
The Profound Treasury of the Ocean of Dharma (Vol. 1): The Path of Individual Liberation. Chogyam Trungpa. Judith Lief (ed.). Boston: Shambhala Publications, 2013. ISBN: 9781590308028. Pp. 628.

The Profound Treasury of the Ocean of Dharma (Vol. 2): The Bodhisattva Path of Wisdom and Compassion. Chogyam Trungpa. Judith Lief (ed.). Boston: Shambhala Publications, 2013. ISBN: 9781590308035. Pp. 512.

The Profound Treasury of the Ocean of Dharma (Vol. 3): The Tantric Path of Indestructible Wakefulness. Chogyam Trungpa. Judith Lief (ed.). Boston: Shambhala Publications, 2013. ISBN: 9781590308042. Pp. 902.

Reviewed by Ryan J. Jones, McGill University.

The Profound Treasury of the Ocean of Dharma presents the storehouse of teachings Chogyam Trungpa (1940–1987) gave in North America during his annual seminars from 1973 to 1986. The three volumes follow the traditional Tibetan division of three *yanas* or paths; Trungpa organized the seminars' teachings in the same fashion. An audacious project, *The Profound Treasury* succeeds in presenting Trungpa's teachings in a form true to their style and content. Trungpa taught traditional curriculum in an innovative way, accessible to his North American audience. Compiler and editor Judith Lief, a long-time editor of Trungpa's work, brings invaluable coherence and consistency to this immense project.

For thirteen consecutive years Trungpa taught the three-month retreats known as Vajradhatu Seminary. At these retreats, Trungpa presented the progressive stages of the path (Tib. *lam rim*) according to his Tibetan Buddhist Kagyu and Nyingma traditions. Each month was dedicated to one of the *yanas*—*Hinayana*, *Mahayana*, *Vajrayana*. But Trungpa also divided each month into two-week periods of study and practice, in which students combined “intellectual” and “experiential” learning. In conversation with a senior student, Trungpa remarked that study and practice were kept separate in Tibetan monastic education, but that his own teacher, Khenpo Gangshar, had combined the two when teaching him (Vol. 3, xiv). The Tibetan three-*yanas* approach demonstrates the Buddhist path as progressive: The *Hinayana* represents a foundation, laid on solid groundwork of *shamatha* and *vipashyana* meditation. The *Mahayana* is an invitation, a bringing in of the world through the cultivation of compassion and wisdom. The *Vajrayana* is a magical display, in which the whole phenomenal world is seen as sacred, an expression of wakefulness.

Trungpa made it clear to his publisher and editors early on that he intended to make his seminary teachings on the stages of the path publically available, as a resource to scholars and practitioners. *The Profound Treasury* is the keeping of that promise.

Chogyam Trungpa (1940–1987) was a pivotal figure in the transmission of Buddhism to North America. He was one of the first Buddhist teachers from Asia to demonstrate Buddhism in its wholeness in English. In direct, idiomatic language, Trungpa taught how to study and practice the Tibetan Buddhist path. Trungpa described practitioners as travellers on a path toward human fulfillment. In presenting the Buddhist path, he borrowed heavily from the language and concepts of psychology. Buddhism is about recognizing and cultivating the sanity you're born with. It is about becoming a sane, workable person, fully committed to the world you live in. Traditional translations of Buddhist terminology were thrown out in favour of more relatable, direct translations. *Kleśa*, usually translated as obscuration or defilement, Trungpa translated as neurosis. Neurosis lay at the heart of one's confusion and dissatisfaction, in deep contrast with the sanity one's born with. He was very much a part of the psychologization of Buddhism; however, his was still a soteriological Buddhism, its ultimate goal awakening or *nirvāṇa*. *The Profound Treasury* preserves the rich, descriptive language Trungpa used in demonstrating the Buddhist teachings. It is always accessible, and often comedic in its directness and analogies tailored to a North American audience.

Trungpa's presentation was at once traditional and non-traditional. He attended closely to his own lessons learned as a student in Tibet. In note cards he prepared for lectures one sees very traditional lists of topics: three poisons, six *paramitas*, nine *yanas*, three-fold *vajra* body. His primary Tibetan sources were Jamgon Kongtrul Lodro Thaye's *The Treasury of Knowledge* and Gampopa's *The Jewel Ornament of Liberation*—the latter an influential *lam rim* text of the Kagyu school. Trungpa also drew from the rich oral instructions he received from his teachers Khenpo Gangshar and Jamgon Kongtrul of Shechen. But he did not rigidly follow traditional translations and representations of Buddhism familiar to Westerners, and this set him apart. Teaching in English, Trungpa would often translate Buddhist terminology with fidelity to connotation over denotation. In enumerating the six root *kleśas*, Trungpa alternately talked about passion, aggression, ignorance, greed, envy, and pride or desire, anger, pride, ignorance, doubt, and opinion; each meant to convey a different sense of the teaching underneath the sign of language. *Ignorance* could also be *pride* because both represented an unwillingness to see things as they are. Depending on the context, Trungpa relied on different readings to make his point clear. But always the target language, the English meaning, determined the translation.

The Profound Treasury succeeds in presenting Trungpa's learned and accessible transmission of Buddhism to a North American audience, and its success

rests firmly on the work of compiler and editor Judith Lief. Lief transformed thirteen-years worth of seminary transcripts into a three-volume collection that is coherent and consistent. Her notes are often enlightening about the context of the teachings or Trungpa's particular approach to the topic. The addition in each volume of an Outline of Teachings as well as substantial glossary is a boon. These additions make referencing *The Profound Treasury* much easier. Lief's inclusion of seminary sources for each chapter is another significant addition, superbly useful for researchers interested in locating the original transcripts held in the Shambhala Archives. Lief's Editor's Introduction for each volume is also a welcome addition, offering a view into the world of Vajradhata seminary, Trungpa's life, and American Buddhism in the 1970s and '80s.

One of the strengths of *The Profound Treasury* is also a potential weakness—Trungpa's idiosyncratic style. Seen as a record of Trungpa's transmission of Tibetan Buddhism to North America, the present volumes are a valuable resource. One can clearly see, for example, Trungpa's unique use of language and his borrowing of concepts from psychology. But if one hopes to find a general survey of Buddhism, Trungpa's individual presentation sometimes misses the mark. In particular, the trend toward psychologizing Buddhist terminology risks misrepresenting Buddhism as primarily, if not wholly, concerned with what we may define as psychological well-being, diminishing the very important role of soteriology. Perhaps this is not so much a weakness as a bias worth noting. As well, though published in 2013, Trungpa's presentation is of the 1970s and '80s, a time when Buddhism was regarded differently inside and outside of the academy. In part, Trungpa's brilliance was in knowing how to present Buddhism for the time and place he found himself. His presentation might differ dramatically if he were alive today.

As a teaching resource, the three volumes present the Tibetan Buddhist path in an accessible, comprehensive manner. The Outline of Teachings in each volume could serve as ready resources for syllabus development. However, the three volumes are so large, and the presentation so idiosyncratic. These volumes make good reference works for any course on Tibetan Buddhist path or practice, but are perhaps too large and comprehensive to effectively use as course texts (not to mention the cost).

For scholars of Tibetan Buddhism and American/Western Buddhism, these volumes should be of keen interest. As mentioned, the Editor's Introductions describe aspects of the history of Buddhism in North America of interest to students of American Buddhism. As a pivotal figure in the transmission of Buddhism, Trungpa's efforts have been studied before, in Charles Prebish's work, for example. But here we have now publically available the curriculum he used to teach Western students. Seen this way, *The Profound Treasury* is an invaluable historical record. These volumes are also useful reference works for scholars of Tibetan Buddhism.

The glossaries helpfully give the Tibetan and Sanskrit for terms, which mitigates any confusion caused by Trungpa's sometimes-unique translations. In the end, *The Profound Treasury* is a *lam rim* or "stages of the path" text, in the traditional Tibetan sense, for that reason it is a useful resource for students of Tibetan Buddhism.

Religion and Development: Ways of Transforming the World. Gerrie ter Haar (ed.). London: C. Hurst & Co Publishers, 2011. ISBN: 978-1849041409. Pp. 320.
Reviewed by: Shannon Wylie, McGill University

Religion and Development: Ways of Transforming the World, edited by Gerrie ter Haar, is a collection of contributions from a variety of experts in development studies and related fields. In his introductory chapter, Gerrie ter Haar claims that this volume aims to "advance a general understanding of how a religious worldview or a particular spiritual vision can help resolve complex issues regarding development" (4). In the opinion of this reviewer, *Religion and Development* succeeds at accomplishing this goal: it highlights the serious need of development studies for a deeper perspective in various domains; and it indicates some of the ways in which a more accepting and open attitude towards religious perspectives has the potential to play a positive role in the context of international development projects.

Organizationally, the work is structured well, articulating the necessity of this accepting attitude by recognizing the many difficulties that the development domain has in trying to accomplish its goals. One of the most stark and all-encompassing difficulties with which the development movement is beset is its questionable historical success: although development work in its current form began approximately sixty years ago, its official institutions are perceived to be failing in many ways, with income inequality, poverty, illiteracy, and preventable disease remaining prevalent in the developing world (209-210). Various contributors within *Religion and Development* acknowledge these failures and demonstrate the ways in which religious institutions possess the capacity to help.

In particular, there is a shared recognition of a need to accept development studies as encompassing a wider field than simply economic development. That is, in order to overcome such issues as noted above, the consideration of financial factors such as GDP needs to be complemented by the consideration of other, less material factors such as the ideals, practices, and values of those whom development work seeks to help. While not always conspicuously connected to economic factors, these less material factors can be significant to sustainable development. In order to combat the issue of preventable disease, for instance, ideals of human health and