The Vidyadhara began discovering texts at a very young age, around six years old. He also wrote voluminously, and in mid-1959, at age 19, he "began to write on an allegory about the kingdom of Shambhala and its ruler who will liberate mankind at the end of the Dark Ages." John Rockwell compiled a wonderful historical summary entitled, “Shambhala Termas and Transmissions,” published in our Wima Sadhana Manual. Here are a few key excerpts from that.

In a period of five years, from 1976 to 1981, while residing in various places in North America, the Dorje Dradül received seven terma texts, which he bestowed on his students who were predominantly Westerners.

We students of the Dorje Dradül must realize that we are also holders of this body of teachings. The Dorje Dradül received these teachings for our benefit at this particular time in history. This is the nature of terma teachings. “Termas” is a Tibetan word meaning “treasure” and refers to a special way in which a teaching is revealed and given to a teacher. At times, a teaching may be concealed, like a treasure, until the proper audience is ready to receive it at the right time. Some teachings are physically hidden in texts or a coded message in the earth, rocks, lakes, trees, even space. Other teachings are buried, so to speak, within the wisdom mind of the teacher, and are revealed to that teacher when the situation is ripe. This type of terma teachings is called “mind termas.”

The Dorje Dradül always said that he was not the author of the Shambhala teachings, but that he received them as mind termas from the Rigden Kings of Shambhala or from Gasar of Long. At one point, he said: “This is not regarded as something composed by me. I have received, we have received, this particular material out of the genuine mind of sadness and thinking about the setting-sun problems.”

When he was a young lama, the Dorje Dradül said that he received these texts from the Rigdzens, from Shiwa Ökar, or from Gasar, we should be clear that he is not talking about someone else’s text. He continually emphasized the nontheistic basis of receiving any texts, especially pertaining to the reality of contacting the energies of our world directly beyond our conceptual mind.

The Vidyadhara began discovering terma texts at a very young age, around six years old. He also wrote voluminously, and in mid-1959, at age 19, he "began to work on an allegory about the kingdom of Shambhala and its ruler who will liberate mankind at the end of the Dark Ages." John Rockwell elaborates on this, beginning with a story from Lady Könchok paldrön, its ruler who will liberate mankind at the end of the Dark Ages. The Vidyadhara began discovering terma texts at a very young age, around six years old. He also wrote voluminously, and in mid-1959, at age 19, he "began to work on an allegory about the kingdom of Shambhala and its ruler who will liberate mankind at the end of the Dark Ages." John Rockwell elaborates on this, beginning with a story from Lady Könchok paldrön, its ruler who will liberate mankind at the end of the Dark Ages. The Vidyadhara began discovering terma texts at a very young age, around six years old. He also wrote voluminously, and in mid-1959, at age 19, he "began to work on an allegory about the kingdom of Shambhala and its ruler who will liberate mankind at the end of the Dark Ages." John Rockwell elaborates on this, beginning with a story from Lady Könchok paldrön, its ruler who will liberate mankind at the end of the Dark Ages. The Vidyadhara began discovering terma texts at a very young age, around six years old. He also wrote voluminously, and in mid-1959, at age 19, he "began to work on an allegory about the kingdom of Shambhala and its ruler who will liberate mankind at the end of the Dark Ages." John Rockwell elaborates on this, beginning with a story from Lady Könchok paldrön, its ruler who will liberate mankind at the end of the Dark Ages. The Vidyadhara began discovering terma texts at a very young age, around six years old. He also wrote voluminously, and in mid-1959, at age 19, he "began to work on an allegory about the kingdom of Shambhala and its ruler who will liberate mankind at the end of the Dark Ages." John Rockwell elaborates on this, beginning with a story from Lady Könchok paldrön, its ruler who will liberate mankind at the end of the Dark Ages. The Vidyadhara began discovering terma texts at a very young age, around six years old. He also wrote voluminously, and in mid-1959, at age 19, he "began to work on an allegory about the kingdom of Shambhala and its ruler who will liberate mankind at the end of the Dark Ages." John Rockwell elaborates on this, beginning with a story from Lady Könchok paldrön, its ruler who will liberate mankind at the end of the Dark Ages. The Vidyadhara began discovering terma texts at a very young age, around six years old. He also wrote voluminously, and in mid-1959, at age 19, he "began to work on an allegory about the kingdom of Shambhala and its ruler who will liberate mankind at the end of the Dark Ages." John Rockwell elaborates on this, beginning with a story from Lady Könchok paldrön, its ruler who will liberate mankind at the end of the Dark Ages. The Vidyadhara began discovering terma texts at a very young age, around six years old. He also wrote voluminously, and in mid-1959, at age 19, he "began to work on an allegory about the kingdom of Shambhala and its ruler who will liberate mankind at the end of the Dark Ages." John Rockwell elaborates on this, beginning with a story from Lady Könchok paldrön, its ruler who will liberate mankind at the end of the Dark Ages. The Vidyadhara began discovering terma texts at a very young age, around six years old. He also wrote voluminously, and in mid-1959, at age 19, he "began to work on an allegory about the kingdom of Shambhala and its ruler who will liberate mankind at the end of the Dark Ages." John Rockwell elaborates on this, beginning with a story from Lady Könchok paldrön, its ruler who will liberate mankind at the end of the Dark Ages. The Vidyadhara began discovering terma texts at a very young age, around six years old. He also wrote voluminously, and in mid-1959, at age 19, he "began to work on an allegory about the kingdom of Shambhala and its ruler who will liberate mankind at the end of the Dark Ages." John Rockwell elaborates on this, beginning with a story from Lady Könchok paldrön, its ruler who will liberate mankind at the end of the Dark Ages.

The Golden Dot...
dragon—was unique, as these are usually connected to the elements. Kate Abato recounts that after the Dorje Dradul received the stroke of Asha and the root text of Shambhala, the master thangka painter, Shepalden Biru, came to the 1976 Seminary. In consultation with the Vidyadhara in 1979. An explanatory lhasang text written by the Vidyadhara for the conference could not have been larger: to translate and make accessible the links in their news archive.

We include one of these never-before-published lhasangs, a terma written by Mipham Rinpoche, for your enjoyment. This is an era of great change. From space, the wisdom body of self-existing power...
FOR MUCH OF this year we have been focused on preparing a number of Gesar liturgies and sadhanas for the upcoming Wrathful Gesar abhisheka and teachings in November with Namkha Drimed Rinpoche in Halifax. We reviewed our translations via Skype video conference with Khenpo Tsering Gyurme, who has been living in Boulder all year. As always, Khenpo was extremely helpful, and our video sessions were often lively and fun. More information on these texts will be included in our next newsletter.

During his visit to Halifax last November, we had the good fortune to meet with Dzongsar Kyentse Rinpoche on a peaceful Gesar Dorje Tsegal sadhana by Mipham Rinpoche. For our remaining questions he pointed us in the direction of Orgyen Tobgyal Rinpoche in India. A slide show of the meeting by Marvin Moore, with a short audio monologue, can be seen and heard on the NTC page of The Chronicles of Chogyam Trungpa Rinpoche website: www.chronicleproject.com/ntc_2.html.

Following the “Translating the Words of the Buddha” conference held in Bir in March, Larry and Scott traveled by bus with the rest of the conference group to the Dalai Lama in Dharamsala. While there, they ran into Jesse Liven and she traveled back with them by bus to Bir. After arriving in Bir in the evening, they learned that Orgyen Tobgyal Rinpoche could meet with them that evening. They ran to his house—at the pace set by aging translators, it took twenty minutes—and ended up having a two-hour meeting with him on the Dorje Tsegal sadhana, which is one of the Gesar texts the Sakyong requested us to translate. He knew the answers to every question and was very definitive.

In May, we were able to continue our review of the Gesar material with Khenpo Gawang during his teaching visit to Halifax. Every time we see him, Khenpo Gawang’s English skills have improved, and we look forward to seeking out his knowledgeable advice, delivered with his signature gentle confidence and humor.

In Halifax, we were able to meet with Namkha Drimed Rinpoche to ask some of the more difficult questions on the Gesar material while he was here in August, as well as meet with his son Gyetrub Jigme Rinpoche during his visit in September.

In preparation for Sakyong Mipham Rinpoche’s first Vajrakilaya abhisheka in October, we have been preparing a translation of the empowerment text so that it can be given in both Tibetan and English. We were able to review this text with Khenpo Tsering and Changing Rinpoche. Patricia particularly enjoyed this as a section of it was the first selection she ever translated when she began to work with us seven years ago. We will also publish a new edition of the Vajrakilaya Practice Manual in time for the abhisheka.

In anticipation of this summer’s visit with Changing Rinpoche, we published a revised edition of Naturally Likening Whatever You Meet, his teachings from last spring on Khensur Gangchen’s text of that title, which includes an additional talk on vajrayana practice. In Halifax, we had great fun being quizzed by Changing Rinpoche on various dharma points—he asked us just about as many questions as we asked him—and never members enjoyed hearing about Scott, Larry, and Mark’s explanations of the Vidyadhara’s reasons for various translation terms, such as dāpā (the Vidyadhara’s term for “awareness”) and dōpa (the Vidyadhara thought “evil deeds” had a good level of weightiness, while “sin” was too religiously loaded, and he originally liked “neurotic habits”). Changing Rinpoche solicited these excitedly, since his interest in the nuances was extraordinary. Most of the Committee continued with him on his tour to Dorje Denna Ling to have some extra translation and study time with him. We look forward to his return next year.

At the end of 2008, we completed our translation of the main longevity supplication for Sakyong Mipham Rinpoche, composed by Namkha Drimed Rinpoche. This was published in an elegant two-color edition to match the Daily Chant Book, where it will eventually be included, and a simpler version is available for downloading from our website. We also finished our work on “The Melody That Accomplishes Deathlessness” by Mipham, which is a general longevity supplication for all teachers, now available in print and online.

For the first time since the original 1976 typescript translation, we republished The Sea of Wisdom, the guru-yoga sadhana and feast offering, written by the Vidyadhar for his root guru, Jamgon Kongtrul of Shechen. The booklet includes practice instructions, chapurion procedures, and new torma drawings by Tom Crow. This fall, we will be featured on the NTC page of the Chronicles of Chogyam Trungpa Rinpoche, along with more of his teachings concerning his root guru at www.chronicleproject.com.

We made a few important revisions to the instructions for using the Vidyadhara’s Sadhana of Mahamudra as a funeral liturgy, and these are published in a new edition of our literal translation of that text, with amendments found on our website. We published a revised edition of Mingyur Rinpoche’s Three Words That Strike the Vital Point. For future Sopa Choling retreats and occasional other requests, we revised our Kimchub Chödla Practice Manual, which includes practice commentaries written by Jamgon Kontrul Lodro Thaye. The revised manual includes torma and music illustrations for the first time.

We made overall editorial suggestions and checked the Tibetan and Sanskrit for the forthcoming first volume (Volume I) of the “Root Texts Project,” a compilation of the Vidyadhara’s teachings from 13 three-yana seminars, edited by Judith Lief, entitled Hinayana: The Path of Self-Reliance. We are also translating that texts of the Seminaries, which will be helpful to the editors and readers of the future mahayana and vajrayana volumes; and will also be included in a Seminar Transcripts DVD.

Teaching and Other Activities Larry participated in both translation conferences and led a ten-day Chakrasamvara retreat at Dorje Denna Ling last winter. Sako led a mahamudra retreat over the Christmas holidays at the Shamshila Centre in Halifax (another is scheduled for this coming December). He guides the translation efforts of an ongoing Tibetan class in Halifax; this past year the class translated some pieces from the Vidyadhara’s collected works and also worked on sections from a “Worma Nyintik” terma, with Gesar as the main yidam, which was discovered by Dilgo Khyentse Rinpoche at Sarnang when he was there with the Vidyadhara long ago. In the spring, he taught a class in Halifax on valid cognition from Khensur Tshultrim Gyambo’s Rinpoche’s Lorik text, and over the summer he taught Lorig, Uttaratmanne, and Tibetan at Nitartha Institute.

Mark taught a Vajrayogini course for new sadhakas here in Halifax, and continues to lead fire offerings at Dorje Denna Ling, particularly weekend evenings focusing on enriching or magnetizing.

Walker led a one-week Shambhala ngtrodo program at Dechen Choling this August. He also released a second CD of dharma-inspired songs entitled Body of Light last fall (available at www.highlanddyes.com).

Rinchen Terdzö From early December 2008 through mid-March 2009, members Walker Blaine and Patricia Kirigin attended the three-month series of empowerment rituals known as the Rinchen Terdzö, or “Precious Treasury of Termas” held at Rigzin Thubten Mindrolling Monastery in Orissa, India. This series of roughly ninety three-hour separate empowerments was collected and compiled in the 19th century by Jamgon Kontrul Lodro Thaye over thirty generations, with the aim of preserving each terma’s lineage for future generations. His student, the 15th Kag mapa, Khubchab Dorje, later spent eight years creating a comprehensive order and outline for the texts, which itself comprised 2,500 pages in four volumes. The empowerments were bestowed by Namkha Drimed Rinpoche, who received the transmission directly from the Vidyadhara before he left Tibet. Sakyong Mipham Rinpoche was the principle recipient and was empowered to hold and continue the transmission lineage at the conclusion of the event. At the request of the Sakyong, Walker maintained a daily blog chronicling the event, while Patricia provided the Sakyong and Western students with a daily English translation of the titles of the empowerments being given. Their work can be seen at www.rinchenterzo.org.

Report from India In the fall of 2008, Jesse Liven left Halifax for Boulder to finish her work on Lady Kitchin, Paldriin’s biography, also attending the “Conference of Translators.” Traveling east, she translated and taught beginner’s Tibetan at the Boulder Tibet Retreat Institute and completed her translation of a Mingyur Rinpoche’s Gesar terma, Khenpo Drimed Rinpoche, led a mahamudra retreat over the Christmas holidays at the Shamshila Centre in Halifax (another is scheduled for this coming December). He guides the translation efforts of an ongoing Tibetan class in Halifax; this past year the class translated some pieces from the Vidyadhara’s collected works and also worked...
Choosing the Right Word: A Phenomenal Conversation

In last year’s newsletter, we offered a discussion we had with Changling Rinpoche that focused on the Tibetan terms “rangshin” and “tröpa.” One year later, here is our discussion with Rinpoche concerning the term “nang-si” (snang srid), which we usually translate as “phenomenal world.” Rinpoche constantly challenges us to examine why we pick particular words in translation and to consider how the language of our translations will be understood by the general Western reader. Sometimes, this requires unpacking the philosophical implications (at times rather esoteric) of the terms we use. The following exchange took place at a meeting in Halifax, as we were beginning to look at the first stanza of “The Melody That Accomplishes Deathlessness,” which is a general longevity supplication, soon to be introduced throughout the sangha as a daily chant for the longevity of all our teachers and lineage holders. In addition to Changling Rinpoche (CR), members at the meeting included Patricia Kirtin (PK), Scott Wellenbach (SW), Mark Nowakowski (MN), Dorje Lodrin Lodro Dorje (LD), Larry Mermelstein (LM), and Tenzin Orto (TO).

CR: First, I have a question for you. In the first line, what word did you use for nang-si?

PK: “The phenomenal world.”

CR: Why?

PK: Because nang means “appearing,” we might say “appearing existence” or “apparent existence.” Traditionally we have said “phenomenal world.” In English, that means everything that is perceivable.

SW: Rinpoche, we have received two different interpretations. In one interpretation, nang-si altogether means “phenomenal world” or “apparent existence.” In the other, nangwa (snang ba) and sipa (srid pa) are like nö (mo) and chi (bead), the environment and its inhabitants. But we’re not always sure which one to use, so we thought that “phenomenal world” might be a little more general here.

MN: Trungpa Rinpoche used “phenomenal world.” For example, with him we sometimes translated nang-si silnön (snang srid zil gnon), one of Padmasambhava manifestations, as “subjugator of the phenomenal world.” Some translators use “all that appears and exists” for nang-si, but we usually don’t.

LD: Now that you’ve raised the question, it is a strange phrase. It’s very abstract.

CR: From the perspective of the people who see the mirage, the water is real. It means anything in the world that can be perceived. Some translators use “the world,” which is more direct and simple. Traditionally we have said “phenomenal world.”

LD: It is a philosophical term.

CR: In Tibetan, nang-si is short for nang shing sipa (snang shing sipa) and means anything in the world that can be perceived by the senses. In more ordinary English, we would just say “the world,” which is more direct and simple.

PN: I think people usually use it in connection with having an experience of the five senses.

SW: The word “phenomenon” comes from the Greek verb “to appear” (phainesthai). It refers to something as it appears, as opposed to what it actually is. In English, that means everything that is perceivable.

CR: What does “phenomenal world” mean in English?

LM: That means anything in the world that can be perceived by the senses.

CR: It is a philosophical term.

LM: Appearing and existing.

LD: In the Vajrayāda sadhana, we translated sipa as “cosmic.”

SW: Yes. That came from the Vidyadāra.

MN: In The Sadhana of Mahamudra, in the line “Padma Thötrong, the lama whose power extends over all apparent phenomena,” the Vidyadāra translated nang-si as “all apparent phenomena and the whole of existence.”

CR: Would a mirage, such as water that you see in the desert, be a nang-si? It appears, but it does not exist.

CR: From the perspective of the people who see the mirage, or of those who do not see it?

LM: The people who see the mirage are seeing something. CR: There are two types of knödpur (“relative truth”), correct knödpur and mistaken knödpur. There are two different explanations of mistaken knödpur…

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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, Tenzin Orto, Scott Wellenbach, and Patricia Kirtin full time, and Jesse Liven 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 CAN $76,000 from the many sangha members who make an annual translation contribution (“sutra 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 2009-2010

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WHO ARE WE

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

• creating fresh and authentic translations of Tibetan practices 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
• 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 vajrayāna or Shambhala practice, we use the name VajraVoicers Translation Committee.

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

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

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