



The Arrow's Crucial Point: Words of Counsel

What's Inside the Vidyadhara's *Collected Tibetan Works*

“The Arrow's Crucial Point: Words of Counsel” is a text of spiritual advice and pith instructions, one of the many composed by the Vidyadhara in Tibet that we continue to share with you, the Shambhala community, the greater sangha, and the world. The Vidyadhara's *Collected Tibetan Works* (kabum) contains 175 texts. After Sakyong Mipham Rinpoche received these from Karma Senge Rinpoche at Surmang in Tibet, he gave them to us to translate. He later said it was unlikely we would receive more heart treasures of the Vidyadhara, so we should take great care in protecting and translating these.

The Collected Tibetan Works includes 70 practice texts, many of them termas that require abhishekas or *lung*s to practice. It also includes 105 inspirational compositions by the Vidyadhara that do not require special transmissions: songs of realization and the view, supplications of devotion and yearning, pith spiritual instructions, aspirations for awakening, and two autobiographical poems about the vivid teachings he received directly from his teacher Khenpo Gangshar. We have published a few of these, and glimpses of some in previous newsletters. We now plan to publish a collection of them for wider distribution.

Last year, on our second journey to the East, we worked successfully with Karma Senge Rinpoche on the translation and transmission of two of the terma cycles: Avalokiteshvara, an embodiment of peaceful compassion, and Krodhikali, a black wrathful Vajrayogini. At the end of our time together, we discussed what to work on next. We agreed it would be good to shift our focus to the inspirational works, since they speak to the aspirations and challenges for so many in the Shambhala community and beyond.

We have prepared translations of most of the Vidyadhara's texts from his early years in Tibet. Our time with Karma Senge Rinpoche has been limited, and many of these still await his review—which consistently inspires him to offer insightful commentaries and teachings. On our upcoming third trip to work with Rinpoche, we plan to complete translations of as many of these inspirational teachings as we can. We ask you to support this work for all of our benefit and for the benefit of generations to come.

For a more detailed description of the contents of the Vidyadhara's *Collected Tibetan Works*, please visit: nalandatranslation.org.
Left: Sakyong Mipham practicing kyudo. Photo by David Brown.

YOU ETERNALLY PROTECT whoever hears your name
From the dukkha of lower births; I pay homage to the
glorious guru.

I offer some blathering fraudulent words from someone
unqualified,
In the manner of an old dog vomiting gold.

KYE MA

This free and well-favored body is difficult to find.
Even finding one, it is impermanent and most let it go to waste.
Virtuous and negative actions ripen fully into unerring results.
When that happens, it will be too late for regret.
Therefore, you should check and correct yourself.
Every day, it is important to examine and analyze.

In all of the doctrines of the Sakya, Geluk, Kagyü, and Nyingma,
The crucial point is to train in sacred outlook.
In any case, all the teachings of the Victorious One are one in
the expanse of wisdom.
Therefore, hold to the crucial point of the path that is free
from contradiction
And practice the deity appointed by where the flower landed.

The root of all dharma is taming your own being.
The essence of the teachings is vipashyana meditation.
The root of the holy dharma is precious discipline.
What invites the rain of blessings is continuous devotion.

With constant heedfulness, guard unerring cause and result.
Taking yourself as an example of how to treat others, give
rise to a mind of kindness toward all.
The recitation of a single word of daily practice up to the
entirety of the teachings
Are taught only for the sake of putting them into practice.
Therefore, those who apply what they know to themselves
are the most learned.

At first, if you don't study a little,
Not knowing the way of the path, you will be stuck in stupidity.
In the middle, if you don't practice what you have studied,
You will have the daily practice of a parrot and the dharma
teaching of a swindler.
In the end, if you don't practice with exertion,
You will have the fault of dying of thirst next to a reservoir.

Firmly supported by the terraces of the four reminders,
The mountain peak of the four limitless ones is beautiful
and majestic.
The high and awesome intellect of completely pure view
Is ornamented with the heavenly realm of accomplishment
of the three kayas.
Overwhelming the minor peaks of the yana of characteristics,

The Mount Meru of the supreme yana is the exalted king of
mountains.

With the outstretched white wings of the two truths
And the physical prowess of effortless mahamudra,
The vajra teachings cross over the abyss of the two extremes.
This is the ultimate lineage, the flying and soaring of the great
garuda child.

Whoever has this has arrived at the quintessence of the Victorious
One's teachings.
Whoever does not have this just adds to samsara.

Whatever arises, sustain its bare essence by relaxing.
Whatever appears, don't get lost in the object, but be self-contained.
Whether meditating on the deity, reciting mantras, or emanating
and gathering light rays,
Whatever you do, it is important to remain undistracted.
If you don't have this essence of all, benefit will be hard to come by.

Keep company with spiritual friends and virtuous friends.
Dedication to the dharma should not fluctuate.
When you are young, it is easy to be influenced by friends.
Don't keep company with bad friends; abandon that forever.

If you start off giving rise to intense renunciation for only short periods,
In the end, you will have the fault of your dharma ending in
nonvirtue.
Therefore, if you don't continually examine your faults,
It is certain that the hidden faults on the inside will show on the
outside.

All the teachings of the Victorious One are for the sake of taming
your mind.
However many details of the yanās can be enumerated,
They come down to nothing other than being remedies for the five
poisons.
Even though you might appear to be good, if grasping at a self has
not ceased,
You might still experience the suffering of the lower realms.

By just not wandering, awareness arises spontaneously.
Fully relax in the recognition that there is nothing else to meditate on.
Don't grab onto movement; watch it as it occurs.
You should be continuously spacious, carefree, and confident.

Pushing too hard, even if you meditate for a hundred years, you
are deceived.
By just thinking “I know,” you are fooling yourself.
Don't get lost in completely empty talk
And don't engage in the arrogant persistence of stupid meditation.
If you apply what you have studied to yourself, this is the most
crucial point.

Don't look outward and express the faults of everyone
else;
Look inward and lay bare your own faults.
Gentle words with a harsh mind are like food laced
with poison.
Pretending you have qualities when you do not is like
a rainbow painting.

Not knowing what to protect, but presuming to protect it,
Having the eight worldly dharmas as your heart samaya,
Plundering both good and bad with the four wrong
livelihoods—
Isn't this like striking your own head with a rock?

Your dharma explanations are even better than a buddha's,
While your nondharmic actions are even worse than
Rudra's,
And your skill is even greater than Shakyamuni's—
Isn't this like being an inauspicious two-headed baby?

Many people say, “The mahayana is profound,”
But they don't know the most profound point and
become exhausted.
Many people speak of “the guru's oral instructions,”
But they discard the essential meaning, the oral instruc-
tions on pacifying and taming.
Not looking within is like fruit destroyed by frost:
There is a pretty outer shell, but there is little benefit.

Cause and result have always been unerring up until now,
So it's important to speak honest words, not follow frauds,
And exert yourself in not wandering from the heart of
dharma.
Make yourself inseparable from an unwavering devotion
To the embodiment of all the buddhas, the guru, lord
of the families.

Writing one's own biography is not acceptable.
This is just to give a dharma explanation.
Through it, may your mind become peaceful, tamed,
and heedful.
May the beautiful flower of immaculate discipline
blossom.
With high view and precise conduct,
May you follow in the footsteps of the Kagyü forefathers.

*Thus, so as not to refuse the special request made by Karma
Tapkhe Namröl, this was composed by the one who is at
the end of the line of omniscience and effortlessness, the
wanderer of the upper plains, Chökyi Gyatso, on Lhabap
Düchen [memorial of the Buddha's descent from heaven],
the good twelfth day, the joyous day of the waxing moon.
May there be virtue.*

Magnetizing the World

THIS MAY AT KARMÊ CHÖLING, Sakyong Mipham Rinpoche bestowed the Kurukulla abhisheka for the fourth time, to a gathering of over 140 tantrikas. The Sakyong first gave this abhisheka in 2012 at the Boulder Shambhala Center, and it has now been received by over 700 students. The sadhana text, composed mainly by the Sakyong, incorporates some texts written by Jamgön Mipham Gyatso (1846–1912), which were translated by Patricia and Walker Blaine, who also compiled the manual for this practice.

Kurukulla is a female wisdom deity of the padma family, the buddha family associated with the activity of magnetizing. The padma family includes many enlightened beings: Amitabha, Avalokiteshvara, Hayagriva, Vajrayogini, and more. In “Great Clouds of Blessings: Supplication for Magnetizing the Phenomenal World,” by Jamgön Mipham Gyatso, Kurukulla “captivates the minds of all beings without exception.”

The activity of magnetizing generally refers to the gathering together of good circumstances, especially for teachers and students, as well as extending our influence further out into the world. We describe a person as “magnetic” if they are warm, open, and inviting—appreciative of each person they meet for their unique qualities. As for the inner meaning of magnetizing, how we understand this in our meditative experience, Changling Rinpoche explained:

The fundamental purpose of magnetizing is to magnetize your rikpa, your own awareness, for the sake of achieving realization. When we practice the magnetizing supplication, we should understand that we are magnetizing our lungta, our windhorse, as well as our rikpa. That is the real meaning of magnetizing.

Sakyong Mipham Rinpoche has introduced Kurukulla practice at this time in order to help establish enlightened society: to gather people and energy to the path of warriorship, and to strengthen the spiritual and secular energy for the growing number of projects in our community. Kurukulla may also be practiced to magnetize virtue to our households and businesses, and to strengthen our life force. Because she is a transcendent deity, we rely on Kurukulla to help us accomplish both the ultimate and relative siddhis: to guide us on the path of complete awakening and to perform the various activities of magnetizing.

The role of Kurukulla practice can be understood within the context of developing a community based on the principles of enlightened society. In a dharmic kingdom, the culture and its rituals revolve and organize themselves around embodiments of enlightened mind. Within Tibetan culture, Shakyamuni, Avalokiteshvara, and Padmasambhava are the most prominent. The deity or guiding



Sakyong Mipham Rinpoche with Patricia and Walker Blaine at Kurukulla abhisheka. Photo by David Brown.

principle at the center of Shambhala is the Rigden, the embodiment of enlightened rulership endowed with both vision and practicality.

It can be said that all sadhanas practiced within Shambhala are oriented around the Rigden principle because the purpose of Shambhala is to realize enlightened society. From the perspective of a dharmic kingdom, all sadhanas can be employed as a skillful means for giving birth to enlightened society: by cultivating awake individuals and by forging a viable container for the culture of awakening. Whatever practice we may do—whether sitting meditation, *Shambhala Sadhana*, *Werma Sadhana*, or *Vajrayogini Sadhana*—it is directed toward the realization of wisdom and also toward the creation of a culture founded on basic goodness, bravery, gentleness, and kindness.

Fundamentally, enlightened culture is a way of life in which all the virtuous qualities of practicing dharma come to pervade society as a whole, like an enticing perfume. The ground of this culture is the basic goodness in everyone. The path is to nurture, through study and meditation, the qualities that bring out this goodness: the dignities of meek, perky, outrageous, and inscrutable. The fruition is enlightened society, a cradle of loving kindness that acknowledges and cultivates human dignity.

Today, the core path for new Shambhala students begins with initial meditation instruction and leads through an extensive course of study programs to the Enlightened Society Assembly (Sutrayana Seminary), the Sacred World Assembly (Vajrayana Seminary), group practice of the Primordial Rigden ngöndro, receiving the Rigden abhisheka, and entering the path of the Scorpion Seal. The Rigden, as practiced in *The Roar of the Werma Sadhana*, is the center around which is arrayed a constellation of other practices.

As the *Werma Sadhana* is now the central practice of Shambhala, it is important to understand how it goes hand-in-hand with practices such as Vajrayogini. As the Druk Sakyong taught at the 1982 Kalapa Assembly:

The drala practice [of the *Werma Sadhana*] is like the sharp edge of a sword blade, which deals with day-to-day life already, automatically. The Vajrayogini practice is like the other edge of the sword blade, which carries the weight so that the sharp edge can cut. It's like the two sides of a coin.

Understanding the complementary nature of the *Werma Sadhana* and Vajrayogini practice suggests a way to approach the interrelationship of all sadhanas in our community. Each supports the other through a dynamic interplay of realization and beneficial activity, and lays the foundation for enlightened culture in the world.

The sadhanas for wisdom deities, such as the Rigden or Vajrayogini, are the root of accomplishment on the path. In other words, confidence in the deity allow us a greater means to benefit others. Each practice also has a different quality or emphasis while being a complete path in itself, and any practice we undertake can be practiced within a greater, more comprehensive understanding. We can take refuge with the supreme view of ati, when we understand that the ultimate source of refuge is our innate nature, basic goodness, self-existing awareness.

Of course, we always need to remember that vajrayana practice is completely based on a nontheistic view: not seeing the deity as something real or external. Entering into the deity's mandala only happens through the blessings of one's personal teacher. Further, the deity and its practice are inseparable from the teacher, and they are inseparable from the student through the student's devotion and loyalty to the teacher.

With the practice of the imperial Rigden at the center of the Shambhala mandala, in the different directions of the mandala are other practices that support the whole. These can be considered retinue practices, each focusing on a particular type of activity that relates to our concrete situation in the world. For example, we practice Kurukulla in order to magnetize beings and resources, and we practice Jambhala to enrich and increase wealth, health, and merit. Some practices focus on a quality that we want to cultivate. If we want to sharpen our intellect and memory, we can practice Manjushri; if we want to promote health, we can practice Tara or Medicine Guru.

Other practices might be used for particular occasions: performing a lhasang when opening a meditation retreat, doing the mamo chants at the end of the Tibetan year, or performing a Sukhavati or Shambhala funeral ceremony when someone dies. In this way, no matter what practice we do, every aspect of our life, of individuals and the greater community, is infused with practice. This is the meaning of enlightened culture.

Translators in Transition

The Translation Committee is currently going through a significant transition. Patricia Blaine and Jessie Litven, who have been working with us since 2002 and 2005, are now finishing up their employment with the Translation Committee this fall, and moving on to new endeavors. Good friends and natural collaborators, they worked together on a number of crucial projects that will benefit the Committee and the Shambhala community for many years to come. These include organizing and cataloguing the Vidyadhara's early terms and writings so that all editions of each text with its essential data are available at the touch of a fingertip, as well as spearheading the organization and translation of the Gesar cycle of practices requested by Sakyong Mipham Rinpoche.

Patricia has been an essential part of the Translation Committee for over a decade, throwing herself wholeheartedly into whatever was needed. She single-handedly translated a significant portion of the Vidyadhara's Tibetan compositions, which will become available to the Shambhala community in the coming years. Distinguished by her one-pointed devotion to the Sakyong, she has been of essential service to him on an increasingly wide array of projects, most notably cataloguing the abhishekas he received during the Rinchen Terdzö empowerment in Orissa, India, and translating and compiling both the liturgies and empowerment texts for the Kurukulla practice. We have no doubt that she will continue to translate for and attend the Sakyong, rendering all of us invaluable service.

Jessie is distinguished by her talent for oral interpretation, serving as the interpreter for Karma Senge Rinpoche in North America and during our trips to the East. Not only is she one of the best oral interpreters the



Jessie Litven

Committee has worked with in its forty-year history, she has become one of the most promising of her generation. Also accomplished in the written language, her translation of Lady Könchok's autobiography is soon to be published by Shambhala Media. She has been of great service to Karma Senge Rinpoche in inputting, formatting, and publishing the Vidyadhara's compositions in digital Tibetan for our use as translators and for practice by the monks and nuns under Rinpoche's care. She has also served as our webmaster, developing and refining our website to be much more user-friendly. Wide-rang-



Patricia Blaine

ing in her interests, we imagine her turning her attention in any number of directions, with her characteristic brilliance.

It is with deep appreciation and sadness that we see Patricia and Jessie go. They have made huge contributions to the work of the Committee, both as a team and individually, and will be very much missed. And we are certain that they will continue to serve very successfully the Sakyong and the Shambhala community, bringing much benefit to the wider world.

The Golden Dot

This fall we will publish a new, deluxe, hard-bound edition of *The Golden Dot: The Epic of the Lha*. The Dorje Dradül wrote *The Golden Dot* in England in the 1960s. As he explained, the “dot” in the title refers to a dot in space; it is “golden” because it is imperial, conquering, and has the quality of richness. The text describes the creation of the world by the nine cosmic lhas and the invocation of the primordial lha, Shiwa Ökar (“Peaceful White Light”). It provides a rich history, full of energetic and vivid detail, especially for practitioners of the *Werma Sadhana*.

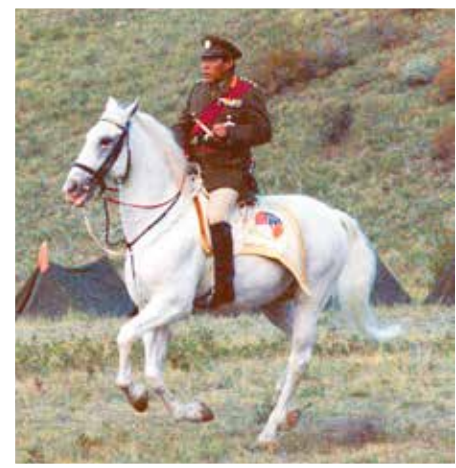
The Golden Dot is not a terma, but is based on a terma that the Dorje Dradül received during his escape from Tibet. Lady Könchok told the story of their escape, during which they spent a month on retreat. During the retreat, he told Lady Könchok about a white youth with a turquoise topknot who appeared to him and gave him a command prophecy. Based on that connection, he wrote down two thick volumes of a terma on Shambhala, its history, and its teachings—texts that were later lost during their escape from Tibet. Though the Dorje Dradül didn’t mention the name “Shiwa Ökar,” Lady Könchok was certain that this was the white youth who appeared to him.

The Dorje Dradül told Sherab Chödzin Kohn that when he wrote *The Golden Dot* in England, he was writing a short version of what he could remember of the earlier terma. On one occasion, he told the Translation Committee that *The Golden Dot* was a tagdren (“pure remembrance”): in a “pure” vision, he was able to “remember” this from previous lives.

In 1972, during a long retreat in Charlemont, Massachusetts, the Dorje Dradül dictated an English translation of the first sections of the text to Sherab Chödzin. At the 1979 Vajradhātu Seminary, the Committee translated the entire Tibetan text with the Dorje Dradül, and it was first distributed at the 1979 Kalapa Assembly. Our new edition contains a significantly revised and improved translation, which is based on John Rockwell and Tingdzin Ötro carefully reviewing the 1979 translation meetings, as well as many consultations with our good friend and wise counsel Tulku Thondup Rinpoche.



Shiwa Ökar stained-glass painting at Dorje Denma Ling by Randy Hester. Right: The Vidyadhara riding at Shambhala Mountain Center. Photo by Andrea Roth.



Ringu Tulku Rinpoche was very helpful during our last review. The book will include a final section not included in the original publication, will have Tibetan and English facing pages, and be available to *Werma Sadhana* practitioners.

At the 1979 Kalapa Assembly, the Dorje Dradül introduced the text to students:

Tonight we are going to present you with the epic that was developed by myself with the help of the Rigden fathers a long time ago, *The Golden Dot*. It was actually written a long time ago, before my escape from Tibet, but the text was lost during the escape. We are going to present you with that epic, which is the beginning of the Shambhala story in connection with the drala principle. It presents the idea of unconditional drala, which is not connected with the samsaric world but which transcends it. It is connected with the enlightened world....It is connected with the basic creation of the Shambhala world and with the drala principle altogether. The text gives you some idea of the details and the precision and the energy that are involved in the creation of the world that is known by Shambhalian people.

The first three chapters of *The Golden Dot* describe the world of the cosmic mirror, the creation and manifestation of the external world,

and Shiwa Ökar taking his seat at the center of this world, Shambhala. Chapter Three provides an evocative description of Shiwa Ökar. Here is the dazzling entry of the primordial lha:

At that very moment, white clouds swept across the sky, and a gale raged on the earth. As lightning flashed in mid-air, even a brave youth’s heart would tremble to the core, and a coward’s life would be severed. Light flashed, and an inconceivable booming thundered. Within that, white clouds like white silk scarves wafted on a gentle breeze. From within that, first appeared the only warrior needed, great lha Peaceful White Light, existing in the midst of nonexistent existence.

Whereas the first three chapters of the epic deal with the pretemporal and prehuman level, the next chapter would have told how enlightened human society is formed. The Dorje Dradül never rewrote that chapter. However, he explained that *The Letter of the Black Ashe*, a later Shambhala terma, picked up the story where *The Golden Dot* left off. And a rousing story it is. May this new edition be an inspiration for your practice.

WHAT WE’VE BEEN WORKING ON

Our main translation work continues to be on the termas and writings of the Vidyadhara from his youth in Tibet. We completed and published our translation of nine texts used in the feast offering for the *Avalokiteshvara Sadhana of Non-meditation*. To accompany this, we tripled the length of the Practice Manual, providing commentaries on all the liturgies, talks by **Karma Senge Rinpoche**, excerpts from a number of profound ati teachings, and an illustrated torma manual.

We commissioned **thangkas** for **Avalokiteshvara** and the **guru yoga** for the ngöndro of the Vidyadhara’s terma. High-quality photos of these are now available. The sadhana and photos are **now available for the first time to all tantrikas who have received the lung**; the manual is restricted to those who received the abhisheka. Please visit our website: nalandatranslation.org.

We are now completing our translation and practice commentary of the **Krodhikali Sadhana**, for which we received the abhisheka and teachings from Karma Senge Rinpoche last year.

We are compiling a **glossary of Tibetan terms** and their English translations **used by Sakyong Mipham Rinpoche** in his teachings and writings. This should be helpful throughout our community, especially for beginning students. If you have any specific words you would like us to include, please send them along to us.

Acharya Dakpa Gyatsa has recently joined his wife Pema Youdon in Halifax and is now helping us with our translation work: consulting with us on our continuing translation of *The Great Drum Sutra*, as part of the 84000 project, and the Vidyadhara’s Seminary teaching notes. Dakpa holds both a Shastri and Acharya degree from the Central University of Tibetan Studies in India and has studied numerous Tibetan and Sanskrit Buddhist texts. He has been a tremendous help in our work, and we are de-



lighted he is here with us. Along with Acharya Dakpa, Jaki Connaughton and Ryan Jones continue to contribute their work to this project.

We translated the **Hayagriva, Vajrapani, Garuda Empowerment**, bestowed last December by the Sakyong as a blessing abhisheka, part of the healing practice held for his mother Lady Könchok Paldrön and others facing health obstacles. The translation was prepared with the help of Lady Könchok’s son, Lama Gyurme Dorje.



NTC at Translation and Transmission conference: David Ellerton, Jessie Litven, Derek Kolleeny, Jules Levinson, Elizabeth Monson, Larry Mermelstein, Holly Gayley, Mark Nowakowski, Gerry Wiener (not present: Jane Hawes).

This October, Jessie, Larry, and Mark traveled to Keystone, Colorado, to attend a major gathering of Tibetan Buddhist translators at the **Translation and Transmission Conference**, www.translationandtransmission.org, generously hosted by the **Tsadra Foundation** and attended by 250 participants. We joined our Shambhala colleagues there: David Ellerton, Holly Gayley, Jane Hawes, Derek Kolleeny, Jules Levinson, Elizabeth Monson, and Gerry Weiner. Larry was part of a plenary panel on “Scholars, Translators, Practitioners: What is our role in transmission?” and co-led a workshop on “Translating Sadhanas.”

While at the conference, we invited **Holly, Liz, Jane, and Dave to join us as members of the Committee**, acknowledging our shared connection to the Shambhala tradition. Biographies of these translators can be found on our website. We are delighted and so appreciative of having new colleagues, not to mention their being long-time friends.

Shambhala Media has begun to release **eBooks** of the teachings of the thirteen Vajradhātu Seminaries taught **by the Vidyadhara** (1973-1986). These include our work of compiling and translating all of Rinpoche’s teaching notes, presented in four ways: a facsimile of his handwritten notes in Tibetan, an English translation, typed Tibetan, and a searchable transliteration. One volume is being re-

leased every month, and this will continue until the entire corpus is complete in 2015. This is an invaluable resource, especially for teachers, as it is fully searchable.

We continue to assist the many related **Nalanda Translation Groups** worldwide, translating from English into other modern languages, especially when they are translating from our translations. Over the last year, we assisted groups working in French, Spanish, Russian, and Ukrainian.

Druppön Khenpo Lhabu Rinpoche, teacher of Ven. Thrangu Rinpoche’s three-year retreat in Nepal, visited the Halifax Shambhala Centre last fall. We are very happy to have worked with him on the Vidyadhara’s “A Spontaneous Song: The Trill of the Skylark That Came from the Parrot’s Tongue.” Khen Rinpoche was very helpful, as was his excellent interpreter, Karma Kunga. Rinpoche was pleased and appreciative to have made this connection with the Vidyadhara’s teachings.



Lama Rigdzin from Bhutan was in Halifax briefly with his translator James Gentry. It was a pleasure to meet them, and we were fortunate to review with Lama Rigdzin another short doha by the Vidyadhara.

Publications: In addition to the Avalokiteshvara publications and forthcoming *The Golden Dot*, we completed revisions to the *Fire Offering Manual*, now in its 4th printing. An errata sheet is posted on our website, updating the last revision from 2003, also found there.

For more about “What We’ve Been Working On,” Teaching, and Other Activities, **visit our website:** nalandatranslation.org/projects/what-weve-been-working-on.

Your Generosity Makes the Translation of Dharma Possible

We need your help. The Translation Committee can only continue its work through your generosity. All contributions are tax deductible. Please consider that even a small donation today can make the dharma available for students now and far into the future.



PHOTO BY MARVIN MOORE

Charting Our Future and Facing Financial Realities

THE NEXT TEN YEARS ARE CRITICAL for completing the translations of the Vidyadhara's *Collected Tibetan Works*. Karma Senge Rinpoche is now nearing fifty and lives in a dangerous, fragile part of the world. He is currently the only holder of all of these teachings. If we don't translate and transmit these heart treasures of the Vidyadhara now, they will likely be lost. We are dedicated to accomplishing this for all of us, and for future generations. **We need your support to make this happen.**

For the Translation Committee, last year (2013) was a particularly difficult one financially, as two significant income streams from publications changed markedly:

(1) there were no large programs (Rigden abhisheka or Sacred World Assembly) that required our translations or commentaries, and (2) the shift of the vajrayana path toward Shambhala practices reached a heightened cumulative effect, since the majority of our previous translations and publications support Kagyü and Nyingma practices.

The vajrayana path culminating in the Vajrayogini abhisheka has not been an option for new tantrikas for over six years, and so there has been a lack of new sadhakas pursuing this and the many other Kagyü and Nyingma advanced practices of Chakrasamvara, six dharmas of Naropa, and Vajrakilaya. The effects of this hit hard last year, and this is likely to continue. **The text sales that have contributed significantly to our support for decades have become a fraction of what they were.** Fortunately, the overall donations we received have grown, but not enough to make up the difference.

Since the beginning of the Scorpion Seal Assembly programs, new tantrikas now practice the Primordial Rigden ngöndro, leading up to requesting the Rigden abhisheka, where they become *Werma Sadhana* practitioners. We are delighted to be able to support this with our translations of the Rigden abhisheka, the *Werma Sadhana*, and the extensive *Werma Sadhana Manual*. Eventually students receive our translation of the two *Scorpion Seal of the Golden Sun* termas, which the Sakyong continues to teach and elaborate through the Scorpion Seal Assemblies.

As you can see above, we have many excellent projects underway, especially the Vidyadhara's *Collected Tibetan Works*, and we will continue to provide high-quality translations, commentaries, and practice manuals for many years to come. **To be able to serve you in this way, we need much more support from donations, large and small—every contribution is very helpful**—in order to maintain our present team of translators, so crucial to continuing our work for everyone.

Last year, your generous donations increased from \$82,000 to \$96,000. However the income from our publications was much lower. This year our publication income has certainly improved, due to there being more major programs. **Through your dedication, support, and generosity, our goal is** to receive \$109,000 in donations from our annual appeal and \$25,000 in major gifts for this coming year.

Please consider the value of translating the dharma for this and future generations. **Please give generously** to our annual appeal and support the propagation of the profound, brilliant Buddhist and Shambhala dharma!

Larry Mermelstein
Executive Director

PROJECTED BUDGET FOR 2015

Income from:		Expenses from:	
DONATIONS	109,000	SALARIES	229,000
MAJOR GIFTS	25,000	ADMIN	25,000
PUBLICATIONS	90,000	ASIA TRIP	25,000
HOUSE & ENDOWMENT	25,000		\$279,000
ASIA FUND	25,000		
GRANTS	5,000		
	\$279,000		

Over the past several years, we have received some significant gifts and bequests, including \$28,500 in bequests during 2014. For those of you in a position to do so, please consider making a contribution to our endowment fund. It plays a key role in providing a stable financial base for the Translation Committee. As many of us near middle age and beyond, our thoughts turn to wills and estate planning. Providing for the well-being and propagation of the dharma is also important. It can be a significant part of what we give to students of the future and an expression of what has been important for us during our life.

Gifts can be general or for specific projects and purposes. If you would like translation of the dharma to be an expression of your continuing generosity, we would be happy to discuss the use of your gift or bequest with you.

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See a list of our available publications at: www.nalandatranslation.org/publications

Sadhana Practice Manuals Now Available to Other Sanghas

One of the very positive new developments for our publishing and the propagation of the vajrayana dharma especially, is that the Sakyong recently gave his permission for us to make available our Kagyü and Nyingma practice manuals, in addition to the sadhana translations, to students of other teachers in the Kagyü and Nyingma lineages. These manuals have generally been restricted to just the Shambhala community, so this is a very generous and helpful initiative in sharing the wealth of instructions that we have received from our teachers.

It would be incredibly helpful if you could let your dharma friends know about this—those who are engaged in the practices of the Karma Kagyü ngöndro, Vajrayogini, Chakrasamvara, and six dharmas of Naropa, as well as the Vajrakilaya and ngöndro practices of the Nyingma lineage. Please ask them to contact us for more information.

OUR MISSION

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.

NALANDA TRANSLATION COMMITTEE

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Karma Senge Rinpoche
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To accomplish our core work, the Translation Committee employs Larry Mermelstein, Mark Nowakowski, Tingdzin Ötro, Scott Wellenbach, and David MacLellan (part-time). Many of our other members have worked with us over the years in supporting practice and study within the Vajradhatu/Shambhala community, and some still do. They all remain committed to the field of Tibetan studies and translation through a wide range of activities. We are joined together in our shared connection to the Shambhala tradition.

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

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

ACKNOWLEDGMENTS: *As always, we are very grateful for all the help we receive in creating this newsletter: Liza Matthews' elegant design, Barry Boyce's sage editorial counsel, and Marvin Moore, Marv Ross, Andrea Roth, David Brown, and Bruce Gaber's superb photographs.*