaps we could say, “The supreme wisdom body is like something in madhyamaka.”

CR: When I see rangshin, I immediately understand “naturally,” without any causes or conditions, unobstructedly appearing from beginnless time.

CR: No. Actually, rangshin can be understood in many ways. Sometimes, it can be understood as “self-existing.” But in this case, I understand it as naturally, unobstructedly appearing, without any cause or condition.

PK: How about “appearing” instead of “existing”?

CR: From one point of view, “existing” and “appearing” are not so different. The reason I oppose “existing” is because it is used in madhyamaka as something to refute. But “appearing” is also used in madhyamaka. For example, they say, “It does not exist, but it does appear.”

CR: MN: I’m thinking from a beginner’s point of view. PK: It sounds a little bit like “no commentary.”

CR: Maybe we should say “simple” for the full moon, and then we could add commentary.

CR: What can you explain the word “complexity”?

SW: It is the opposite of simple.

CR: Anything you say [laughs].
In March, Changling Rinpoche came to North America and began teaching in Halifax, and in Halifax. We met with him on the “Confession Liturgy” (see page 2) and several other texts, including the Gesar guru yoga mentioned above.

This summer, we met briefly with Namdru Drimed Rinpoche, during the King Gesar Winter festival, in order to clarify a few lingering questions on the “Supplication for the Longevity of Sakyong Mipham Rinpoche” he wrote, and this has now been reissued with a few minor revisions. (See our website for the changes.) The Sakyong paid a surprise visit midway in our meeting, and it was very helpful to have his viewpoint on the phrasing. A few months earlier he asked us to translate a general longevity supplication, meant to be used for a variety of teachers, without performing specific liturgies for each, as the number of lineage masters with whom we study grows.

We produced several new publications over the last year. An edited transcript of talks by Changling Rinpoche from a seminar for tantrikas at Dorje Dening Ling on Khempo Gangshar’s “Naturally Liberating Whatever You Meet” was just published this fall, and we look forward to Rinpoche’s return to continue this teaching. We are especially pleased to be able to offer committee-member Ano Helen’s fine translation of Khenchen Jigme Phuntsok’s “Miracle Stories of Mipham Rinpoche,” composed by Khenchhen Jigme Phuntsok. We released new editions of the Profound Guru Yoga, which now includes a long devotional poem that is to be inserted into the liturgy, along with a full commentary on this, and the Gesar offering (“Ocean of the Play of Enlightened Activity”), which includes an extensive commentary and practice instructions—both texts written in Tibet by the Vidyadhara; a new edition of The Life of Tiphya by the great Tshubpa Khyenpo Chokyi Phuntsok, and also slightly revised editions of our Vajrayogini Sadhana Practice Manual, printed for the recent abhisheka this summer, and the Committee’s more literal translation of The Sadhana of Mahamudra, first published in 1990 as a study aid (changes available on our website).

Teaching and Other Activities

Jessie completed a first draft translation of a book on the teachings of Sakyong Mipham Rinpoche’s mother, Lady Könchok Paldrön, composed by Lady Könchok’s husband, Lama Pejal. This will be edited by Emily Sill and published by Vajradhatu Publications. Jessie spent some time with Lady Könchok in Boulder before heading off to Tibet, visiting Surmang, Wenchen monastery, and Kyere monastery—home to Karma Senge Rinpoche. Jessie lived at the monastery for several weeks, learning their dialect and enjoying their company.

They were very appreciative of the Tibetan liturgical texts we published with Karm Yong Rinpoche last year, thanks also to Tony Druff’s Tibet-Denma process. The puns often sang the chorus of the Vidyadhara’s Yeshe Togyal song Jessie had translated (see front page), and this inspired her to set the English to that melody. Jessie then traveled to India, attended the Kagyu Monlam in Bodhgaya led by H.H. Karmapa. After that, she attended Mingyur Rinpoche’s Tergar Institute and became his “prepositional adviser.” When he was unsure of himself, he would look at her and she would say “angry jealous” and he would immediately know what to do.

Larry was one of several faculty for a translation workshop in Bhutan, which ended up offering opportunities for a number of helpful and auspicious encounters, one of the most surprising request to lead the chanting of the Heart Sutra as we do in our centers, which was met with great enthusiasm. (For a full report, see our website.) He taught a vajrayana weeklong at the Seattle Shambhala Centers in the spring, a program for sadhakas in Halifax, and the Chakrasamvara training at Denma Ling this fall, along with Dorje Loppön Lodrö Dorje, Scott, Mark, and Walker.

Mark continues to lead fire offerings at Dorje Denma Ling—both the full four karmas and shorter weekend ones, focusing on one karma. He will teach a Vajrayogini practice course in the fall in Halifax.

Scott led a mahamudra retreat in the Pacific Northwest last winter and taught at Nitartha Institute in July. He also taught in the fall at a program by the Sakyong on meditation, as well as continuing his Tibetan class in Halifax.

Meeting the Seventeenth Karmapa

While in Dharamsala, I ran into my best friend from Halifax, Zoe Nudell. She informed me that a small group of Dzongsar and Tsungrup Rinpoches’ students would be having an audience with H.H. Karmapa that weekend. Of course, I found a way to attend.

On the day, we waited excitedly, discussing what we might want to ask. Then we were in. Bonnie Rabin asked His Holiness quite straightforwardly if he might give us the long for the Mahamudra Aspiration” by the third Karmapa. He looked at us for a moment and then said, “Okay, well, it might take my monk a few moments to go find it, so sit down, get comfortable, and you can ask any other questions while we wait.”

In the next minutes, each savoured preciously, we asked our various requests while soaking in the Karmapa’s close-range sunshine. One of the requests was for the refuge vow, which he gave without any ceremony, as a kind of blessing. When the monk returned with the text, the Karmapa signed it. (The Mahamudra Aspiration is available in English on our website.) KARMAPA KHYEN-NÖ!

We are delighted to announce that Walker Blaine has now joined the Translation Committee in Halifax on a volunteer basis. A student at Naropa University (1984-86), he became hooked by the Vidyadhara at a fund-raising auction. He paid $50 for the Vidyadhara’s spontaneous definition of Naropa: “sick corpse person.” Years later when Walker came to understand this as a Tibetan pun on the Sanskrit name. In Tibetan, na means “sick,” or means “corpse,” and pun makes a person. After spending most of the next fifteen years at Karm Choling and Shambhala Mountain Center, Walker has divided his time between retreat, studying Tibetan, and pilgrimage to sacred places under the instruction of Khenpo Tültrim Gyatso Rinpoche.

We are also very happy to point you toward Andrew Spraw at naladatranslation@gmail.com, a second-generation Shambhalian who has begun to handle our distribution correspondence and fulfillment. Andrew has returned to Halifax and is enrolled in a college program and helping with our publishing activities.
Choosing the Right Word: Right or Rang?

In the history of the translation of Tibetan into English, translators have spent much time puzzling over how to translate the term rang (the vowel sound is pronounced the same as in the seed syllable Ah). No sooner has one translation been settled upon than another context presents itself where the same translation choice seems misleading. Rang is a perfect example of the flexibility of the Tibetan language and of the need, when translating the dharma, to investigate the intended meaning of a word and not just translate the words alone.

At first glance, rang seems like no big deal—more of a prefix than an actual word, appearing in conjunction with a verb or noun and often translated as "self." The term rang-pa (rang byung) is a good example: jung means "to arise" or "to occur." What sounds more commonplace and simple—to those of us used to reading Tibetan Buddhist materials—than the words "self-arising"?

But when you take a closer look, often something that is "self-occurring" is merely something that occurs by itself—amounting to nothing more exotic than a different way of saying the word "natural." Yet in other contexts, rang-jung describes an entity that arises by its own power—an entity occurring magically without dependence on causes or conditions. For this interpretation translations like "self-born," "self-existing," or "self-arising" have been used. When you think about it, there is a big difference between a "natural rock formation" and a "self-occurring rock formation." For a related discussion, see page 2 of the newsletter.

The term rang-nang (rang stong), often translated as "self-appearing," allows for similar interpretations. Ring-nang refers to a verb used in the section of a text describing the visualization of deities. Here, rang-nang is sometimes taken to mean "appearing to oneself"—a way of saying that the image of the visualized deity is generated by one's own mind, as opposed to being an externally perceptible visual form. In that way, it "appears to oneself." For this reason, we've sometimes translated it as "self-generated," although even "self-generated" or "self-occurring" or "self-arising" are possible. Alternatively, the same term in the same context is sometimes explained as referring to the quality of the visualization manifesting spontaneously in the space in front of the practitioner, implying almost the opposite meaning for the source of the image. In this case, "self-arising" may be a better word choice.

In two other cases, the translation choice for rang has played a large role in our understanding of dharma: rang-rig (rang ri) is often translated as "self-awareness," and rang-dol (rang grol) can be translated as "self-liberated." In these cases, "self" could be misunderstood. With both of these terms, rang indicates that there is not some separate agent performing the action of seeing: rang-rig is a description of mind having an inherent quality of awareness, without there being a need for a second-hand awareness, without there being a need for a second-hand observer for consciousness to take place. In this case, the translation of rang as "self" is sometimes misconstrued as a dualistic description of one's being conventionally aware of oneself and one's behavior, more like the term "mindfathers." For this reason, many prefer translations like "inadequate awareness," "excessive awareness," or "natural awareness," instead of "self-awareness.

It is important to work to "choose the right word" when translating. When studying, it is tempting to become quite critical and attempt to categorize each translation of rang we encounter as right or wrong. However, just having an awareness that multiple possibilities exist is much more important than settling on one particular translation.

TO ACCOMPLISH our core tasks, the Committee currently employs Larry Merelmeit, Mark Nowakowski, Tinglingön Ötro, Scott Wellenbach, and Patricia Krieglin full time, and Jessie Liven part time. Other members are supported on a project basis, as feasible. Members regularly engage in essential and related activities, often on a voluntary basis.

Last year, through your generosity, we received CAN $79,000 from the many sangha members who make an annual translation contribution ("sutta dana"). 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 allows us to continue the current level of our work—and expand it.

PROJECTED BUDGET for 2008-2009

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<th>Income from:</th>
<th>$256,000</th>
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</tr>
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Your generosity will result in more translations.

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.

Legacy for the future

The Translation Committee is at a critical juncture in its history. All of our senior translators are in their fifties, or beyond. Since it takes the better part of a decade to train a translator, we must accelerate the process of replacing ourselves and educating a new generation of translators. This work has indeed begun with both Patricia Krieglin and Jessie Liven making significant contributions. But the addition of two new translators does not replace the entire committee. We are eager to work with more aspiring Tibetan-language students so we can pass on what we have understood from the Vidyadha Trungru Ripschop’s instructions on translation. Our endowment fund is already beginning to 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 vision, and it takes funding. 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 are 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. Members of the committee would be happy to discuss with you the terms of your gift or bequest if you would like translation of the dharma to be an expression of your continuing generosity.

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 & 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 in teaching and transmitting practices, to increase students’ understanding of their significance and cultural background

Projects

• helping with the presentation of Buddhist and Shambhala ceremonies and practices
• working 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 Vajrayovachana Translation Committee.

Our translations are available from us directly and through our main distributors, including by mail order, from:

Samadhi: www.samasadhis.com
e-mail: info@samadhi.com
Ziji in Boulder: www.ziji.com, e-mail: info@ziji.com
Alaya in Marburg, Germany: e-mail: alaya@go4.de

You may write, call, e-mail, or fax us at:
Nalanda Translation Committee, 1619 Edward St., Halifax, Nova Scotia, Canada, B3H 3H9
e-mail: nalandinetranslation@gmail.com

You can see a list of our available publications at:
www.shambhala.org/ntc/publications

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