

Blossoming of the Sun

“This is a gathering that is, for some people, long overdue. For me, it’s about the right timing ... For me it was not a matter of just having to do it. I felt like, in my position and personally, that it had to be the right person, a person I connected with and who I could really be friends with and love and cherish, and that is Semo Tseyang, who I do love ... I know that my life is very public, but there’s also a very private aspect, and that is just that I’m a man and she’s a woman. It is very much at that basic level ... I feel fortunate about many things. At this point, I feel most fortunate that I have met Tseyang, and that she is my wife and companion. I look forward to many years, and I will ... do whatever I can to make her happy. So, to my love and to Semo Tseyang.”
—Sakyong Mipham Rinpoche

Snapshots

By Laurie Bodley

June 6: Warm and sunny. Semo Tseyang and her family arrive for the tea and rice ceremony. She is alert and laughs easily, in spite of looking a bit nervous, maybe even a little scared. She is utterly beautiful. Sakyong Mipham Rinpoche beams. So does His Eminence Namkha Drimed Rabjam Rinpoche. He is obviously thrilled to be here. Semo Tseyang’s oldest brother, Gyetrul Jigme Rinpoche, translates. He is intelligent and witty.

June 8: Cold, dark, and raining. Still raining at 2 p.m. Raining harder at 3. The calls circulate: the opening lhasang will proceed no matter what. The wild weather makes it

feel like an adventure. The procession is exquisite: members of our Dorje Kasung march with the Citadel’s 78th Highlanders—bagpipes and drums, marching commands, flags whipping in the wind, the vivid colors worn by Sakyong Mipham Rinpoche, Namkha Drimed Rinpoche, and Semo Tseyang contrast the Citadel’s gray stone walls. The rain stops just before the lhasang and resumes with a vengeance as soon as it is over.

The Cunard Event Center: The official name of the wedding venue is the Cunard Event Center, but the building signage still says, “Shed 23.” Shed 23 looks like it used to



Cover photo: The image for the new Yeshe Tsogyal banner © Cynthia Moku 2006. (See p. 19.) Top photo: Sakyong Mipham Rinpoche and Semo Tseyang sip sake during their Blossoming of the Sun wedding ceremony. Photo by Darren Calabrese courtesy of *The Daily News*. Above: Lhasang photo by Hèlen A. Vink

be a loading dock for ships and sits on the water’s edge in Halifax Harbour. The gravel parking lot is full of large puddles (it’s still raining on June 9 and won’t clear until June 12). A square, white, elevated tunnel that appears to house a giant conveyor belt used to get freight from the ships to the trains towers behind the Cunard Center. The interior of the newly renovated warehouse is cavernous. The predominant color is concrete gray, but the shrine and Shambhala banners soften and brighten the space.

continued on page 6



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Editor's Letter

On July 3 the first train from Beijing to Lhasa arrived five minutes early. The *Globe and Mail* reported a strong Chinese military presence at frequent intervals along the railway line, discarded supplies and equipment along the track, and terrified yaks fleeing the train as it passed. Tibet, suddenly more accessible, faces another round of serious cultural and ecological threats.

July 5 marks the eleventh day of captivity for Israeli soldier, Corporal Gilad Shalit. The military standoff between the Israelis and Hamas continues to escalate, as does tension between North Korea and the United States.

Recently I told a friend that my sporadic *tonglen* practice of breathing in aggression and sending out compassion didn't seem to be getting anywhere. She told me, "Tonglen is always effective and powerful beyond what we think about it, in spite of our obstacles to doing it. It rouses us out of complacency and gets us thinking of others. It doesn't have to be dramatic each time."

At least President George W. Bush had his wrist slapped by the U.S. Supreme Court, which ruled that Guantanamo Bay's special military tribunals are illegal.

Violence and territorial greed. I read and write about these things, but I don't feel them in my heart. This occurred to me as I edited the story about Lady Könchok ("Women in the Tibetan Buddhist Tradition," page 14). I have read *Born in Tibet* and watched *Tibet: Cry of the Snow Lion*—the horror of monks, nuns, and lay people being brutalized and resorting to violence; young Tibetan women selling sexual services to Chinese soldiers; children picking through garbage; Chögyam Trungpa Rinpoche's escape party boiling and eating leather bags; and only a handful of people making it into India with him. But it wasn't until reading about Lady Könchok that I somehow understood the level of personal loss and suffering that she and others endured as a result of China's invasion of Tibet.

Lady Könchok left her only sister behind in Tibet and never saw her again; she lost her father and two brothers while fleeing Tibet; her mother died shortly after arriving in India. She basically went from a family of seven to a family of two. H.H. Dilgo Khyentse Rinpoche and Khandro Lhamo lost their youngest daughter shortly after arriving in India. By the age of twenty, Jetsun Mingyur Paldrön, one of the Venerable Khandro Rinpoche's predecessors, had endured two years of refuge in India before returning to Tibet in 1719 to rebuild Mindrolling Monastery after it was destroyed during the Mongol invasion.

When I read about these personal losses and struggles, I finally got it on a heart level, for the first time. In *An Inconvenient Truth* Al Gore describes how, in spite of numerous surgeon general reports linking tobacco smoke to lung cancer, his father didn't stop growing tobacco until his daughter (Gore's older sister) died of lung cancer.

People have many ways of distancing themselves from the suffering of others. I just realized how often I do this myself, and I have never practiced like my hair's on fire. But now I suddenly want to, and I feel confident I can do tonglen with feeling for more than just the people closest to me.

—Laurie Bodley

Letters to the Editor

Iraq Story

Margot Neuman and I thought *Dot* readers would like to know that Sgt. Paul Kendel ("Working with Anger and Compassion in Iraq," Winter 2006 issue) is safely home from Iraq. He came home almost a month early because his mother, Dorothy, was diagnosed with cancer and passed away very quickly.

David Brown
Executive Secretary to Sakyong Mipham Rinpoche
Halifax, Nova Scotia



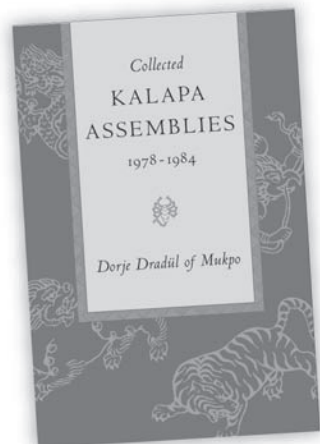
Sgt. Kendel and Margot Neuman. Photographer unknown

Feminine Principle and Gender Politics

I enjoyed reading "Sex and the Dharma" (Spring 2006) because it reminds me of my experience entering the sangha as a youngish woman (thirty-two) and how this experience relates to being a lesbian in Western culture. I think Katherine Lieberman's article addresses notions that are not often talked about within the dharma teachings—issues of female sexuality. I want to thank her because she helped

continued on page 4

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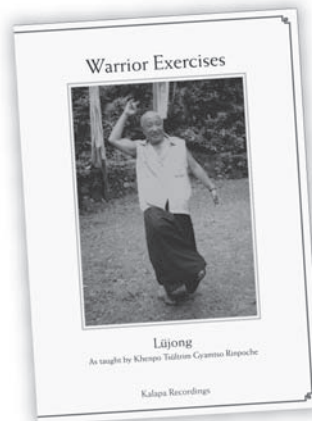
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—Diana J. Mukpo, Sakyong Wangmo

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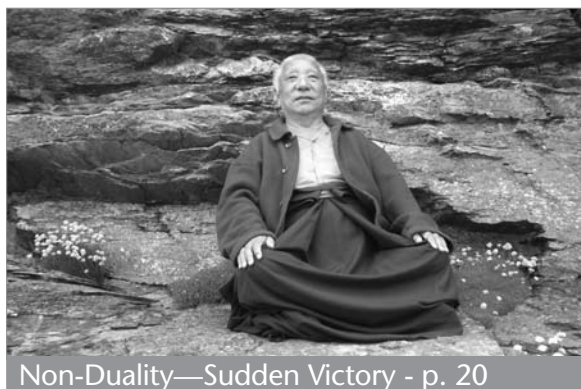
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Lady Diana Mukpo - p. 12



Women in the Buddhist Tradition - p. 14



Non-Duality—Sudden Victory - p. 20



Make Poverty History - p. 28

Contents

Features

- 1 Blossoming of the Sun
- 5 Shambhala Seminary 2006 in Cuncumén, Chile
- 12 Lady Diana Mukpo: Life with Chögyam Trungpa Rinpoche
- 14 Women in the Tibetan Buddhist Tradition
- 25 Shambhala's Relationship to Reggie Ray
- 26 Nepal: Democracy Emerging
- 28 Making Poverty History

Departments

At the Center

- 8 Victoria: The Western Tent Peg
- 10 Amsterdam: Drala, Finance, and Adventure

Practice and Education

- 20 Non-Duality—Sudden Victory

Shambhala Culture

- 21 What is Gagaku?

Global News

- 16 Global Announcements
- 17 Appointments
- 17 Opening the Good Eye in Europe
- 17 The Surmang Shedra

Society

- 18 Scene and Heard
- 18 Births, Marriages and Deaths
- 19 Entering it ... ? We're there already!

Profile in Practice

- 22 Mathias Pongracz: Even Buddhism is too Limited
- 23 Jesse Thompson: Spicing Things Up
- 31 Classifieds

Contributors



Ana María Milán has been a member of the Santiago Shambhala Center for many years. She is a writer, singer, and psychologist, and works in agencies that envision and govern education for children who live in poorer sectors of Chile. ("Latin Dharma: Between Chickens and Peacocks," p. 5)



Coordinator of Amsterdam's Nalanda gate for culture and art and Amsterdam Shambhala Center board member, Hèlen A. Vink is a photographer investigating contemplative and contemporary expressions. ("Royal Wedding Intermezzo," p. 7; "Opening the Good Eye," p. 17; wedding, Amsterdam, and gagaku photos)



Hamish Tucker is an assistant director of the Victoria Shambhala Center. He currently works part time as a creative arts instructor at a seniors lodge and recently did the Shambhala Art teacher training in Los Angeles. ("Victoria," p. 8)



Petra Hunsche (Amsterdam, 1954) writer/journalist, works in the fields of mind and (mental) health-affairs. At 18, she started with Zen discipline (martial art) and found Tao (Tai Chi/Chi Kung) as a way to Shambhala, which she entered in 1996. ("Amsterdam: Drala, Finance, and Adventure," p. 10)



Long-time practitioner, Carole Sheehan, teaches dharma in Los Angeles and hosts visiting rinpoches. Carole has been Lady Könchok's secretary since 2001, and is writing a book about people's personal experiences with her. If you have a story, contact Carole at cdsheehan@shambhala.org. ("Lady Könchok," p. 14)



Greg Zwahlen is a member of the Shambhala Center of New York. A graduate student in urban planning at New York University, he is currently working on a redevelopment plan for Coney Island. ("Khandro Lhamo," p. 15)



John Sell met Chögyam Trungpa Rinpoche in Austin, Texas, in March of 1976, which convinced him to start practicing. John has lived in Halifax since 1989, after stays in Boulder and Boston along the way. ("What is Gagaku?" p. 21)



Sebastian Goedvolk is head of marketing and fundraising at Dechen Chöling. Previously he worked as a journalist for television and newspapers in Holland. Next year, he hopes to move to Spain to work in the rich world of the arts. ("Mathias Pongracz: Even Buddhism is too Limited," p. 22)



Jason Leslie lives in Vancouver, British Columbia, and has been going to the local Shambhala center for about a year. He practices law, dabbles in writing, and composes electronic music. ("Jesse Thompson: Spicing Things Up," p. 23)



Jigme Gatton, student of the Sakyong, freelance writer, and cartoonist for the Nepali Times, is writing his travel book *The Not-So-Lonely Planet Guide to Nepal*. He also directs www.animalnepal.org and Phoenix Studios, a new multimedia production company in Nepal's capital. ("Nepal: Democracy Emerging," p. 26)

Contents photo credits top to bottom: Lady Diana Mukpo by George Holmes and Blair Hansen (used with permission), Lady Könchok by Carole Sheehan, Khenpo Tsültrim Gyamtso by Ari Goldfield, Making Poverty History in Halifax (used with permission from www.white-band.org)

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Letters to the Editor

(continued from page 2)

me move through a very awkward experience I had with an important, well-known senior instructor. As a woman, I am highly aware and protective of my body. I don't enjoy it when men touch me in ways they wouldn't touch other men or other women. I think it is important to be mindful of the fact we don't all enter the space with the same experience, background, or expectations.

Kate Barry
Ottawa, Ontario

In her article, "Sex and the Dharma," (Spring 2006) Katherine Lieberon assumes that age equals power, and, therefore, an older man flirting with a younger woman at a Shambhala social function is an abuse of power similar to those [deemed inappropriate] by the Shambhala care and conduct provisions. Mysteriously, an older woman flirting with a younger man in this context is not abusive. I disagree on all counts.

Equating age with power and binding it to gender in order to scapegoat men, especially "older" men, for the suffering that young women experience in dealing with sexual attention is divisive. The issue here is not about age, power, or gender, but about suffering—the attempt to escape suffering through sexual pleasure, and the attempt to escape suffering by transforming a spiritual community into a pristine sanctuary from the neurosis of the "real" world.

Instead of presenting a vague indictment of men in the Shambhala community as sexual predators and gender oppressors who should know better than their counterparts in the "real" world, wouldn't it be better to extend our compassion to everybody, regardless of age, gender, or membership in the Shambhala community? If we recognize the basic goodness behind our own and everybody else's confusion, ignorance, and suffering, couldn't we break the chains we've forged to our perceived oppressors?

I [also] disagree with the premise underlying Jennifer Williams's article ("The Feminine and the Masculine: Striving for Balance") in the same issue. Importing political correctness into Shambhala under the guise of "balancing energies" contradicts Trungpa Rinpoche's statement that enlightened society cannot be built and cannot develop on the level of dreams or concepts.

Having an equal number of men and women in Shambhala leadership is a concept, so is sanitizing liturgies to remove masculine pronouns, and so is redecorating a shrine room just to add more female thangkas. Adopting political concepts as part of the path by rationalizing that we are merely balancing energies seems a disingenuous attempt to remake Shambhala to satisfy personal utopian ideals.

I question the assumption that a physical practice container that reflects mundane dualistic concepts of gender equality will help people wake up to a state that is gender neutral and totally inclusive. If anything ... we should focus on our similarities not our differences, unity not diversity.

Isn't spending time and energy trying to reshape Shambhala to better reflect our self-image a seductive distraction from the reality of our situation? When I was a child in school I used to clean up my room and make it perfect before sitting down to do my homework. The trouble was, by the time I finished cleaning and arranging the room to my personal satisfaction it was time to go to bed.

Chris Thatcher
Boulder, Colorado

While [I am] generally supportive of the Commission on the Status of Women and Feminine Principle's objectives, Jennifer Williams's article ("The Feminine and the Masculine: Striving for Balance," Spring 2006) raises troubling questions.

The first arose with the commission's campaign to "re-translate" sacred liturgies to correct perceived gender bias. Might we go too far in these re-workings? The Nalanda translation committee's recent announcement about reworking the *Sadhana of Mahamudra*—including replacing "father and son" with "father and child"—offers a poignant example.

Sounds reasonable, but as a male I've never assumed that "son" was meant to include me. Everything about the *sadhana* suggests that the Vidyadhara was describing his relationship with his teacher. Everything about it calls on us to leap beyond a personal sense of identity into a

highly spiritualized world and the extraordinary state of realization [the *sadhana* conveys] to us. Yet we would replace the intimacy implied in the phrase "father and son" by a generic one, [thus] undermining the *sadhana*'s majestic power.

In the Kagyü lineage many thousands of Western, Tibetan, and Indian practitioners take the feminine Vajrayogini principle as their yidam, while women have practiced with the masculine Chakrasamvara. Working with yidams can present radical challenges. As serious practitioners, don't we have to step beyond our smaller sense of who we are? How will we fare in the higher reaches of this famously short and steep path if we're snared at the very beginning by the occasional three- and four-letter word?

More feminine imagery in our shrine rooms? The commission has "pushed" for shrineroom images of Yeshe Tsogyal, Padmasambhava's consort and a spiritual and political force in Tibet. Although appealing from the standpoint of women's power, how much relevance does she have to our lineage's teachings? Perhaps Kalpa Sangmo (who transmitted to Tilopa the chandali practice), Rechungma (whose practice surpassed even Gampopa's), or Niguma would be better candidates. And if the preponderance of male figures above the shrine is somehow skewed, how would we right that?

More women teachers? In the highly personal nature of dharma transmission, teachers are slowly and meticulously trained, and recognised primarily from their spiritual realization. In the wake of a gender-driven political campaign must we worry that teachers' appointments have been swayed by bureaucratic needs to fill political quotas, that they are political appointees with politicized sensibilities, and that, as a result, the teachings are somehow suspect? Could such appointments dilute the teachings' power and purity?

What's really going on with the commission's campaign for gender balancing and the feminine principle? Reflecting on the heart of our situation—on the Kagyü lineage's chief yidams, Vajrayogini and Chakrasamvara, and on the Six Dharmas teachings, which revolves around the feminine chandali principle—from a "balance" viewpoint, it's far easier to make the case that the masculine principle gets the short end of the stick. A crude calculation based on the number of yidam appearances in these main vajrayana practices reveals that the feminine principle is central 72 per cent of the time.

So what's the commission's point? When they talk of what it has "been like for women in traditional Tibet," we know that big theories are lurking. One commission member's writings contain the assumption that women in Tibet's patriarchal society were somehow oppressed, that the male domination of Tibetan lineages reflect the "ancient habits" of which the commission speaks (leading to the implication, hopefully unintended, that these lineages are unbalanced, perhaps corrupt). Today, as the dharma establishes itself in the West, activists have been handed a great opportunity to "reconstruct" Buddhism, to remake it in feminist terms.

Don't we need at least a moment of reflection? Here in the dark ages, with most of us offspring of the most individualized, materialized, and aggressively destructive society the world has known, are we so confident of our own wisdom that we can make far-reaching judgments on ancient societies and teachings? Are we absolutely certain that the predominance of male teachers reflects only gender-based oppression? Could it not reflect a profoundly sane implementation of the masculine principle of compassionate action in presenting the teachings of the female principles of wisdom and space?

Fixing something that is not broken could easily damage it. In the West we are on the brink of a full flowering of teachings that have been purely and powerfully transmitted to a suffering world for 2,500 years. Are we quite certain that the actions we take to right wrongs perceived through Western political lenses will not bruise the young plant, hinder its growth, and shorten its life?

Shouldn't the vital question for this activist group in its campaign of restructuring, reconstruction, and re-education be directed to itself? Could what we are pushing for in the name of women and the feminine principle lead directly to the undermining of that principle?

In the true command,

Grant MacLean
Head of St. Margarets Bay, Nova Scotia

Thank You

I would like to take this opportunity to thank the many who brought the Blossoming of the Sun to fruition.

Starting with Garry McLean and his crew for finishing, in the nick of time, our beautiful Kalapa Court, Namgyel Potrang; to all of our head of households: Inge Cox for the Ripa family, Michael Greenleaf in Jigme Rinpoche's house, Jeannine Greenleaf helping in the Semo household, Johnathan McKeever for Lady Diana's household, and Jesse Litven for the Surmang monks. Job well done.

Thank you to Susan Morin, Neyah Selva, Nancy Floy, Betsy Pond, and Patricia Kelly for their tireless service at our Court compound; the servers who came everyday because they were needed, especially Bonnie Druhan and Mabinti, who were always ready to help wherever needed.

Thanks also to the *machens* [specially appointed cooks], Kevin, Michael, Joe, and Marvin, who prepared so many meals and fed so many people. They were always professional, helpful to whomever they worked with, graceful under pressure, and prepared beautiful offerings to our guests.

So many people offered their joy and devotion to make this celebration blossom. I thank you all. I have not forgotten our fearless leaders Wendy Friedman and Richard Peisinger. Job well done, you deserve all of our appreciation. And a special thank you to Theresa Barritt, who accomplished anything I asked her to do.

My heartfelt thank you to all of us,

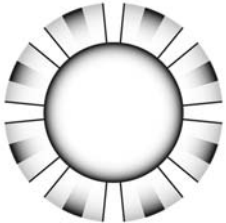
Sharon Hoagland
Mistress of the Kalapa Court

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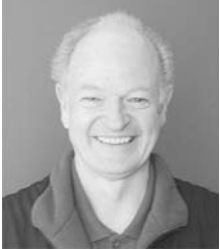


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Latin Dharma: Between Chickens and Peacocks Shambhala Seminary 2006 in Cuncumén, Chile

By Ana María Milán

Cuncumén is an hour-and-a-half from Santiago, towards the coast, in the middle of rolling hills in the central valleys of Chile. From January 21 to February 21 we lived in an events center with cabins, a camping area, and simple facilities with a rustic style typical of that part of Chile. Hens and young chicks circulated freely on the grounds, along with twenty-or-so peacocks, all filling the air with their sounds and colors. A beautiful shrine hall, complete with throne, was built specially for seminary.

One hundred and six participants from Chile, the U.S., Canada, Mexico, Brazil, Spain, New Zealand, Poland, Argentina, Peru, and France attended. Including staff, we had 145 people ready and curious to see what would happen in *Las Colinas de Cuncumén* (the Hills of Cuncumén).

Using simultaneous translators, seminary was conducted in our Latin mother tongues of Spanish and Portuguese, as well as in English. So we all heard the dharma at the same time.

Seminary was not ready made for us. We created it as we went along. The staff worked daily to resolve all kinds of situations and make everything happen in the best possible way, but things never seemed to happen all that well. There never seemed to be enough beds, bathrooms, and showers. We began to run out of drinking water, and meals seemed insufficient. There was chaos, mixed with discipline, exertion, joy, dancing, laughter, and much singing.

The magic and brilliance happened each day in the shrine room. The words of Acharya Allyn Lyon, Alice Haspray, and Acharya Simon Luna touched everyone deeply, and we never had enough Kleenex.

We went back and forth between being simply present and the sensation of everything being so condensed. The worlds of the hinayana and the mahayana, the longing of the vajrayana, the vision of Shambhala, the meanings of the Rigden, the different practices in different languages, all of this coming together, and so much more, gave us the feeling of not enough space and time. This feeling had only one solution: to give oneself over fully to the process.

Drill

When the possibility of doing Kasung drill together was offered, it touched the deepest pains many of us lived through during the years of the dictatorship in Chile, from 1973 to 1989. Strong feelings of resistance arose. Several people said they would leave if a Kasung drill took place on the land.

It was deeply troubling to feel the function of the Kasung manifest in Shambhala with protocols and practices that were so military in expression. Many of us felt that protection did not need this military facade. The specter of these military images deeply hurt some participants, who very clearly rejected it. This ended up casting a shadow over us: what is this enlightened society that we are longing for?

Many of us had been direct victims of the aggressions, cruelty, and institutionalized violence of the military dictatorship in Chile. We felt the impact of those times on all levels, and now our painful wounds began to surface anew. We had not expected this. We have not been able to deal with or overcome this pain either as a country or individually, and here it was, visibly in the open, in our hands and hearts for all of us to see.

We had reached an impasse. We didn't know whether or not we would or could have the drills. We discussed all of this at length in our *deleg* meetings. Participants from very different countries told us of their personal experiences with torture, violence, and horror. Poles and Spaniards had lived through similar experiences, in regimes seemingly very different. The open hearts in each deleg group were able to hold the pain as so many bore testimony of the incomprehensible and unlimited aggressions they had lived through and seen. Older bodhisattvas and others more recently born joined in a profound listening that needed no instruction or explanation. Testimonials and stories long and short, interrupted only at times by the emotions we were all feeling, became the living experience of mahayana we had not anticipated. The space opened to a shared understanding full of feeling and love on this starry night in Cuncumén.

This intense contact allowed us to also see the practice

of the protectors in a new light when Kasung members participating in the groups told their stories. We looked at what it means to protect and be truly protected, and how the line between the protector and the aggressor can be so thin. The general discussion that followed in the main shrine room enriched our reflections.

At first, we did not come to agreement about whether or not to have drill, but we all took turns trying the new protector practice during talks in the main shrine room. We learned to care and to be cared for, in a container both gentle and firm, disciplined, warm, quiet, silent. A few days later, drill practice was offered to anyone who wanted to participate. Many people joined in, including some who had rejected it at first, who through this process felt they had discovered an unexpected world, very different than they had imagined.

The Sakyong

When Sakyong Mipham Rinpoche arrived, everything felt perfect.

In Chile most things don't happen quite as they should, and our efforts to find separate lodgings for the Sakyong fell through. This created the unusual situation of having the Kalapa Court within our seminary compound. With the Sakyong staying so close by, we saw him often. Some days he would go for a walk and suddenly enter our lunch dining area, and talk casually with participants. We saw him walking on the footpaths, leaving in the morning for his daily run, or walking near the swimming pool. One night, as a group of people sat by the pool talking, laughing, and singing in the darkness, the Sakyong appeared. We all went quiet, not knowing quite what to do. He came closer, relaxed and smiling, and we spent a good while with him, in easy conversation.

The Sakyong offered *dokusan* interviews the day after his arrival, giving all of us a chance to make personal and direct contact with him in groups of three or four. Rinpoche seemed very happy and intimate, very content to bring the dharma to these southern lands, and ready to see what would happen next in this encounter between the teachings and the passionate Latin energy. Jude Bennett and three New Zealanders experienced an earthquake during their interview. "We were having a wonderful time," explained Jude, "when suddenly we heard a rumbling, and a four-point-something earthquake hit. We looked at each other in surprise, and then carried on with the interview. We took it to be a very auspicious incident."

From a painful birth, we seemed to alternate between something like a wedding party and a mental earthquake. The Sakyong's first four-hour talk brought undeniable certainty that this seminary was for real. Soon afterwards we dressed up as elegantly as possible, as if for a wedding, and began to receive all the transmissions, between the sun and the moon, the visible and the intangible. Happiness and joy, hard work, hope and fear, liberation, and love, the magic and the ordinary. Tantra arrived beneath the blue sky of Cuncumén.

Celebrations full of song, dance, poetry, and music, arose at unexpected moments. There remains the unforgettable memory of campfires in the Cuncumén nights, as we all sang in groups around the flames, inviting down the dralas. At the end of the final celebration, we spontaneously sang a well-known song:

*Todas las voces, todas / todas las manos, todas /
toda la sangre puede / ser canción en el viento
Canta conmigo, canta / Hermano americano / Libera
tu esperanza / Con un grito en la voz.*

—Canción con todos, Mercedes Sosa

*All of the voices, all of them / all of our hands, all of
them / all of our blood that can be / let it be a song in
the wind. / Sing with me, sing / brothers and sisters
of America / let your longing go free / with the cry of
your voice.*

—A Song with Everyone, Mercedes Sosa

The loving kindness, dreams, efforts, and passions of each and every one of us made this seminary possible. We feel a new revitalizing energy, and the joy of feeling that the Sakyong was as happy as he has ever been, and so close to us. Joining with him between this earth and



All photos by Rand Gaynor

this sky was a marvelous fruition. We made a real commitment, a commitment of love, which will be shared without a doubt with all other beings. •

*A seismic dharmic shift has occurred,
And the ripples will be felt around the world.
This has been the wish of all the buddhas,
And the intent of all the dralas.*

—Sakyong Mipham Rinpoche, February 22, 2006,
Santiago de Chile

Blossoming of the Sun

(continued from page 1)



Photo by Marvin Moore

Out and Proud (of Nova Scotia)

By Amber Rutledge, Cologne

It's always interesting to go home for a wedding, especially when home is Nova Scotia and the wedding is Tibetan Buddhist. Nova Scotia has been home to my family for six generations, and I am their first Buddhist. With one foot in the center of the mandala and one foot totally outside, I had an interesting perspective. I was both a Shambhala citizen traveling to the capital to witness the marriage of the King to his Queen, as well as a Nova Scotian daughter, sister, and friend coming home after two-and-a-half years away.

My Buddhist life didn't really take off until I left Halifax, so the majority of my friends and family in Nova Scotia have nothing to do with the Shambhala scene. So the Blossoming of the Sun was my Buddhist coming-out party, and I actually think it was a coming-out party for the whole Shambhala community. I meet people who think everyone in Halifax is Buddhist, but up until June, Shambhala was still pretty low key.

Not anymore. The Blossoming of the Sun festival blew the doors off the Shambhala closet and opened up more space for me to talk about Buddhism than ever before. Three years of phone calls from a dharma center, working at Shambhala Europe, fumbling through five years of explanations of Buddha, dharma, and sangha—nothing had the same power as “my people” seeing the Sakyong and Semo Tseyang on the front page of every Sunday newspaper.

Most people in Nova Scotia—especially outside of Halifax—rely on the news to connect to the world. There are not a lot of people moving in and out of small towns; there are not a lot of bookstores or cafés or venues to find information. So seeing front-page stories and clips on the supertime news is big exposure, and it made Buddhism in Nova Scotia more real.

“In the presence of the imperial Rigdens, we offer these symbols of the four dignities. May our union be auspicious, loving, and benefit all beings.” —Sakyong Mipham Rinpoche and Semo Tseyang Palmo (in unison)

In fact, my mother began sending me news clippings about the wedding weeks in advance. My sister called for specifics because her colleagues needed to know more. Ladies in a dress shop were thrilled that I was part of the same wedding as the Dutch couple that had just been there. They wanted to go to the opening ceremony too. My friends thought the Sakyong was hot, and the runners wanted to know what marathons he ran. A waitress who I worked with seven years ago dropped the word “lhasang” into our conversation like it was the most normal thing in the world.

Their curiosity about the wedding eventually led to questions about what it means to be Buddhist. Our discussions revealed that it isn't so different than the aspirations they have for their own lives—to slow down, to appreciate, to treat people kindly, to connect with nature, to treat family and friends more importantly than material gain.

At some point that weekend, I realized that Shambhala is fortunate to call Halifax its capital. Yes, the weather is crap sometimes, the architecture is kind of scary, and it is not particularly a beacon of cultural sophistication. However, not every city would hand over its most prestigious historical monument for a ceremonial bonfire or take down its own flag to fly Shambhala's.

The wedding took place right beside Halifax's Pier 21, known as the gateway to Canada because, for decades, it

Snapshots

(continued from page 1)

June 9: Karma Senge Rinpoche presides over the Enriching Puja in the morning; H.E. Namkha Drimed Rabjam Rinpoche offers the Gesar of Ling Empowerment in the afternoon. The Sakyong and Semo Tseyang sit on brocade-covered chairs to the right of the ornate throne. Karma Senge talks about receiving the glory of inner wealth and happiness, the ceaseless natural wealth, glory, and power of life. H.E. Namkha Drimed Rabjam Rinpoche confers Gesar's noble warrior qualities of wisdom and fearlessness on the bridal couple and everyone in attendance. The couple looks solemn. Semo Tseyang sits with perfect posture. Her back never touches the chair. She is attentive throughout the ceremonies and becomes animated while she and the Sakyong speak with Karma Senge Rinpoche and her father at the end of each.

The day ends with music and drinks at Dalhousie University. Some very talented sangha members perform. People of all ages, including very small children and uninhibited teenagers, dance the night away.

June 10: The Sakyong entered to Bach's “Violin Concerto No. 2 in E Major”; Semo Tseyang followed, accompanied by Ralph Vaughn Williams's “The Lark Ascending.” Rinpoche brimmed with joy and happiness. Semo Tseyang was poised and at ease. They looked beautiful and happy to be together, side by side on their double throne. Semo Tseyang's charm came shining through—laughing self-consciously when Lady Diana complimented her, and reacting with humor when she sipped sake with the Sakyong. Many people were moved to tears. ◊



Photo by Hèlen A. Vink



Photo by Marvin Moore

received immigrants, refugees, and war brides on their way to other points Canadian. Many say these people have “enriched the social and cultural landscape and uplifted the very soul of the nation forever.” Just beyond the pier, you can see the two large bridges that dominate the cityscape, joining Halifax with its sister city, Dartmouth.

There couldn't have been a person in the room during the wedding who didn't recognize that this marriage will change the cultural landscape of this sangha forever. The joining of these two families is a historic bridge itself. One side of the bridge leads to the richness of our Buddhist roots in the East, and the other leads to a remarkable network of centers and groups in the West. I dare to say that the people of Nova Scotia will offer silent but supportive ground for that bridge. ◊



Photos left and right by Hèlen A. Vink

Royal Wedding Intermezzo

By Hèlen Vink, Amsterdam

My most vivid memories are being hosted very well by local sangha member Julie, meeting many friends, helping out at the Cunard Event Center on the crucial Wednesday evening before everything began, receiving empowerments, serving at the Ripa household between all the great events, changing my clothes I don't know how many times, adopting the where-is-my-pin mantra, and the cool, wet weather, which was supposedly (though I am not sure if it is true) related to the Ripa family.

The wedding was a true blossoming. Both Sakyong Mipham Rinpoche and Semo Tseyang looked beautiful and acted with grace during all the ceremonies. This profound, moving event must also have been quite an exertion for them. I found their exchange of wedding vows especially touching. I am truly happy to have been there to witness and participate in the wedding. I was so happy to see my teacher get married, to welcome Semo

Tseyang and her family, as well as to get a sense of what the future holds.

So many friends from all over were there, people from "my" seminary and friends from all kinds of programs both recent and long ago. Many times we asked, "How do we know each other?"

I had the good fortune of serving breakfast and lunches in the household of H.E. Namkha Drimed Rabjam Rinpoche, Sangym Chime Dolkar, and other family members. Slowly everyone got used to one another. We exchanged many smiles. Exposure to the Ripa family's Tibetan culture perked my curiosity and made me realize how the West flavors our Shambhalian culture, with all our pins and forms.

Working with His Eminence's attendant, who only speaks Tibetan, made for hilarious and touching moments. I got the impression this monk had seen many places and

situations. He was relaxed and always kept his pace, effortlessly mixing Tibetan culture with Shambhala culture.

Conversations in the house were a soothing mix of Tibetan, English, and German, with all kinds of accents—local and international. Working in the household was interesting—a lot of waiting with sudden bursts of activity and always trying to hold and remember the container. It was great meditation in action.

The waiting periods gave me a sense of what was happening in the whole network of households. Getting everyone to the same locations, on time, required lots of communication between households.

Working closely with head servers, cooks, and the other helpers was amazing. I saw how service can be the ground for deep connections and friendships to flourish. This whole event brought out the best in people, more than I thought possible. •



Photo by Marvin Moore



Photo by Hèlen A. Vink

"With the blessings of the lineage and dakinis, I Sakyong Jamgon Mipham Jampal Trinley Dradül Mukpo, lovingly and joyfully take Semo Tseyang Palmo Ripa to be my companion, friend, and wife. I will always love, protect, and cherish you and our life together."



Photo by Marvin Moore



Photo by Darren Calabrese courtesy of *The Daily News*

Embracing the Moment

By Fabrice Champion, Limoges

It starts with a message from the fantastic President Reoch inviting us not to miss the event of Sakyong's wedding with Semo Tseyang. Brushing aside all my hesitations, I make up my mind to undertake the journey. I am not deterred by the obstacles. Overcoming them with patience, I take off from Paris, on my way to Halifax, the mysterious capital of Shambhala. Pleasant trip, hostesses speaking French with a delicious Quebecker accent, and on my arrival I am not even tired.

In the hotel, I have just enough time to put on my uniform (5b for the insiders) to go to the Kasung reception, before the festivities kick off the next afternoon. The atmosphere is already feverish. Those preparing the event for a long time are nervous as D-Day approaches, others are busy welcoming and serving Semo Tseyang's large family and the other dignitaries.

continued on page 27



The Victoria Shambhala Center: The Western Tent Peg

By Hamish Tucker and the Victoria sangha

The Victoria Shambhala Center, has been dubbed the western tent peg of the mandala because of its location off the west coast of Canada, and might well be known as the little center that could. It is inspiring to consider how a small group of dedicated practitioners had the heart and exertion to ride the waves of success and disappointment to lay the foundation for what is now the Victoria Shambhala Center.

Today our center has about sixty-five members, an up-to-date email list of about five hundred, and a wonderful practice space including our main shrine room, vajrayana shrine room, entrance and community rooms, office, interview rooms, as well as a contemplative roof garden. Our main shrine room has large windows on two sides looking out through oak trees to the hills in the distance. Crows are among our local *dralas*. Our local quirk is the evangelical group, called the Miracle Church, who rent the other half of what was once a United Church. They love their music, and we have been fortunate for the opportunity to work with our neighbors. However, the main entrance at 2033 Belmont Avenue makes it clear that you should turn left if you want miracles and right if you seek ordinary magic.

Visiting teachers and out-of-town participants often note that they like the community feel of our sangha. So we are pleased to share a bit of our history with you, and to speak about the actions we have taken to help build a healthy sangha and vibrant practice center. We have learned through many changes and challenges that success is about finding and nurturing inspiration, and allowing things to drop when they have come to an end.

Victoria is at the southern tip of Vancouver Island off the west coast of Canada, a 1½-hour ferry ride from Vancouver. We are one of the few places in Canada that rarely gets snow. The city is popularly known as Lotus Land and holds an annual Blossom Count in late February, just to let the rest of the country know. In 2004 officials counted 3.4 billion blossoms.

Martin and Lee White moved to Victoria in 1976, after Marty helped establish the dharmadhatu in Montreal, Canada. The Whites moved in with a Tibetan monk named Geshela, and soon insisted that one night a week be set aside for dharma study. Over the next seventeen years the study group moved through several different locations.

In 1979 Trungpa Rinpoche blessed the shrine room in the front room of the White's house, which soon moved to the garage out back. They called it the Toronto Street Garden shrine room. By this point, other key members had arrived on the scene: Jack and Marni Lalonde, Jim Tucker, Kerry Crofton, and Lynn McLaughlin. In these early years senior students in Vancouver and Seattle, such as Martin Evans, Joan Causey, and Paul Warwick, helped the group a great deal.

By the time the group reached Kerry's newly renovated sunroom, they thought it was time to leave home and go

public. This happened soon afterward, with the first public space on Johnson Street, in downtown Victoria. The Johnston Street center offered meditation evenings twice a week (a Shambhala and a Buddhist open house) with occasional nyinthüns and Shambhala Training levels. It was here that Khandro Rinpoche made her first of two very wild trips to teach in Victoria. (They were wild because the group was inexperienced at hosting such a teacher.)

Unfortunately, after a year and a half, the landlord persisted in offering to buy out the rest of the lease. With money in hand, the group moved to upscale Market Square, a great location, with exquisite renovations. This location was very active and introduced many people to dharma and the community. Unfortunately, it proved too costly in the end, and the community had to regroup once again. We rented a local church for the next three years, having to set up and take down the shrine room and cushions each evening. A less hearty group might have given up, and, like any family, this was a trying time. But their patience, the arrival of other key members, and a dedication to the three jewels, saw the group through. They eventually found our new and current home at 2033 Belmont Avenue.

Our home on Belmont Avenue has seen a real blossoming for our community. We offer a weekly sangha night, Medicine Buddha evening, and newcomer/open house. With additional offerings of half nyinthüns twice a month, a children's program, and other programs and practices, it's difficult to find space on our calendar.

One healthy aspect in Victoria has been the emergence of a second generation of leaders. This has allowed the pioneering students to move toward what most inspires them, while invigorating center administration with fresh energy and perspectives.

When the Sakyong asked Shambhala centers to establish community councils, Victoria instituted a spontaneous insight circle to choose center directors, who in turn filled out the rest of council. Kim Kelso and Marnie Lalonde were the first co-directors chosen this way. They agreed to serve a two-year term. With a new space, new governance, and growing interest in the center, there was a real spark to broaden participation in center affairs, and to focus on building the sense of community.

This new council took a number of bold steps. The first was to fold the traditional Shambhala and Buddhist open houses into one sangha night. The joining of these two evenings required building a foundation of trust between the new and senior generations. It came to fruition through a skilful community process (world café).

We were fortunate that Sakyong Mipham Rinpoche visited during the spring of 2004 and were heartened by his encouragement about how important it is for the community to practice together.

In the end sangha night not only allowed the commu-

nity to come together, it gave our coordinators and senior students the ability to shift their energy from maintaining weekly talks, to running and teaching workshops and programs. Sangha night has even become a good evening for community courses. We just finished a five-week *Lojong* (Training the Mind) course conducted with three teachers, three guides, and attended by thirty-five students. We also had a few long distance education students, thanks to the wonders of email and our new digital recorder.

Kathy McGeean and Anne Bruce invigorated our Shambhala Training committee, which continues to be a strong backbone of the community. Shambhala Training recently added a nice touch to creating a wholesome community by establishing food teams. We have stopped going out for lunch, opting instead for homemade soups, the best breads in town, chillies, wraps, salads, and so forth. This has strengthened the container and personal connections, and helps participants keep costs down. Finding cooks has been easy. People simply get inspired to offer practitioners a good meal for their efforts. Last May, for a weekend with Acharya Jeremy Hayward, we even went a step further and had an oryoki-style potluck, beginning and ending together and eating in silence.

One of the keys to maintaining an attitude of possibility is to have a sense of beginning, middle, and end. Knowing when to gear up, when to manifest, and when to reflect. To help with this, we begin in September with a community waffle breakfast, and make a major push for reflection and feedback in June before center activities wind down for the summer. The waffle breakfast is almost too successful; we exceeded our waffle capacity this past year; but it does draw much curiosity and energy. It also provides a focus for leadership to ensure that posters, presentations, and plans are ready for September through to February.

Our library/bookstore team recently expanded our lending library to include a bookstore. It's a bit shocking what great consumers we are, but selling books has been welcome revenue, and we are even able to offer discounts to our members.

Several members have been checking out local interfaith and social action groups, and we have made significant contacts with the extended Buddhist community. The maha-sangha potluck held at our center last fall brought approximately ten different sanghas together and was a huge success. One of the things we are realizing is that Shambhala can provide not only for our community, but for the wider community as well. We coordinated last fall's visit by Changling Rinpoche, but attendance from other groups was strong. Similarly, when we held the first Canadian Shambhala Prison Dharma Training with Bill Karelis last February, more than half the participants came from outside our community.

Our future plans include hosting and coordinating the Pacific Northwest dathün this coming winter, just forty-

This Page: Top left: Sakyong Mipham Rinpoche teaches in the Victoria shrine room. Photo by Charles Blackhal. Top right: Toronto Street garden. Photo by Martin White. Facing page: Top right: Emma Lee, John Cowan, and Thomas in front of the Victoria Shambhala Center. Top left: Victoria shrine room. Bottom left: B.C. Parliament building. All photos on facing page by Hamish Tucker

five minutes up the road at Shawnagan Lake. Acharya Jenny Warwick asked us to take this on, and we are thrilled to do so. This marks the third consecutive year of the retreat and has been a real blessing for our community and for the Pacific Northwest.

We also look forward to joining the Shambhala Arts Festival next year, and plan to hold it in conjunction with a Rite of Passage ceremony for our eligible children. Two firsts we look forward to.

We held a community assembly in early June to wind down a very busy ten months. The feeling of genuine community was palpable. In the talking circle people held the feather, and spoke from their hearts; they offered thoughtful feedback, encouragement for help, and humility about expectations; we felt a strong sense of being a rooted community—a community that is learning to share the warmth of a fearless heart, a community not afraid to express its love or disappointment, a community that plans to grow old together, and a community that so appreciates the radiance of the Blossoming of the Sun. •



Victoria Tourist Info

Address:

#1-2033 Belmont Avenue, Victoria, BC V8R 3Z7

Website: www.shambhala.org/centers/victoria

Phone: (250) 383-9108

The center is located in the Fernwood neighborhood, a pleasant residential area of older and restored homes about fifteen minutes from Victoria city center. Buses run from downtown, dropping you at Begbie and Pembroke for a two-block walk to the center.

The building is the former Belmont United Church, now complete with prayer flags and a torii gate entrance to the small, Japanese-style roof garden.

Victoria, on Vancouver Island, is the provincial capital of British Columbia and is a world-class tourist destination, known as "The City of Gardens." To get here by sea, take a scenic ferry trip from Tsawwassen (south of Vancouver), or the Seattle Clipper direct to the Inner Harbour. Detailed information about travel, the city, and surrounding areas can be found at the Tourism Victoria Visitor Info Center (812 Wharf Street at the Inner Harbour, 250-953-2033, www.tourismvictoria.com).

Places to Eat:

East Garden Shanghai Szechuan: Great for large groups, ten minutes from the center, 2888 Belmont off Hillside

Baja Grill: Southwestern food, casual atmosphere, ten-minute walk from the center, 1600 Bay Street

The Lotus Pond: Totally vegetarian Chinese food at the right price, 617 Johnson Street

The Mint: Nepalese and Tibetan food (great momos!), B-1414 Douglas Street

Lots of sushi bars, good Indian food, and West Coast fusion restaurants

Places to Stay:

We have so many hotels, motels, hostels, and B&Bs to choose from that you should check the tourism website (www.tourismvictoria.com). The following are suggestions only:

Low Budget

Ocean Island Backpackers Inn: Right downtown with travelers from many lands, 791 Pandora Avenue, 385-1788

Backpackers Inn Turtle Refuge: Upscale, 1608 Quadra, 386-4471

Upscale

James Bay Inn: Near Birdcage Walk, Parliament Buildings, U.S. Ferry, 270 Government Street

Pricier

Swan's Hotel: Beautiful restored award-winning heritage building near Market Square downtown, also has a great brewpub and the elegant Wild Saffron Bistro for fine dining, 506 Pandora, www.swanshotel.com

Laurel Point Inn: Upscale resort on the waterfront (Inner Harbour), 680 Montreal Street, www.laurelpoint.com

Places to hang out:

Hermann's Jazz Club: A great venue for live jazz at low prices for over twenty years, jam sessions every Thursday night, 753 View Street

Moka House Coffee: Sit outside with a cup of java in the heart of Cook Street Village, and watch the world go by, 345 Cook Street

James Bay Inn: Blues jam in the pub on Saturday afternoons, poetry slam on Sundays, 270 Government Street

Attractions and Places to Visit:

Beacon Hill Park: In downtown Victoria; beautifully landscaped with bridges, lakes, and ponds, with alpine and rock gardens; many species of ducks, birds and wildlife; www.beaconhillpark.ca

Bastion Square and Maritime Museum: In Old Town, heritage buildings, cobblestone walkways with wrought iron lampstands, and artisans

Chinatown: Great grocery stores and restaurants

Emily Carr House: Former home of one of Canada's greatest artists; her house is described as both San Francisco Victorian and English Gingerbread

Things to Do:

Walk Dallas Road and Beach Drive for scenic views of the Pacific ocean, the mountains of the Olympic Peninsula, and some spectacular waterfront and cliff-hanging real estate.

Stroll the Inner Harbor and Songhees walkway, then take a mini-cruise and tour on a tiny harbor ferry (www.victoriaharbourferry.com).

Visit the famous Royal BC Museum, with fifteen life-like galleries and exhibits featuring the history of Canada's west (www.royalbcmuseum.bc.ca).

Take a red double-decker bus tour to visit the world-famous Butchart Gardens (www.butchartgardens.com).

Take a whale-watching trip or rent a kayak and paddle up the Gorge Waterway.

Listen to great music all summer at JazzFest (June), International Folkfest and Symphony Splash (July), Latin Caribbean Festival (August), and Blues Bash (September).

Places to Shop:

Chinatown: Dozens of art galleries and specialty stores; West Coast aboriginal artists' workshops

Local Landmarks

Craigdarroch Castle: Historic house museum, 1050 Joan Crescent, www.thecastle.ca

Art Gallery of Greater Victoria: 1040 Moss Street, www.aggv.bc.ca

Upcoming activities and programs:

In Victoria we take it easy in the summer and open for sitting practice only (no talks or programs) every Tuesday in August from 7-9 p.m. Our fall activities kick off with a community Waffle Breakfast on September 9, when we promote our fall and winter schedule. We look forward to a visit from Acharya Allyn Lyon the last weekend of September, and from President Richard Reoch soon afterwards. Changling Tülku Rinpoche will also return to give teachings. Check out our website for fall and winter schedules of talks and programs, or email us at victoriacenter@canada.com.



Amsterdam: Drala, Finance, and Adventure

By Petra Hunsche

At the back of Rembrandt's Rijksmuseum, on the edge of the Dutch capital's most picturesque neighborhood near the Vondelpark, Shambhala Center Amsterdam has arisen totally renovated. Since the Amsterdam center serves as an example for success all over the Shambhala mandala, it seems worthwhile to give an impression and delineate some of the ingredients that make up this success.

Members from all over the world keep coming back to this delta below sea level where the "spiritual port of Europe" flowers as never before. Take Hermien Rodenburg for example. She lives in Laos, but says, "I still feel very close and pay my membership to Amsterdam." As we speak to her, she has just entered the light, spacious room that opens up right after entering the new front door of Shambhala Amsterdam. Carrying a carpet on her shoulder (from Nepal for the Sakyong in Dechen Chöling), Hermien goes off to the office to meet center manager Caroline Hisink for a drink. Caroline is active in Dutch prison work. Both have been members since the early '80s and thus follow the footprints of the first-generation students of the Vidyadhara the Venerable Chögyam Trungpa Rinpoche.

Amusing Stories

At that time, in the seventies, Amsterdam served as the Mecca for the flower power movement. The free-youth culture and soft drugs policy formed a Valhalla for various kinds of consciousness-raising and "mind-blowing" experiments. This same adventurous atmosphere of cultural and spiritual exchange also reigned in parts of the United States at that time, when Trungpa Rinpoche started to teach there.

Future acharya Han de Wit laid the foundations for the Amsterdam Dharmadhatu-to-be with Jane Debot, his spouse at that time. The seed grew fast, and in 1977 the first city dathün took place at the early dharma house. At the time leaders from the Tibetan monastic tradition looked "Argus-eyed" (looking very tight with a sense of suspicion about whether or not things are good enough) at the foreign works of Chögyam Trungpa Rinpoche.

Han can tell amusing stories about the first visit of His Holiness the Sixteenth Karmapa who came to Amsterdam to check whether the lineage was sound. Han says, "In the presence of teachers like Khenpo Tsültrim Gyamtso Rinpoche and H.E. Jamgön Kongtrul Rinpoche, the Karmapa asked us many questions. Our answers received enthusiastic support from the twelve monks behind the little puja tables next to the official throne we erected for the Karmapa. For instance, when we told them that we just held our first dathün they called in chorus: 'good, good...'" The Karmapa gave his blessings and in 1978 Karl Springer, who at the time was responsible for "foreign affairs," brought the official acknowledgement from the U.S. that Amsterdam could be a dharmadhatu.

Jane Hope, one of the founding members of the London Shambhala Center witnessed this early process. She saw Sherab Chödzin officially taking his seat in Amsterdam as

the first official representative of Trungpa Rinpoche, the ambassador in Europe. "It was definitely the Dutch who first jumped in," she remarks. We spoke to Jane during her first visit to the lowlands in more than ten years. She returned to teach Drala in springtime, and she was totally surprised: "I entered a completely clean, open space with lots of flowers. It was just beautiful."

Clarity and Luminosity

Twenty years passed, and the Amsterdam sangha grew steadily from twenty to more than one hundred members. So could we rest on our laurels? No—never. One has to keep up with the times, and after twenty years and several minor renovations, the time seemed ripe for another major leap.

The new renovation project started off with a visit from feng shui master Eva Wong. Suzan Oudshoorn, the present center director, and John Bel, the present director in Arnhem, were the driving forces. A building committee coordinated the project in good Shambhala tradition, taking clarity and luminosity as its leading essentials. For us, consensus is more than a governing principle of Shambhala: it is based on our *polder principle*. Polder principle is an old and established Dutch custom of negotiation between all parties until consensus about a case is found. It has important historical significance because of our *Waterhousehold*. Holland lies beneath sea level, and to keep the water out—an expensive and adventurous way of living—we need all parties to find consensus about whatever we do next to keep or gain more land from the sea. So our leaders put the knowledge, patience, and creativity of various members from all generations to good use by establishing working groups in the form of the five buddha families, discussing every detail of the renovation with Suzan's gentle guidance.

It all worked out very well. "It's almost embarrassing how we do at the moment. We have so much space in mind, money, and members," says Suzan. She knows how fortunate we were to be able to buy the building. Suzan also felt lucky and surprised when she found herself, quite incidentally, in a Halifax taxi with Anky Aarts, a Dutch-born, long-term resident of Halifax who was one of the people who initiated the purchase in the first place.

Looking back on the latest renovation achievement, Suzan says, "Of course the rebuilding took a lot of effort. But at the moment we are the only Shambhala center in Europe that has no complaints at all."

Room for Governing Activities

Suzan Oudshoorn is part of yet another generation that governs the Amsterdam Shambhala Center. A whole new group took over managing responsibility. "And because now we do have so much space, thanks to the old practitioners who laid the ground, the present administration does very well," says Suzan. "This governing team has a strong working discipline, and a mindful attitude towards each other and for the community."



Top left: Outside Shambhala Center Amsterdam. Top right: Acharyas Fenja Heupers and Han de Wit fling rice during the opening celebration with Richard Reoch. Bottom right: Burying Amsterdam's peace vase. Photos by Hèlen A. Vink

What did the renovation entail? Following the advice of Eva Wong, Amsterdam gave big room to spaces for governing activities. Of course a lot of attention went to the two shrine rooms—a very big one upstairs for fifty people, and a smaller one on the ground floor adjoining the Japanese garden. Beside the center managers' office we have an extra office for sangha. This sangha office links to a big conference room in the heart of the center. During programs it's easily changed into the perfect teacher's room.

Comments from Jane Hope, visiting to teach the Drala program, and one of the first teachers to use the new space, confirms that it works well. "I felt completely looked after; it was all so well organized; it was very easy to teach," she says. "Actually, to be pampered like this felt very nice, because the rest of my life is at the moment more than adventurous." [Jane teaches a lot in the regions of Eastern Europe.]

Managing Money

A mostly invisible but very important condition for success is managing money. Ed Keizer, Amsterdam center member and the comptroller of Shambhala Europe, has been involved in the financial affairs of the Amsterdam sangha for more than twenty years. When we bought the center, the sangha had almost no money and very few members, but a lot of dedication. We dared to make the leap and succeeded by the same dedication, and by careful management.

In the same way, Shambhala Europe recently acquired their new building. The middle way requires a careful balance between daring to leap and being aware of the financial details to make it possible. The Dutch are good at that, and other people might follow this successful example. According to Ed, Dutch people are most generous in giving financial support. "Not that Amsterdam is so rich, as people seem to think, but many people give a few euros," he explains. "So together we can do something beautiful." Ed talks about money "as a condition for realizing the view. People understand the importance of finances, so every member pays membership dues. Even the poorest give a few euros."

With this steady financial situation it is also possible to help the international sangha grow. Ed teaches that the drala of finance offers very special energy. To call upon it one needs three qualities: first, generosity; second, fearlessness; and third, precision. "So it is very important not to be sloppy in administration," Ed says. "And when you call on these three qualities, the drala of finances will take care of a healthy financial center." As a result, we can offer a relaxed honeymoon afternoon to the Sakyong and the new Sakyong Wangmo when they visit Amsterdam. •



Amsterdam Tourist Info

Address:

Eerste Jacob van Campenstraat 4
1072 BE Amsterdam

Website Address: www.shambhala.nl

Phone Number: + 31 20 6794753

Places to Eat

Siriphon Thais Eethuis: Thai restaurant, across the street from the center, very nice owners, good for groups, not expensive

Zen Restaurant: First street to the right of the center, fresh and lovely food, no alcohol, can take a long time if many people are there

Quinto: First street to the right of the center on the corner, a little loud but dynamic and nice small dishes, also nice just for a drink

De Waaghals: First street to the right opposite Zen, vegetarian, take your time and taste all the different flavors, kind atmosphere, not cheap

Places to Stay

De Filosoof Hotel: Anna van den Vondelstraat 6, a unique three-star hotel dedicated to philosophy, situated in several late nineteenth-century houses in a quiet neighborhood just steps away from the beautiful Vondelpark, each of the thirty-eight rooms is decorated in different philosophical and cultural themes, www.hotelfilosoof.nl

Top left: Front row, left to right: Chris Tamdjidi, Jane Ward, and Richard Reoch at the opening ceremony of Amsterdam's newly renovated space. Photo by Hèlen A. Vink. Above: Typical Amsterdam view. Top right: Vondelpark near Shambhala center. Both photos by Phil Jones

Washington Hotel: Frans van Mierisstraat 10, a warm and friendly family hotel, www.amsterdam.info/hotels

Aalders Hotel: Jan Luykenstraat 15, a pleasant and comfortable three-star family hotel, central yet quiet and safe location, www.hotelaalders.nl

Places to Hang Out (coffee shops, bars)

Vondelpark: A twenty-minute walk from the center, have coffee in one of the cafés

Museumplein: The nineteenth-century museum quarter, a little expensive, but worth it if the sun is out

Amsterdam Central Station: Aart Oxenaar, director at the Amsterdam Academy of Architecture, describes it as "a monument built for the restoration of the Netherlands and a palace for tourists." Original architecture from the end of the nineteenth century, direct trains to many cities including Berlin, Paris, and Basel, Switzerland

Places to Visit/Attractions

Rijksmuseum: Overview of historical paintings and famous Rembrandts, www.rijksmuseum.nl

Van Gogh Museum: Always worth going, www.vangoghmuseum.nl

Stedelijk Museum: Now near Central Station, the eleventh floor offers a view across town to the seashore on clear days and a café where young artists meet, good for lunch as well, www.stedelijk.nl

Other Things To Do:

Zuiderbad: Nice old-fashioned building with public swimming pool, especially popular during lunchtime, Hobbemastraat 26, entrance €1,85

Heineken Plein: Half a dozen cafés and restaurants and the famous Heineken Brewery Museum; head to your right from the center; one hundred meters up the street from the Albert Cuyp Market, easy to find, cheap

Places to Shop

Albert Cuyp Market: Food, flowers, fashion and much more; over three hundred stalls line both sides of the Albert Cuyp street in the neighborhood of De Pijp; everything from fruit, vegetables, cheese, fish and spices to clothes, cosmetics and bedding; prices among the cheapest in Amsterdam; very crowded, especially on sunny days and Saturdays

Flower Market: The only floating flower market in the world with flower stalls on houseboats; all sorts of tulips, narcissi, and other bulbs and flowers; nice fifteen-minute walk from the center passing the canals

P.C.Hoofstraat: Amsterdam's most sophisticated shopping area, just around the corner from Museumplein, most expensive fashion, perfumes, shoes

Spiegelstraat: Antiques, jewelry, Tibetan arts shop; near the Rijksmuseum, has an international reputation for fine art and antiques

What We're Known For

Guided Boat Tours: Always nice for getting a feel of the proportions and different areas of the city

Red Light District: Witness Amsterdam's legalized sex trade, visit coffee shops that sell soft drugs, no cameras please

Movies: Subtitled and shown in their original languages

Landmarks

Seashore: A thirty-minute train ride away

Authentic Villages: Several authentic villages in the north, nice one-hour walks

Harbour: Take a boat to other newer parts of town

Upcoming Programs

Kado: September 22 to 24 with Marcia Shibata

Inseparable Union: November 24 to 26 with Agnes Au

Weekthün: December 26 to 31, retreat, all practices welcome
Much of this tourist information came from www.amsterdam.info and www.holland.com.



The Vidyadhara and Lady Diana, soon after their arrival in America. Photographer unknown

Lady Diana Mukpo: Life with Chögyam Trungpa Rinpoche

By Laurie Bodley

In 1959 a brilliant young lama named Chögyam Trungpa Rinpoche escaped from Tibet. Tibet's staggering loss was the West's gain because this man not only brought Buddhism with him; he revolutionized the way it was taught here.

But the man who accomplished so much in his short life is not easy to comprehend. How many of us truly grasp who he was or why he did the things he did? Many people, especially those who view Trungpa Rinpoche's life out of context, see controversy.

Not his wife.

In 1968 Diana Pybus (now Lady Diana Mukpo), saw Trungpa Rinpoche for the first time and felt like she was home. The sense of disconnection she had struggled with her whole life disappeared, and she married Trungpa Rinpoche at the young age of sixteen. Now Trungpa Rinpoche's wife, companion, queen, and the mother of two of his sons has written a book called *Dragon Thunder: My Life with Chögyam Trungpa*, offering an intimate account of their life together.

On April 28, I interviewed Lady Diana to discuss her book, which will come out in October.

The Dot: Why did you write this book?

Lady Diana: It's almost twenty years since Trungpa Rinpoche died. The impact of who he was in terms of having brought dharma to the West is becoming more fully understood now, and a lot of people are starting to think and write about his life. It really concerned me that they might misunderstand him because he was so unconventional.

Second-hand accounts could completely miss the point, or be presented out of context. I felt it was really important to have something from the family about how we perceive his life, to explain the context of particular stories, and illustrate their appropriateness in terms of how he lived and taught. Trungpa Rinpoche did have a very outrageous lifestyle. In writing this book, I followed in his footsteps in the way that I haven't really denied or covered anything up.

Most importantly, I didn't write this book from a point of view of complaining. Many people write books about husbands who drank, slept around—whatever Trungpa Rinpoche did that was unconventional—with judgement or criticism. Not me. I wrote in this book that these things happened, and it all worked. Everything worked, and the proof is in the pudding because twenty years later his organization is flourishing with the help of his son and his senior students. His teachings are the gold standard for dharma in the West.

So basically we can look at his life as a whole, without being particularly judgmental, and see that it actually worked. That's what I wanted to convey with this book.

For me, there's no other particular goal than to really see his teachings and what he created in a positive light, and also in the light in which they existed. I simply felt it was important for students and people in future generations to really understand the intimate aspects of Trungpa Rinpoche's life.

I use the story of our life together to illustrate how Rinpoche built the whole community, how things changed from the English era to the early hippie era through the introduction of the vajrayana teachings, the growth of the Kasung, the development of the Court, and then the end of Rinpoche's life where many things dissolved.

Excerpt: ... it dawned on me that Rinpoche was going to create something magnificent. All of us, I think, began to realize that his influence was going to be enormous, on a grand scale. It seemed unstoppable. He was so much vaster than anybody else I have ever met. I began to see Rinpoche as a mahasiddha, someone who outwardly may live an ordinary, secular life but whose every action is an expression of ultimate sanity, or wakefulness, and compassion. I don't even think it had to do with him choosing to live his life this way. The essence of his being was on a different plane than most other human beings, including most of the other Tibetan teachers. There were absolutely no boundaries to his compassion and his desire to present the teachings. His passion and his role in this lifetime was to present Buddhism in the West, and he put up no barriers between himself and others. He didn't keep any little dim corner for himself at all. Many people give of themselves, but almost all of us reserve a pocket of privacy, some part of our personal life that we don't want to share. Rinpoche kept nothing for himself.

Dot: When you think of Chögyam Trungpa Rinpoche, what's the first thing that comes to mind?

Lady Diana: The most unique person I ever met, and the most amazing human being, if he was a human being.

Excerpt: I desperately wanted to have an audience with him, but the people I spoke to at Samye Ling told me it would be impossible. Nevertheless, the next day I decided to visit him at Garwald House. I walked a little over a mile to the turnoff to the house, and then began to walk down the long driveway that wound through the Woodman's property. I was wearing a red caftan, part of the collection I had shoplifted the previous summer.

Near Garwald House, I met one of Rinpoche's American students who was helping to care for him after the accident. When she asked me what I was doing there, I told her I had come to see Rinpoche. She said that he simply wasn't having any visitors. She was adamant, but so was I. I told her that if he didn't want to see me, I wanted to hear that from him directly.

I walked on down the driveway, and when I got to the house, someone went upstairs to tell Rinpoche that he had an unex-

pected visitor. A few minutes later, she came down and said that I would be allowed to go up to his bedroom for a few minutes. I was told to keep it short. I was led up the main stairs to a large room, whose only furnishings were a double bed and a small nightstand. When I entered the room, Rinpoche was in bed, and he was wearing maroon cotton pyjamas.

Dot: What do you remember about walking up that driveway, and how does it feel to look back on that moment, knowing what you know now?

Lady Diana: I certainly wasn't going to be prevented from seeing him because I felt such a strong connection. My need to see him and the knowledge that he was going to change my mind felt overwhelming. Looking back on that, obviously there was a very strong karmic connection, which has not changed from that day to this.

Even to this point, I see the entirety of his teachings and how his life worked. Obviously that's still an integral part of my life. As much as I wish I'd been more mature about certain things that happened, or had managed things differently, ultimately, in the big picture, I have absolutely no regrets whatsoever.

Dot: When Rinpoche didn't remember your name the day after you were married, how did you manage to hold steady instead of crumbling?

Lady Diana: I've never really been afraid of some level of groundlessness. It's never really bothered me. I remember laying in bed that day thinking, "Wow. This is great. I love him. Who knows what's going to happen? It's completely groundless, but whatever happens, my life is going to be really interesting." So I was able to let go into that space with him.

Dot: Is that how you managed to get used to the idea of open marriage? Because the first time you realized this was going to happen you were pretty devastated.

Lady Diana: I think I was stuck between what I knew intrinsically would work and the cultural situation I had grown up with. I had rejected most, but not all, of English society's conventions. But when I really thought it through, I realized that I always knew who Rinpoche was. I realized that, with him, it was not infidelity in the conventional way. He wasn't doing this just for the sake of indulgence. I think he wished he could have had love affairs with all of his students. This is how he was. He never protected himself emotionally from anybody. The intimacy was always there in whatever way it could be. So I think it was really just a question of me understanding that I didn't have to give in to any sort of cultural conditioning.

Dot: How do you think you would have fared in a more conventional marriage?

Lady Diana: I don't think I could have done it. I still can't. Mitchell [Lady Diana's second husband] and I have a great relationship now, but we both tremendously appreciate each other's desire for having independent lives.

Dot: Earlier you mentioned wishing you had been more mature about certain things. What are some of the things you wish you had managed differently?

Lady Diana: Obviously living in the Court situation was extremely difficult. I had absolutely no personal space whatsoever. If I had really been able to work with people and sort of think things through, maybe I could have carved out an easier existence, for the children and me. Although, in that era people weren't really sympathetic to my situation—trying to raise a family in the midst of all that chaos.

Maybe I wish I'd had more maturity in terms of how I handled relationships with people. It was difficult because, to a certain extent, I was isolated in the Court. I didn't have a normal life really. This made it hard for me to really understand what other people's lives were like. Now I have more life experience, more maturity, and a better window into other people's lives.

Dot: How did you cope with the fact that Trungpa Rinpoche was treated with such esteem while you were sometimes neglected and often resented?

Lady Diana: I don't think I dealt with it. I think he dealt with it. He was wonderful that way. Once he realized what was happening, he actually created a situation where there was a seat for me. He created a mandala around me that negated that particular difficulty. I appreciated him very much for this. Although his work limited some of the ways he could be there for me, and our family, he was 100 percent there in seeing my particular situation and making sure the mandala around me was properly constructed.



Photo by Blair Hansen. Used by permission



Photo by George Holmes and Blair Hansen. Used by permission

Excerpt: ... this was the beginning, really, of my having personal attendants ... During this era, Rinpoche was trying to include the family and me much more as part of the environment of the teachings that should be respected. I think that he may have realized that there was a problem with the large discrepancy in how students treated him—almost like a god—and how we were treated—often like unwelcome interlopers in his life. With the emphasis on a Court mandala in his presentation of the Shambhala teachings, it made sense that the entire household had to be included and regarded as part of the sacredness of his world.

Dot: It's interesting that Trungpa Rinpoche was there for you on that level, but you found his absence on a day-to-day level difficult.

Lady Diana: It was very difficult. But he wasn't mine.

Excerpt: I was feeling romantic, and I said to him, "I love you more than anyone in the whole world!" He replied, proudly, "I really love you too. I love you second best of anything in the world." I said, "What do you mean, 'second best'?" Then he replied, "First I love my guru, and my guru is the buddhadharma. I'll always love the dharma more than anything else. But you'll always be the thing I love second best. My first commitment isn't to being a family man, but to propagating the Buddhist teachings. This is the point of my life. Hopefully the two things can work together." Even in matters of the heart, he was uncompromisingly honest.

Lady Diana: One of the themes that arises from this early period is seeing how much a person may have to give up, in terms of personal happiness or fulfillment, when one's life is dedicated to helping others on such a big scale. Many people contributed to bringing Buddhism to America, and many of them made enormous personal sacrifices in order for Buddhism to take root as a genuine practice lineage in this country. When Rinpoche said that his first commitment was not to our relationship or to his family, I don't think he was being melodramatic. Essentially, he was describing what was a choiceless situation for him. At that point, I think that I already understood this, although it wasn't always easy to accept. Sometimes I just wanted to be with him and, beginning in this era, often it wasn't possible. At times, there was definitely a conflict between my desire to have some domestic privacy and his desire to be available to people twenty-four hours a day.

Dot: When were things the most difficult for you?

Lady Diana: The worst part for me was after he died, which is why I left Halifax. After his death, the community was in a state of upheaval. Twenty years later, these people have created tremendously wonderful, rich lives for themselves, but there was a period when people had trouble coping. I mean, you talk about the ultimate carpet being pulled out from under people's feet. From this groundlessness people struck out, and I think I was a good focal point for that in some ways.

People started to tell me what to say and do and think and feel. It was confusing because while they said, "You're the Sakyong Wangmo so we trust what you say," the real message that seemed to come at me from all directions was, "We don't trust what you say." I think it was very hard for people to acknowledge the way I felt at that point. So, for my health and the health of my family, I decided to go away for a while. I think this was good for everybody.

Dot: How did you manage to be so forgiving about all of this?

Lady Diana: We're family. All families experience difficult times, and this was one of those times for us—when everybody's neurosis was heightened. You can look back at a particular family situation and say, "Oh that was a period in our life when everybody was really neurotic." Hopefully you become sane again, but you're still family through the whole thing.

Dot: I'm glad you're okay.

Lady Diana: I'm great. I think it's really people understanding how you take the teachings—really understanding the teachings beyond the intellectual level. If you don't really understand the nature of compassion, it ultimately doesn't work, and the Shambhala world doesn't work. I think we've taken huge steps in that direction. Actually, Mipham Rinpoche has really started to bring our community to that next stage.

Trungpa Rinpoche could only do so much during his life. He was like a tornado that came through with the teachings. I think sometimes what got lost was people's ability to be compassionate. I think the way that Mipham Rinpoche has brought the full understanding of the mahayana into our world is actually what's now going to allow his father's teachings to take root in society.

This is not to say that Trungpa Rinpoche was not kind. He was the kindest person I ever met. But the students didn't get that a hundred percent in that era. Now people are beginning to understand.

Dot: You wrote that Trungpa Rinpoche really pushed his students and was quite hard on people during the Mill Village retreat. Was that a technique that his students tried to emulate?

Lady Diana: No. There's no way to quantify what happened in Mill Village. I don't think that can be brought into any other reference point whatsoever because he was always so kind to people, generally. Rinpoche was tremendously kind. However, he did give people enough rope to potentially hang themselves. People also gained a lot of wisdom, but they didn't really develop the compassion to go with it until after he died.

Dot: How do you think people will react to what you wrote about the Regent?

Lady Diana: This is only my opinion. I tried to write down what I observed, what is true for me, and my relationship with the Regent. Other people had other relationships with him. My book is one piece of the puzzle. I've written down what I believe to be true.

Dot: In your epilogue you say, "The sum total of the achievements of Rinpoche's students will keep his wisdom present." How does this work?

Lady Diana: I think Trungpa Rinpoche's first students were given a powerful injection of the teachings that takes a lifetime to really absorb. Rinpoche held everything up during his life, and after he died people were cut adrift. They had to come out of that, and really begin to embody the teachings they received. Then they had to start putting the teachings to use within our society and work for the benefit of others. That's where compassion develops because people finally start to understand and absorb his teachings. It was too much to do all of that in Trungpa Rinpoche's lifetime. However, his teachings obviously worked because, even without him, all of this is happening, and his students continue to embody the teachings more and more.

Dot: How did you cope with the zaniness of it all? It was wild.

Lady Diana: Yes, but you have to have a reference point to think it was wild. For me, it was normal. It was just my life. It was the sanity of my life on another level too. *

All excerpts from *Dragon Thunder* by Diana J. Mukpo; © 2006. Reprinted by arrangement with Shambhala Publications, Inc., www.shambhala.com.



DORJE DENMA LING

Where Drala and Werma
gather like clouds

2006 CALENDAR

All dates include arrival and departure days

☞ JULY

1 - 30 Shambhala Sutrayana Seminary*
with Acharya Mob Hardin, Mrs. Alice
Haspray and Lodro Gyatso

☞ AUGUST

4 - 19 Werma Intensive*
with Acharya Jeremy Hayward

6 - 13 Sun Camp
(Details: www.shambhala.org/suncamp)

13 - 20 Family Camp

20 - 27 A Week of Pure Sitting with Bill Karelis

31 - Sept. 5 Sacred View in Ordinary Life
with Venerable Khandro Rinpoche

☞ SEPTEMBER

8 - 10 Breeze of Delight - The Path of
Windhorse with Acharya Adam Lobel

15 - 24 Teachings of Dechen Rangdrol: The
View, Song, and Dance of Mahamudra*
with Ari Goldfield, Jim Scott, Alexandra
Kalinine and Acharya Jeremy Hayward

29 - October 7 GES, Drala & Windhorse*
(Sacred Path Program)

☞ OCTOBER

13 - 15 Fall Take Down Weekend

20 - 23 Shambhala Art - Level 3*
with Margaret Jones Callahan

29 - November 4 Fall Weekthün

☞ NOVEMBER

3 - 7 Shambhala Guide Training*

10 - 13 Glimpses of Space: The Inseparable
Dance of the Masculine and Feminine
Principles with Mrs. Alice Haspray and guests

18 - 30 Ngöndro Intensive*

18 - December 17 Winter Dathün

☞ DECEMBER

3 - 17 Werma Intensive*

26 - January 1, 2007 Holiday Practice Intensive

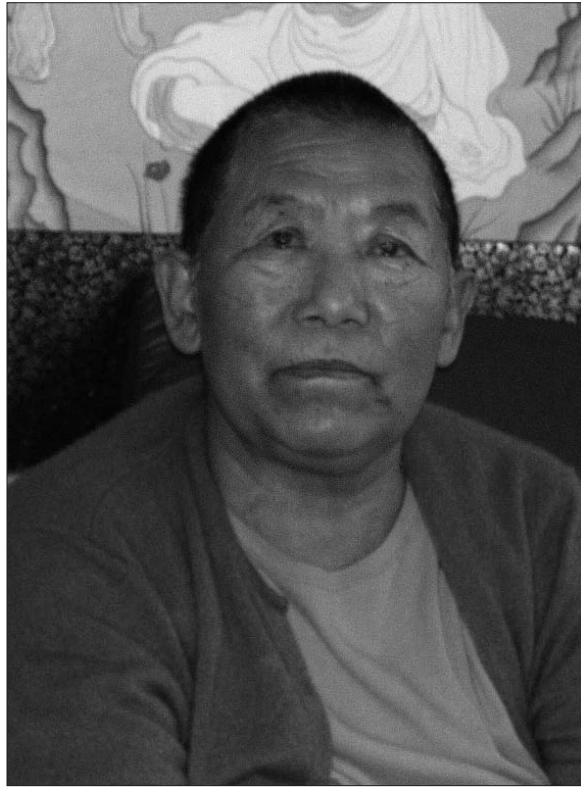
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additions and updates, please visit our website.

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Women in the Tibetan Buddhist Tradition

Sakyong Mipham Rinpoche's new bride, Semo Tseyang, will become Shambhala's next Sakyong Wangmo. How will she take her seat? Her activities could encompass a range of areas—teaching, diplomacy, artistic expression, spiritual advisor, and of course, family life. One thing we do know, however, is that she follows in the footsteps of many accomplished women in the Tibetan Buddhist tradition. The following stories offer brief glimpses of the lives of four Tibetan women and their contributions to propagating the dharma.



Lady Könchok Paldrön

By Carole Sheehan

Fifty-four years ago at the Dechen Ling monastery in Tibet a fourteen-year-old monk, Chögyam Trungpa Rinpoche, gave a five-day abhisheka, which twenty-one-year-old nun, Könchok Paldrön, attended. This was the first of several occasions that brought Sakyong Mipham Rinpoche's future parents together.

Könchok Paldrön was born in 1931 in Tashi Gön, in the Kham area of Tibet. She was one of five children, with three brothers and one sister. At a young age, under the tutelage of her maternal grandmother, she became skilled in reading and writing. She was especially gifted at copying Tibetan texts and known for the speed with which she could read them.

Lama Tsültrim Tharchen performed a *mo* (divination), which saw her as an *ani* or *jhomo* (the female equivalent of a lama) in the future. At sixteen, Könchok Paldrön embarked on eleven years of study at the Dechen Ling Nunnery in Mount Kolaha.

That first meeting with Trungpa Rinpoche took place during her sixth year at Dechen Ling. Over the following six years Könchok Paldrön began her monastic studies and, upon completion of three-year retreat, became *ani* or *jhomo* Könchok Paldrön. At this time Trungpa Rinpoche, realizing the necessity to escape the Chinese invasion, came to the nunnery and recognized Könchok Paldrön as the future mother of his heir.

During Könchok Paldrön's harrowing escape from Tibet with her parents, brothers, and other Tibetan refugees, the Chinese captured her older brothers and father. Chögyam Trungpa, Könchok Paldrön, her mother, and younger brother settled in the Assam refugee camp, where her mother died shortly thereafter. Later, she traveled with the Vidyadhara to Delhi where the Sakyong was conceived. The Vidyadhara told Könchok Paldrön that their son was meant to be born in the area of the Buddha's enlightenment, Bodhgaya.

The pregnant Könchok Paldrön journeyed to Bodhgaya with her brother. After an arduous pilgrimage in supplication of a healthy child in the small mountainous town of Gayadara near Bodhgaya, she gave birth to the future Sakyong. The Vidyadhara visited within the first month.

The Sakyong spent his first eight years in the small Tibetan settlement of Bir, Himachal Pradesh, India, under his mother's loving and protective care. She and other teachers, including Lama Pema Gyaltzen Wonchen (better



Photos of Lady Könchok: Top left by Laraine Kyle. Top right and bottom right by Marvin Ross

known as Lama Pgyal), steeped him in Tibetan culture, preparing him for his future task of establishing the Kingdom of Shambhala in the West. When the United States Library of Congress began the urgent project of preserving rescued Tibetan texts, they enlisted Könchok Paldrön to copy many of these precious teachings by hand. She did this while teaching and rearing her young son.

As preordained by the Vidyadhara, the Sakyong left his mother and his home in India at the age of eight to begin his Western education with his father. Könchok Paldrön remained in Bir as a respected practitioner and the chosen mother of Chögyam Trungpa Rinpoche's heir. One of her Tibetan names is *ma yum* (honored mother).

Könchok Paldrön married Lama Pgyal, gave birth to her second child, Lama Gyurme Dorje, and continued to play a significant role in the Tibetan text preservation project. As an advanced practitioner, she advised on practices including guru yogas, Six Yogas of Niguma, instructions of the great perfection, and purification practices at death.

In 1986, with the Vidyadhara in failing health, the future Sakyong sent for his mother. She joined them at Shambhala Mountain Center for the Vidyadhara's last seminary and returned to the U.S. with H.H. Dilgo Khyentse Rinpoche to attend the Vidyadhara's cremation. From that time forward, Könchok Paldrön became known as Lady Könchok.

Lady Könchok and Sakyong Mipham Rinpoche are very close. She attended the Sakyong's enthronement, as well as his first and many subsequent seminary teachings. She has provided unending support and love as only a mother can. *

Yeshe Tsogyal, Princess of Karchen



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Yeshe Tsogyal (777-837A.D.), known in the Nyingma tradition as the Great Bliss Queen, was born to the princely Karchen family. Her name: *ye* (primordial), *shes* (wisdom), *rgyal mo* (queen), *tso* (of the Lake) arose from the fact that her birth caused a nearby lake to double in size. According to legend she was born in the same manner as the Buddha, a Sanskrit mantra sounding as her mother gave birth painlessly, and is considered to have been the reincarnation of the Buddha's own mother.

In spite of such fortunate beginnings, early in her life difficulties arose. She was brutally raped by her first suitor and fought over by the second one. She fled from the latter and was taken into Emperor Trisong Detsen's harem. The Emperor later offered her as consort to Lord Padmasambhava.

Yeshe Tsogyal was Padmasambhava's student, colleague, and consort for much of her life. After years of diligent study and practice she achieved a level of enlightenment equal to his and is regarded by Tibetans as the co-founder, along with Padmasambhava, of Tibetan Buddhism.

She possessed a phenomenal photographic memory and was therefore able to memorize vast numbers of texts without difficulty. Her activities included compiling many of his teachings and she concealed most of these *termas* (treasure texts). As Padmasambhava's spiritual heir, Yeshe Tsogyal was a teacher in her own right and trained many students.

For Lady Könchok on her Birthday

Consort of my teacher
Mother of my teacher—
Now you are my teacher
Showing me how to dissolve
Pointing out the sky.
Your smile is sunlight
Your eyes, rivers without end
Your touch
the mother lineage
helping us to be gentle and tough.

Two birthdays ago I thought you were leaving
but saw you resume the burden of the body
your gift to your two Tigers.

Last year's birthday
you asked for pearls.
You gave us the gift
of adorning yourself—
the message that you would stay.
This year your birthday is sad and joyful
watching your body grow smaller
as your mind radiates
melting all of us into one

If I could, I would give you days without pain and needles,
Eating again the foods of your childhood,
Walking the mountains with long-lost companions
Breathing crisp highland air.
But in these days of medicine and waiting
My only gift is to tell you
I will not forget what you have taught:
this luminous mind
ever-expanding
is the meeting-place
the source of love.

—Acharya Dale Asrael

The Venerable Khandro Rinpoche

By Laurie Bodley

During her annual North American retreat, which now takes place at Lotus Garden, her *Rimé* (non-sectarian) practice center in Virginia, the Venerable Khandro Rinpoche has her most senior students sit in the front rows. She calls on them first to answer questions, and often proceeds rapidly from one student to the next to give as many as possible the chance to speak and experience being on the spot. When she catches any student being unkind, she is unrelenting. "You cannot sit here in the shrine room serenely practicing and then walk out that door and treat each other badly ... If you meditate in perfect peace and then flash someone an irritable look because they make noise or their child cries, you are entirely missing the point," she will say in her precise English with a slight Tibetan accent.

Khandro Rinpoche is one of the most renowned Tibetan teachers currently teaching in the West. Her knowledge of the dharma is vast, her desire to share it insatiable.

Khandro Tsering Paldrön was born in the monastery of Zangdok Palri in Kalimpong, India. The Sixteenth Karmapa Rigpe Dorje and His Holiness Dilgo Khyentse Rinpoche recognized her as the reincarnation of Khandro Ugyen Tsomo, consort to the Fifteenth Karmapa, Khakyab Dorje, and one of the most well known female masters of her time.

Ugyen Tsomo became H.H. Karmapa Khakyab Dorje's consort at the age of sixteen in fulfillment of dreams instructing him to take a consort who was an emanation of the yogini Yeshe Tsogyal, in order to prolong his life. Ugyen Tsomo was this emanation. His Holiness was seriously ill, and she prolonged his life for nine years by performing a purification practice called Dorje Namdjoma every day. After His Holiness passed away, Ugyen Tsomo lived at the retreat center in Tsurphu doing many retreats and guiding others. She became known as the Great Khandro of Tsurphu. When the nuns who attended Ugyen Tsomo at her



The Venerable Khandro Rinpoche
Photo: © 2006 Mindrolling International

time of death asked her to take birth again, she explained that she would take rebirth in Zangdok Palri.

Khandro Rinpoche is the daughter of His Holiness the Eleventh Mindrolling Trichen Rinpoche and Sangyum Sonam Paldrön. The Mindrolling monastery is one of the most important Nyingma monasteries within the Tibetan Buddhist tradition. The Mindrolling tradition is unusual because it contains three lines: the Trichen family line in which each head of the lineage is the child of the previous lineage holder, the Khenchen line of vinaya holders who bestow the precepts on Mindrolling's monks, and the Jetsunma line, which is a line of many great female masters.

Beginning with Jetsun Mingyur Paldrön (1699 to 1769), the daughter of Chögyal Terdag Lingpa, up to Khandro

Rinpoche herself, Jetsunmas have been the daughters of various Mindrolling Trichens over the years. The activities of the Jetsunmas continue a tradition that can be traced back to such remarkable women as Yeshe Tsogyal, disciple of Padmasambhava; Machik Lapdrön, known for developing Mahamudra Chöd (applying Buddhist teachings to transform negative mind states into compassion and fearlessness); in addition to Khandro Ugyen Tsomo.

Khandro Rinpoche holds the lineages of both Nyingma and Kagyü schools, and received teachings and transmissions from some of the most accomplished masters of the twentieth century. These include H.H. the Dalai Lama, H.H. Mindrolling Trichen Rinpoche, H.H. Dilgo Khyentse Rinpoche, H.E. Trulshig Rinpoche, H.E. Taklung Tsetrul Rinpoche, H.E. Tenga Rinpoche, and H.E. Tülku Ugyen Rinpoche. She completed a Western education from St. Joseph's Convent, Wynberg Allen, and St. Mary's Convent, all in India. She speaks English, Tibetan, and various Hindi dialects fluently and began teaching in North America, Europe, and Southeast Asia in 1987.

In addition to helping her father in Mindrolling Monastery in Dehra Dun, India, she runs the Samten Tse Retreat Center, which she started in 1993 in nearby Mussoorie. Mindrolling Monastery is home to about five hundred monastics, and Samten Tse provides a place of study and retreat for forty-five nuns (both Eastern and Western) and twenty-five Western lay practitioners.

Khandro Rinpoche also runs various charitable institutions and projects. These include projects of Buddhist education and scholarship, health care and education in remote areas, the Leprosy Project, and supporting the activities of the Tibetan Women's Association. Rinpoche also supports the activities of some other monasteries.

In an open letter she wrote to her Western students last December, Khandro Rinpoche ends by saying, "Please continue to practice and engage in all activities with awareness and compassion. Be kind to one another and practice the precious Dharma with a sincere heart." This is what she teaches through words and by example every day. *

Khandro Lhamo

By Greg Zwhalen

She was a fearless and devoted practitioner and played a key role in expanding Shechen Nunnery in Bhutan, which is a model of education and practice for women. She spent her life in practice and contemplation while also leading an active life as the wife of one of the greatest and most influential teachers of the twentieth century.

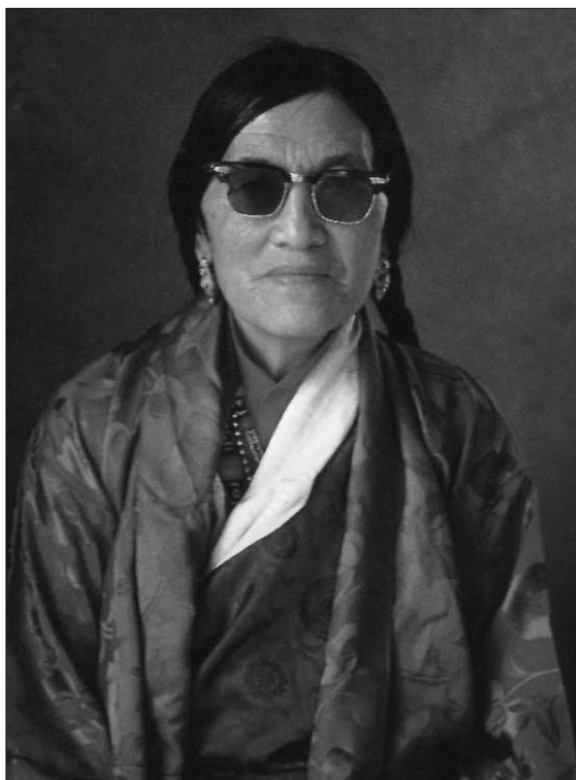
By all accounts, Khandro Lhamo was a remarkable woman. The longtime wife of His Holiness Dilgo Khyentse Rinpoche, Khandro-la was also an accomplished practitioner, a skilled doctor of Tibetan medicine, and the revered matriarch of Shechen, a "mother monastery" of the Nyingma lineage where Chögyal Trungpa Rinpoche undertook much of his training.

The circumstances of her birth, in Eastern Tibet to a farming family of modest means, did not augur the extraordinary life she would lead. Women such as she could have expected to endure closely circumscribed existences, marked by hard labor and perhaps by early death in childbirth or by disease. Khandro-la's dramatic shift of fortune began with an admonition rendered in verse:

*The young yogi with an A on his forehead
From the virtuous family of Sakar mansion,
To prolong his life, should wed the maiden born
in the Wood Tiger year.*

Khyentse Rinpoche, the yogi to which the verse was understood to refer, had become seriously ill. As a *terton* (a person who finds hidden teachings) he was expected to take a consort, and one of his main gurus, the illustrious Rimé leader Dzongsar Khyentse Chokyi Lodro, believed that if he didn't take one soon he would die. Arrangements were made to locate an appropriate girl. Khandro-la would later learn that the above verse, drawn from a religious text, was a decisive factor in her selection.

A party of lamas appeared at her home and led her through a dense forest to the small wooden hut that served as Khyentse Rinpoche's hermitage. Fearing she would not agree to be his consort, they did not tell her the reason for the trip. She would later joke that had she known the role she was to fill, "at least I would have been able to get ready and put on something nice."



Khandro Lhamo. Photographer unknown

When she encountered him for the first time, he appeared to be near death and not at all enthusiastic about the prospect of married life. As she recalled, "Rinpoche himself did not seem the slightest bit interested in having a wife. He did not care whether he died or not, he said; he only got married because his teacher had told him to. But after my arrival his health seemed to improve. One day he was up and about ... and he asked me to come and eat with him."

Khandro-la would thereafter see her husband most often during meals, joined by his brother. Otherwise, he spent nearly all of his time in silent meditation sessions. Rinpoche spoke little—only between lunch and dinner—and slept sitting up in a wooden box, in a retreat hut near the family house. The hut was too small to store texts or hold a shrine so Khandro-la fetched his texts and maintained the potted flowers that adorned a shrine on the veranda.

Khyentse Rinpoche and Khandro Lhamo were together for many years in Tibet, in retreat and traveling throughout the country. She remembered seeing Rinpoche perform many miracles, and received every empowerment he gave and many that he received. They had two daughters together.

When the Chinese invaded Tibet in the late 1950s, Khandro-la played a crucial role in Rinpoche's escape. Khandro-la was able to forward him a secret warning directing him to flee Kham to Lhasa. Then she made a daring escape of her own to join him. When, a few months later, the authorities were closing in on them again, Khandro-la skillfully deceived them, buying enough time for the family to flee once more.

The family settled first in India, where their youngest daughter died not long after their arrival.

The family later moved to Bhutan, at the request of the royal family, where Khyentse Rinpoche became a schoolteacher. Their eldest daughter, Chime Wangmo, gave birth to a son in 1966. The Sixteenth Karmapa recognized him as the Seventh Shechen Rabjam, successor to the founder of Shechen monastery. From the age of three, he was raised by Khyentse Rinpoche and received every empowerment his grandfather gave during their more than twenty years together.

The first monastic center that Khyentse Rinpoche founded was a nunnery, Shechen Orgyen Chozong in Bhutan. In 1980 Khandro-la and Trulshik Rinpoche, Khyentse Rinpoche's main disciple, proposed construction of a small monastery in Nepal as the future seat of Shechen Rabjam Rinpoche. Khyentse Rinpoche liked the idea and decided to build a grand, new Shechen monastery, which eventually became one of the largest Tibetan Buddhist monasteries in the diaspora. Khandro-la took an active role in its construction and maintenance. She also served as a medical doctor to close students and visiting teachers.

Khyentse Rinpoche died in 1991, and Khandro-la thereafter concentrated her energy on Shechen Orgyen Chozong Nunnery. She passed away at the age of ninety, after a brief illness, in March 2003, in Nepal, with her daughter, her grandson, and other lamas by her side. Her death was accompanied by signs of accomplishment befitting a practitioner as distinguished as she. *

Global Announcements

Orissa, India

Royal Wedding Reception in India

Gyetrul Jigme Rinpoche, the eldest brother of Semo Tseyang, has invited the entire Shambhala community, on behalf of the Ripa family and Ripa worldwide community, to attend wedding reception celebrations for the Sakyong and Semo Tseyang early next year in India. These celebrations will take place in Orissa, east central India, sometime in the week following Shambhala Day (Losar), which falls on February 18, 2007. In the coming months more information will be announced on logistics for this event, and a possible associated pilgrimage within India and Nepal, for those interested and able to make this journey. (From Shambhala News Service)



Photographer unknown

Valencia, Spain

We finally had our first Kyudo program in Spain, organized by Valencia Shambhala Meditation Group. With precision and kindness our beloved teachers, Klaus-Peter von der Eltz and his wife Anne, introduced us to this beautiful and profound meditation-in-action practice and helped us take our first steps along this new path. Although we began with twelve participants, we experienced some "losses" during our three-day "battle." Nine of them survived and did their first shot. Participants were really courageous, opening their minds and hearts despite the big effort required in the beginning of this practice. They behaved as genuine warriors.

Everybody enjoyed this program where we had practice, nice walks, and good food. People spontaneously agreed to come from Madrid and Barcelona every month to practice together and continue on this path. Six of us already attended our first gathering. We shot in the terrace of our center surrounded by flowers, plants, and sun.

Students are really touched by the practice and learning fast. As Shibata Sensei says, "Kyudo is magic, makes people come together and to become a family." That's the feeling we have now. We have become a small family and we keep in our hearts the wish to come together and practice Kyudo again. (By Fernando Ayllón, courtesy of Shambhala Europe newsletter)

Albuquerque, New Mexico

Our first group of participants completed Shambhala Training Level V in early June, the first cycle completed here in Albuquerque. We celebrated the completion and the wondrous beginnings of it all. The energy and momentum behind our grassroots effort to make this relatively new center flourish feels strong and inspiring.

We will continue in the fall with Shambhala Training and other programs such as Working with Emotions through Meditation, the Relationship Between Buddhism and Psychotherapy, and Socially Engaged Practice. Eva Wong recently visited and gave us useful tips to enhance our space from a feng shui point of view.

We are currently creating a lending library of books and audiotapes and enjoying each other in the relaxed atmosphere of our summer series, Friday Night at the Movies, where we watch talks and movies with Buddhist topics, eat popcorn, and have informal discussions.

All in all, Albuquerque is bathing in the teachings of Shambhala, enjoying the big blue New Mexico sky, and looking forward to the coming year with optimism and good intention.

White River Junction, Vermont

Members of the Shambhala Center of White River completed their first cycle of the Heart of Warriorship training in January 2006. Directed by Myra Woodruff from the Burlington, Vermont area, we experienced Open Sky with enthusiastic participants and ended with a celebratory feast.

Formerly the Hanover Study Group, the sangha had the support and guidance of many dedicated students of Chögyam Trungpa and Sakyong Mipham Rinpoche, and maintained weekly meditation sessions and classes for over twenty years. In 2002, under the direction of Bear Hollyday, we took a leap of faith to rent and renovate a space of our own with the goal of becoming a Shambhala center. We opened our doors in the spring of 2003 and officially became a center in 2004.

With the support of David Marks, center director, and Donna Williams, center warrior, Patti Morgan became the center's first resident director of Shambhala Training in the fall of 2005. The generosity and exertion of many practitioners contributed to our manifestation as a Shambhala center, and it has been a powerful and touching experience to be part of bringing people to the path of warriorship.

Los Angeles, California

In May, LA's new contemplative arts council had the second of two Kado weekends with Marcia Shibata, a longtime Shambhala practitioner and deeply respected Kado master of the Sogetsu School. The seed of this practice has been firmly planted here, with enthusiastic support from members and non-members alike. Kado, the Way of Flowers, is not only about learning the precision of flower arrangement forms and their variations but, as Ms. Shibata illustrated through her talks and demonstrations, it is a way to cultivate a profound respect for things as they are, revealing truth. We are happily looking forward to another weekend with Ms. Shibata in September.



Photo by Tom Raymont

Miami Beach, Florida

The Miami Beach Shambhala Meditation Group is forming again and will begin weekly dharma gatherings at the St. John's Church. Senior students Rachel Faro and Evelyn Stack will coordinate the group. Later in the year, we plan to present visiting teachers, a Level I Shambhala Training weekend, and a Shambhala Art event during Art Basel in December. For further information call 786-553-1634.

Tatamagouche, Nova Scotia

Dorje Denma Ling had the honor of hosting the first special event for Blossoming of the Sun; Kyudo in the Kingdom, from June 2 to 5, led by Onyumishi Kanjuro Shibata XX. Immediately following that, we sponsored a two-day Drala Tour for a small group of Dorje Denma Ling staff and visitors who drove to Kalapa Valley, stayed overnight and continued on to Gampo Abbey for lunch and a tour. On June 18, we hosted our first community open house and welcomed approximately sixty-five neighbors to our center. The open house was a profound and inspiring new step for Dorje Denma Ling, especially as it launches a weekly, public Sunday Morning Coffee and Meditation program.

Something exciting happening in your corner of the globe? Please let us know.

e-mail: dot-editor@shambhala.org

fax: 902 422 3637

post: The Dot, 1678 Barrington Street, 2nd floor, Halifax, Nova Scotia, B3J 2A2, Canada.



Alfonso Taboada, Begoña Martínez, Gyetrul Jigme Rinpoche, Marta Jiménez-Alfaro, and Juan Velasco. Photographer unknown

Madrid, Spain

Gyetrul Jigme Rinpoche gave a talk in Madrid about King Gesar and the inner warrior. Sixty people attended. (From Shambhala Europe newsletter)



Brush Spirit Workshop with Barbara Bash
Photo by Karen Michel

Montreal, Quebec, Canada

Victoria day weekend brought the brilliance and beauty of Brush Spirit to Montreal. Members and friends, artists and non-artists alike enjoyed the quietude and spontaneity of this workshop led by Barbara Bash of Rosendale, New York. Through a great mix of meditation and working with brush and ink individually, we gradually experienced the mirror-like immediateness by working seated on the floor in front of everyone. By the end of the workshop we were captivated and motivated by the inherent energies expressed by all: liquid, flighty, emotive great gushings of inky blackness dancing in the immense space of paper whiteness. We would love to host Barbara once more to further explore this most magical contemplative art.

Montreal, Quebec

As a follow-up to the 2005 *Ikebana and Washi* show celebrating Sogetsu master Madame Mieko Watanabe's fifty-year teaching career, the Montreal Shambhala Center will present a video about the show. Video footage chronicles the preparation and installation of her Japanese paper and floral arrangements. Preparation and installation took ten days and included selecting and cutting a fourteen-foot tree, the opening-night show and a traditional tea ceremony. Sensei's many friends; students from Ottawa, Montreal, and Pointe Claire; representatives from the Japanese Consulate, Japanese and several other cultural and art centers, the Montreal Zen Center, McGill University, and Japanese religions all attended. This video presentation will take place in the fall and include offerings to Sensei.



Ikebana and Washi by Madame Mieko Watanabe
Photo by Stéphane Bédard



From left to right: Trime, Champa Chödrön, Michael Gitberg, Paden, Nordzen, Kunga Dawa, Tawa Dorje, Pawo. Photo by Les Ste. Marie

Pleasant Bay, Cape Breton

For the second time in as many years Gampo Abbey sent a team to participate in our neighboring Acadian community of Cheticamp's Relay for Life sponsored by the Canadian Cancer Society. The team was made up of six monastics (Kunga Dawa, Paden, Nordzen, Trime, Tawa Dorje, Pawo) and three lay members (Michael Gitberg, Les Ste. Marie, and the Abbey's director Champa Chödrön). The abbey's team, known as the Red Ravens (named for our favorite local birds) joined the dozens of other local teams in the annual fund-raiser supporting cancer research and awareness. With the aid of friends, family, and the wider sangha, the abbey's team contributed over C\$1,400 to the event. The community received them warmly and served up a memorable evening for all who participated.

Pleasant Bay, Cape Breton

On July 6, Susan Chapman, Druppon of Sopa Chöling (the three-year retreat center near Gampo Abbey) performed a gate opening ceremony for Group F, the most recent cycle of three-year retreatants to complete their first year of retreat. The fourteen women in the group are Betsy Cooke, Ani Lodrö Palmo, Lynele Jones, Christine Sloan, Sharon Price, Jean Riordon, Linda Kreger, Julia Huttel, Laura Kaufman, Latha Barasch, Liz Richardson, Lelia Calder, Jessica Ulloa, and Dawa Chötso. There was also a celebratory lhasang and feast.

Ukraine

We now have a web page: ukraine.shambhala-europe.org/ for information in Ukrainian, and odessa.shambhala-europe.org/ for information in Russian. We also have an English list of the programs we offer.

Appointments

On behalf of Sakyong Mipham Rinpoche and President Roech, the Office of the Kalapa Court wishes to announce the following appointments and retirements:

Sakyong's Council: Lodrö Rinzler, Representative of Shambhala Centers succeeding Debbie McCubbin

Office of the Kalapa Court - Candia Ludy, Secretary to Khenpo Gawang

Shambhala Europe: Willem Kuijpers, new Shambhala Europe Director of Finance, succeeding Ed Kiezer, Ed Keizer now Shambhala Europe Comptroller; Amber Rutledge Center Services and Communications Coordinator, retiring

Brattleboro, Vermont: Pearl Olson, Director retiring

Copenhagen: Stefan Wrenfelt, retiring Group Coordinator

Dechen Chöling: Mathias Pongracz, incoming Acharya

Portland, Oregon: Paul Refalo, Director

Ottawa, Ontario: Mark Frutkin, Co-Warrior of the Center

Saint John, New Brunswick: Debbie Adshade and Kevin MacNeil, Co-coordinators; Sandra Longthorp and Margaret Longthorp retiring

Santiago, Chile: Soledad Jaa and Javier Murillo, Co-Directors, succeeding Sergio Gomez, Magali Meneses and Francesca Nilo

Sao Paulo, Brazil: Christina Junghans, Co-Director retiring

Toronto, Ontario: John McQuade, Interim Director; Debbie McCubbin, Director retiring

Wellington, New Zealand: Sarah Jane Wilson, Director; Jo Francis, Resident Coordinator; Colin Pratt, SSBS Coordinator

Please join us in welcoming the new members of the Shambhala leadership and extending our great appreciation to those retiring for their most excellent and devoted service.

Columbus, Ohio

The Columbus Meditation Group sponsored Shambhala Guide Training last June at the Highlands Nature Sanctuary in Hillsboro, Ohio. Acharya Eric Spiegel and Shelley Heinz, assistant director of the Lexington Shambhala Center, led the training. The ten participants were thoroughly trained and put on the spot many times. All were allowed to pass. When the program was over, Acharya Spiegel performed the very beautiful refuge ceremony at the Columbus Meditation Center. Six people took the vows. This was a historic first event for Columbus.



Photos by Karen Shockey

Opening the Good Eye in Europe By Hèlen A. Vink

For the first time in Europe, Michael Wood and Julie DuBose taught Miksang. They taught Level I, called *Opening the Good Eye*, in Cologne last May after teaching for nine days at Casa Garuda in Italy.

Miksang, meaning good eye, is a contemplative photography based on Chögyam Trungpa Rinpoche's Dharma Art teachings and, specifically, his teachings on the nature of perception.

Fourteen people participated in the Cologne program and traveled from all over Germany, Switzerland, and the Netherlands with their digital cameras in tow. Our group included Nina Mudita, the European Miksang coordinator, who spread the word about the courses and even managed to get an article about Miksang published in a German photo magazine.



Shedra living quarters. Photo by Khenpo Tsering Gyurme

The Surmang Shedra By Lyndon Comstock

"We are now helping to re-establish Surmang Dütsi Til as a vital dharma center in the Shambhala heartland of Tibet. The shedra is a key part of that plan. It will provide monastic and lay education in a valley where there are presently no schools."
— Sakyong Mipham Rinpoche

With a regional illiteracy rate estimated to be as high as 98 percent, basic lay education is of equal importance to Buddhist studies in the plans for the *shedra* (school) now in construction at Surmang Dütsi Til monastery in Tibet. Surmang is the home monastery of the Trungpa tulku and was completely destroyed after 1959. The shedra is a collaborative effort between the Surmang community, led by Sakyong Mipham Rinpoche through the Könchok Foundation and Khenpo Tsering Gyurme. Western advisors, particularly Bob King, have worked with the Surmang leadership on the design of the building.

Instruction will be provided in Tibetan, Chinese, English, and mathematics as well as the dharma, and will be

Worldwide

2006 Shambhala Arts Day Festival

About forty centers held celebrations this year in North America, Europe, and Hawaii. The festival has forged connections between centers like Albany, New York, the Troy Shambhala Meditation Group, and New York expressive Arts Institute. All centers had huge success, mostly with art performance and art exhibitions. In Hawaii, they made a collective project to create a twelve-foot double vajra on the golden floor of the shrine room. Children of Halifax's Bodhi School even participated. More people are getting inspired about these events, and we wish it to expand more with time. This is a good way to unify experienced Dharma Art teachers and youth, like the one in New York with Jack Niland, which gives a sense of empowerment. It also magnetizes a lot of people. Over two hundred people attended the Los Angeles festival.

A complete report of the 2006 International Shambhala Arts Day Festival is available on the Shambhala Art website: www.shambhalaart.org, through the link Shambhala Art Day.

Our next Arts Day Festival is suggested to take place on the nyida weekend of March 16 to 18, 2007. Art exhibitions, installations, performances, talks and workshops are welcome. If you wish to coordinate an Arts Festival at your center, please contact Violaine Morinville at dancecolors@yahoo.ca or (514)715-3521.

A great group of people gathered—camera lovers of all kinds, of all levels, and surprisingly, a lot of non-sangha members too. Michael started the course with a Thursday evening talk. Then we gathered outside for the next three mornings and did perception exercises before heading out to take pictures until lunch. We spent the afternoons editing and reviewing our pictures together. The Shambhala center was magically transformed into a business center look-a-like—full of laptops, extension cords, USB sticks, and tons of cables going from camera to computer.

Reviewing all our photos transported us into a world of universal perception and individual richness. It was a great play to participate in—outside with the weather, the growing richness of the world, walking with our cameras on the streets of Cologne. We got to know and explore our inner and outer perception.

Next year Michael and Julie will come back, teaching for sure in Cologne and Amsterdam. We will keep you posted. Come join us. (www.miksang.net)

Visit www.konchok.org or contact Ginny Lipson at 303-494-7852 for more information.

In April **Hermien Rodenburg** opened the Naga Mini-Golf & Cafe in Vientiane, Lao PDR.

Jessica Ouvrard graduated from McGill University with a Masters in Library and Information Studies (MLIS), specializing in knowledge management. She is already putting her new degree to good use working for the Canadian government in Ottawa (and commuting home to Montreal on weekends).

Since leaving Karmê Chöling in 2000, **Robyn Traill** has been working a career as a film composer in Vancouver. In the last eighteen months, he has composed music for *When Hockey Came To Belfast*, a National Film Board (NFB) film about friendship in the midst of sectarian violence in Northern Ireland; *Lost Secrets*, a two-part miniseries about Tibetan medicine for *The Nature of Things* with David Suzuki; *Get Set*, a U.S.-based educational sitcom focusing on personal and social issues of teenagers; *Paris Stories for Bravo Biographies*, about the writings of Mavis Gallant; and *Between The Laughter* for NFB about a deaf stand-up comedian. In 2005 **Gael McLean** and Robyn won the Leo Award for Best Sound for Children and Teen Programming for *Dogs In Concert*. More films and animation are being scored this summer. In a bigger production, Robyn's wife, **Carrie Abresch**, is expecting a baby very soon.

Cyndi Lee and **David Nichtern** released their *OM Yoga & Meditation Workshop DVD/CD* package last June. This is the condensation of the workshops they teach around the world which integrate hatha yoga and Shambhala/Buddhist meditation (study and practice). Check out www.dharmamoon.com and www.omyoga.com for an overview of what they are up to.

Sara Demetry left her position as head of practice and education at Karmê Chöling in April, and will be serving as registrar for the Mukpo Institute. She is also launching a private psychotherapy practice in Barnet, Vermont, and completing her initial training in Jin Shin Jyutsu.

After many years of tireless effort by many people, Richard Gravel's *English French Dharma Glossary* is online at glossword.shambhala-europe.org. Special thanks to **Mahamane Kanouté**, translator and excellent programmer in Montreal, who was the first to find a way to transform the MS Word document into a database. We did beta tests in Montreal using Mahamane's and **Louis Kirouac's** personal servers. Then **Bernard Spiegeleer** of Cologne put it online with support from **Acharya Fenja Heupers**. We are all most grateful, as we have long wanted to make the glossary more accessible. Thanks also to all the translators in Montreal who participated in putting the finishing touches on the glossary and all the users who so kindly pointed out errors. Deepest gratitude goes to the late and lamented **Richard Gravel** who patiently built this glossary over a period of thirty-some years.

With the help of a generous donor, **Alexandra Shopen** commissioned a DVD about His Holiness Dilgo Khyentse Rinpoche, made from lightly edited footage taken by Lama Ugyen when he was traveling with His Holiness in the late 1980s and early 1990s. Proceeds of its sale are being offered to the Könchok Foundation to raise money for the Surmang Shedra project. Visit www.konchok.org/auction_index.php to learn more.

Esther Seibold successfully completed her Doctor of Nursing Science degree from Yale University. She begins teaching at UMass Boston in the fall. The Seibolds plan to remain in New Haven for the time being.

In the Montpelier, Vermont, area **Thomas David Bashore**, son of **Beatrice** and **Ben**, now ten years old, gave his first saxophone recital. He played a jazz tune and the Beatles' *Eight Days a Week*. His music instructor says he has amazing talent, and the crowd at the Twinfield school auditorium seemed to agree.

On June 4, fourteen Boulder artists/gardeners, including **Susan Edwards** and **Denny Robertson**, opened their gardens for the third biannual Boulder Eccentric Garden Tour. In private, public, and secret parts, the garden includes flowers, fountains, veggies, and the artwork of five artists. Over three hundred people walked through the contemplative space.

Catherine Woodard was named The New York State Champion, of the NY State Forensic League 2006 in Junior Varsity Oral Interpretation. She performed two pieces, "Outward Bound" and "Unleashed," poems as if written by different dogs.

Elisabeth Gold's son, **Josh Smith** of Halifax, graduated from Dalhousie University last spring with a BA in English and is moving to Toronto in August to study journalism at Humber College for two years.

Max Wolitzky, son of **Emily Danies** of Tucson, Arizona, graduated from the University of Denver, Daniels College of Business, in June. **Kate Wolitzky**, Emily's daughter is studying for a PhD in clinical psychology at the University of Texas, Austin. She has already completed the MA portion of the degree program. Kate is engaged to **Matthew Taylor** and will get married in October.

Joshua Campbell graduated from the Graphic Design program at Seattle Central in June. His portfolio show, held at Pravda Studios in Seattle, was well received. Josh has accepted several freelance projects and is looking for a workplace that might further his design and publishing skills. To see his latest work visit: joshua.teamworkstudio.net.

In accord with Khenpo Tsültrim Gyamtsö Rinpoche's instructions, **Alexandra Kalinine** is traveling the world teaching the dance of the noble liberator, Tara, to everyone who wants to learn it. Alexandra also received the blessing of His Holiness the Seventeenth Karmapa to do so when she was on pilgrimage this year in India, in order to transform this world into one of happiness and joy. She will teach at dharma centers this year, including Nova Scotia and Hartford, Connecticut. Contact Pam Rubin rubinmcl@accesswave.ca for more information on North American dates.



Alexandra Kalinine. Photo by Claude Oechsel

Massachusetts sangha member **JP Hitesman** graduated from Hampshire College in Amherst, Massachusetts in May, concentrating his studies in theater arts.

Everyone at the **Pioneer Valley Shambhala Center** (Hadley, MA) wishes member **David Downs** great good wishes in his relocation to Marpa House in Boulder.

Sonya Rook moved to Astoria, Queens, in the New York City area this spring. She is currently waitressing and looking for a position teaching art for the fall.

Gayle Temkin, of Austin, Texas and founding director of the Coalition for Emotional Literacy (CEL), in collaboration with Garza Independence High School, was awarded a Wagner Peyster b Funds research grant to develop and implement a course entitled Business: the Art and Science of Relationships (BASR). BASR teaches emotional intelligence, physical fitness, and awareness techniques through an intense business curriculum to get students career ready. For more information, contact Gayle at CEL@austin.rr.com or (512) 280-6452.

Dede Crane has published her first book, a novel called *Sympathy*. It was released last January in Canada to wonderful reviews and is now available in the U.S.

Bill Gaston's latest novel, *Sointula*, was recently released in the U.S., and is a Barnes and Noble "Discover Great New Writers" choice.

Marpa House is looking for artists—painters, calligraphers, print makers, collagers, and photographers—for its fall and winter, group and individual shows. It's an excellent art venue where you can hang twenty to forty pieces, depending on size. Shows include opening reception, publicity, and a warm and friendly atmosphere. Submit slides and/or prints and questions to Marpa House art venue coordinator, Daniel Hess (891 12th Street, Boulder CO, 80302 or worldinfovideos@yahoo.com).



Dede Crane Gaston. Photographer unknown

Births

Portland, Oregon
September 28, 2005
Hunter Taizan Dummigan White
Maureen Dummigan White
and Josh White

Kingston, Ontario
November 5, 2005
Chase Alden Colby
Joshua Colby and
Que-Mae Tiue-Colby

Amsterdam, Netherlands
December 8, 2005
Kim Elissa de Marchi
Julian de Marchi and Cathie Ellis

Boulder, Colorado
December 23, 2005
Eloise Champlin Rice and
Amelia Essex Rice
Katherine Champlin Rice and
Richard Rice

Boulder, Colorado
April 4, 2006
Annika Louisa Sandberg
Dawn Boiani-Sandberg and
Kristian Hans Sandberg

Argentina
April 11, 2006
Aldebarán Jamyang Bordeu
britain fell and Alejandro Bordeu

Austin, Texas
April 17, 2006
Gram Hampshire Pearson
Tom Pearson and Anne Marie
Hampshire

Boulder, Colorado
April 18, 2006
Uma Nicole Champe
Elise Gillette and Peter Champe

Montreal, Quebec
June 13, 2005
Henry Wilson Hagens
Victoria (née Bell) and Simon
Hagens

Marriages

Atlanta, Georgia
May 20, 2006
Aron Sage and Sandy Wright

Vancouver, British Columbia
June 4, 2006
Zachary Ansley and Megan
Frazer

Austin, Texas
June 11, 2006
Vicky Spradley and Jim Lang

Lviv city, Ukraine
June 24, 2006
Vira Prokopenko and Orest
Kobetskyi

Boulder, Colorado
June 17, 2006
Elise Gillette and Peter Champe

Deaths

La Grange, Illinois
January 31, 2006
Hazel M. Castro

Portland, Oregon
February 20, 2006
Vivian Susana Sten

Providence, Rhode Island
March 8, 2006
Tessa Pybus

Saskatoon, Saskatchewan
March 11, 2006
Herbert Guenther

Wheeling, West Virginia
March 14, 2006
Frederick Lelen Cason

Conway, Massachusetts
April 5, 2006
Glen Eddy

Rome, Italy
May 3, 2006
Luca Fiorentino

Madera, California
May 7, 2006
Chris Harston

Leicester, England
May 28, 2006
Peter Hull

Upland, California
June 4, 2006
Raoul Castro

Toronto, Ontario
June 19, 2006
Fay Gold

Cologne, Germany
June 21, 2006
Ludger Schüring

If you wish to announce
a birth, marriage, or
death in the Dot, please
send the announcement
to: dot-editor@shambhala.org.



Megan Frazer and Zachary Ansley
Photo by Sean Raggett



Julia Sable about to give a presentation to a group of Muslim imams in Bangladesh. She is part of an Asia Foundation team that is preparing Bangladesh for democratic elections in January. Part of her work is research aimed at improving communication with those responsible for education.



Eloise Champlin Rice and Amelia Essex Rice
Photo by Richard Rice



Happy parents Richard Rice and Katherine Champlin Rice
Photo by Barbara Colombo



Kim Elissa de Marchi. Photo by Julian de Marchi and Cathie Ellis



Chase Colby. Photographer unknown



Aldebarán Bordeu. Photo by Alejandro Bordeu



Annika Louisa Sandberg
Photo by Dawn Boiani-Sandberg



Henry Wilson Hagens and parents
Photo by Simon Hagens

The New Yeshe Tsogyal Banner

This issue of the Dot shows on its cover, the image of Yeshe Tsogyal, which Sakyong Mipham Rinpoche has chosen to represent the feminine principle for all the Shambhala centers worldwide. Yeshe Tsogyal is standing with her right foot slightly forward, dressed in richly adorned royal Tibetan robes. The designs of her robes indicate the five elements of earth, water, fire, and air. She holds a skull cup filled with amrita in her left hand just below her waist. In her right hand, held high, is a dadar, the silk-ribboned arrow with mirror and feathers.

The dadar has several references. This one particularly refers to the Tsedrup Dadar, the long-life silk arrow. The dadar has two, three, or five colored ribbons flowing from the base of the mirror, which is attached at the top near the feathered shaft. This indicates that the wisdom activities of the five buddha families are fully engaged.

This image is being designed into a banner format for all centers to display inside their main shrine rooms near the doorway and preferably opposite the Rigden thangka. Banners will be available through the Shambhala Shop (www.shambhalashop.com). Prints for personal use are available directly through the artist, Cynthia Moku (www.cmoku.com).



Emilie and Sophie. Photo by Laurence Francqueville

Entering it ... ? We're there already!

By Elisabeth Anscutter,
Courtesy of Shambhala Europe's newsletter

Entering the Vajra World ... what on earth would that be? I had my own preconceptions regarding the subject and what this first step should be like: rather terrifying, not really funny, very strict, di-sci-plined! The composer in me was at the risk of losing all inspiration all of a sudden, but I was already in the vajra world and did not even know it. Let me share some of those moments with you.

Imagine the scene and the atmosphere: an intense and nostalgic song, like one of those sung by Khenpo [Tsültrim Gyamtso] Rinpoche's students, sounds of laughter resounding at dinner tables, crickets, a robin singing, a golden evening taking its own sweet time and looking promising. Picture a man with blue skin whose whole body I yearned for and who accepted me just as I am, fully and unconditionally. Picture a woman who is all white and tries to make me realize that loving is anything but clinging.

I was touched by the expression in the eyes of our teachers (Acharya David Hope, Herb Elsky, and Catherine Eveillard), so tender and nostalgic, as they gazed into their hearts at the blue-skinned man and his sweet consort with pearly skin. And who knows what they were all saying to one another? •

Non-Duality— Sudden Victory

This is part one of an edited excerpt from a public talk given by Khenpo Tsültrim Gyamtso Rinpoche at the Halifax Shambhala Center on September 17, 2005. He explains the vajra song of realization sung by the Lord Gotsangpa called The Melody of the Eight Types of Non-Duality. Rinpoche's teaching was orally translated by Ari Goldfield. Part two will appear in the next issue of The Dot (Winter 2007).

The First Type of Non-Duality

*Wonderful visions of yidam deities and
Fearsome apparitions of obstructing demons—
These distinctions don't exist in the pure expanse,
So! How joyful! How happy! Sudden Victory!*

In the vajrayana one meditates on peaceful, wrathful, and passionate yidam deities. Through cultivating this meditation one can actually have visions of and direct encounters with these yidam deities. At other times, it is possible to encounter what appear to be harmful demons. Why are they harmful? Because they can do bad things to your life and your friends.

From the perspective of thoughts, yidam deities and demons are different. However, from the perspective of non-conceptual, original wisdom, they are undifferentiable. Deities and demons are undifferentiable because they are both the nature of *dharmadhatu* (the expanse of genuine reality). The quality of this expanse is luminous clarity beyond conceptual fabrication, and that is what perfect purity is. So the expanse is perfect purity. Since both demons and deities are of the nature of perfect purity, there is no difference between them. Realizing this brings instantaneous victory.

Dharmadhatu is not mere emptiness. It is not even the mere dissolving or absence of conceptual fabrication. Rather, it is the expanse of luminous clarity beyond concept. You could also call it clarity-emptiness undifferentiable.

The Second Type of Non-Duality

*Obtaining high rebirth or liberation and
Falling into the three unhappy destinations—
These distinctions don't exist in the pure expanse,
So! How joyful! How happy! Sudden Victory!*

In the Buddhist tradition there are three higher realms and three lower realms. The higher realms are the realms of humans, demigods or *asuras*, and gods. They are called higher realms because you get good temporary benefits there. You get happiness and comfort in the short term. On a relative level, you are better off to be born there.

Then there is liberation. Buddhism describes three kinds of liberation: the liberation of the *shravakas* or the hearers [of the dharma], the liberation of the *pratyekabuddhas* or the solitary buddhas, and the liberation of the mahayana—the bodhisattvas and the buddhas.

On the other hand you have the three lower realms, the three unhappy destinations. These are called the bad places to go because, as a result of your having performed negative actions, you get a body that is plagued by suffering. In the hell realms you experience heat and cold uninterruptedly. In the hungry ghost realms you experience continuous hunger and thirst. In the animal realms you experience the suffering of being stupid and everyone always bossing you around, making you do things.

From the perspective of thoughts that cling to things as being truly existent, these three different states—the higher realms, liberation, and the lower realms—appear to be different. But from the perspective of non-conceptual, original wisdom, their nature is equally perfect purity. In their essence, they are beyond conceptual fabrication and are unstained. They have the nature of *dharmadhatu* beyond concept. Realizing this is an experience of joy, happiness, and sudden victory.

The explanation of the Buddhist philosophical tenets that believe outer objects actually exist is the one that emphasizes the descriptions of the higher and lower realms. When you believe that outer objects truly exist, then you experience suffering. So you identify the suffering of the three lower realms, and then you identify how even the higher realms are of the nature of suffering because the happiness that appears there is not lasting, is not authen-

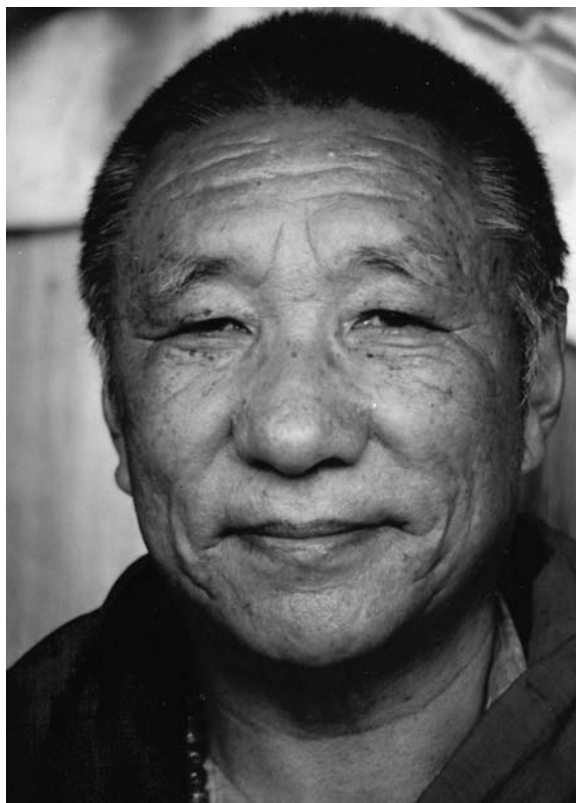


Photo by Johannes Tröndle

tic. Thus, the explanation of outer objects being truly existent goes together with the explanation that all of samsaric experience is of the nature of suffering. The point of training in that type of view is to renounce the habit of thinking that samsara is going to provide happiness; to renounce the habit of thinking that taking outer objects to be truly existent will lead to any happiness.

The Third Type of Non-Duality

*The mind distracted by perceived and perceiver and
The peaceful state of non-conceptuality—
These distinctions don't exist in the pure expanse,
So! How joyful! How happy! Sudden Victory!*

Distraction is the thought that the dualistic appearances of perceived objects and perceiving subjects truly exist. If you don't cling to duality as being truly existent, it is not distracting. But when your concepts cling to duality as being truly existent, dualistic appearances distract you. So there is that distracted state.

On the other hand, there is the peaceful state of abiding in non-conceptual samadhi, free from those kinds of distracted thoughts. From the perspective of concepts that cling to true existence, the mind distracted by perceived and perceiver and the peaceful state of non-conceptuality seem different. But from the perspective of non-conceptual, original wisdom, even thoughts that cling to true existence are of the nature of luminous clarity. There really is no difference. The difference between concepts and non-conceptuality does not truly exist. So how joyful! How happy! Sudden victory!

The Fourth Type of Non-Duality

*Complete happiness and comfort and
Overwhelming pain and suffering—
These distinctions don't exist in the pure expanse,
So! How joyful! How happy! Sudden Victory!*

Complete happiness and comfort can come in two different forms: flawed and flawless. Flawed complete happiness is what people would ordinarily call complete happiness and comfort, which means you are healthy; you are surrounded by friends; you don't have any enemies; you have all of the prosperity you could want; and everything is going well. This is flawed complete happiness and comfort if you take it to be truly existent.

Flawless complete happiness and comfort refer to the experience of being in a pure buddha realm. It is an experience of complete joy and comfort that is perfect. It is an experience that comes as a result of practicing on the path of emptiness, compassion, and aspiration prayers.


On the other hand, you have overwhelming pain and suffering. Overwhelming means it is really bad, like you are burned in a fire or carried away in a river. You experience unbearable suffering. From the perspective of thoughts that take things to be truly existent, happiness and suffering—complete happiness and total suffering—are distinct and different. But from the perspective of the true nature of mind, which is luminous clarity beyond concept or clarity-emptiness undifferentiable, the buddha nature, there is no distinction; happiness and suffering are undifferentiable. So from their own perspective happiness and suffering are not really different, and non-conceptual wisdom does not differentiate between them.

Those are the two aspects. From their own side they are not different and non-conceptual wisdom does not think they are different. Realizing this is an experience of joy, happiness, and sudden victory. •

Khenpo Tsültrim Gyamtso Rinpoche is one of the great modern masters of the Karma Kagyü lineage. Sakyong Mipham Rinpoche has studied with him, and he is a teacher of many older and younger members of the Shambhala community, and many more students worldwide. One of the unique features of Khenpo Rinpoche's teachings is his use of his own and other masters' vajra songs of realization to explain profound topics from both a precise and experiential perspective. Encouraging his students to sing these songs during teachings and during their lives, whether they are happy or sad, up or down, feeling calm or confused, he gives his students an amazing gift of direct contact and connection with the enlightened experience of the noble ones. Singing these songs, people begin to recognize, as the great masters realize, that all of our states of mind are equally of the nature of inexpressibly beautiful, vivid luminosity.

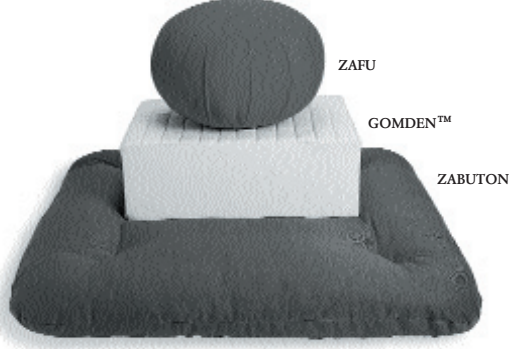
Lord Gotsangpa was a great Tibetan master of the thirteenth century who sang many vajra songs of realization. Gotsangpa's path to realization is an excellent example for Western Buddhists because he came from a broken home (his mother left his father when he was very young); he was excluded and derided by his peers because of his physical appearance; and he suffered from physical illness and mental anxiety and depression. Through it all, however, his spirit remained resolute and he was never discouraged from his journey to realize his confusion dawning as wisdom. His songs about the equality of all appearances and the great bliss that is the true nature of every one of our mental states have inspired generations of Buddhist practitioners down to the present day.

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What is Gagaku?

By John Sell

*The flageolet is a very shrill instrument, the autumn insect it most resembles being the long cricket. It makes a terrible noise, especially when it is played badly, and it is not something one wants to hear nearby. I remember one of the Festivities at Kamo, when the musicians had not yet come into His Majesty's presence. One could hear the sound of the flutes from behind the trees, and I was thinking how delightful it was when suddenly the flageolets joined in. They became shriller and shriller, until all the ladies, even those who were most beautifully groomed, felt their hair standing on end. Then the procession came before the Emperor with all the string and wind instruments playing in splendid unison. —from *The Pillow Book of Sei Shonagon**

The flageolet described here by Sei Shonagon, a court lady of tenth-century Japan, is the *hichiriki*, the main melody instrument of gagaku, with a sound one writer characterizes as “controversial.” The *hichiriki* is a small double-reed with a really big sound, much broader and somewhat more nasal than its relative the oboe. It relies extensively on microtones—dips, slides, and other tonal shapings you could never play on a piano. How could a sound like this be at the heart of the oldest continuously practiced orchestral tradition in the world? Maybe because the *kami* (spirits or natural forces) seem to like it. The *hichiriki* is also the backbone of the often-secret Shinto ceremonial music that the Japanese Imperial Household gagaku musicians play as offering to and as entertainment for the gods.

Chögyam Trungpa Rinpoche was captivated by the sound. He discovered it at Oxford on a UNESCO Asian music-compilation record, and played the gagaku tracks often enough to irritate his housemates. Trungpa Rinpoche liked having the music played at formal occasions of all kinds. My impression was that he saw this performance tradition as transformative—transforming the atmosphere, certainly, but also playing a part in transforming a culture or society. He encouraged some of his own students to participate as dancers and musicians.

Gagaku came to Japan from the courts of Korea and T'ang-dynasty China, and its roots extend back even further than that, into first-century India. During the T'ang dynasty (618-907 CE), foreign music was highly valued by the Chinese court, and ensembles played music from India, Samarkand, Bokhara, and Burma, among other places. Japanese envoys to China encountered court entertainment music, and this is what they brought back to their country. By 701 CE, the Japanese court had already established its own music department based on the Chinese model, and already supported foreign music such as gagaku.

By the Heian era (794-1185) the Japanese gagaku repertory was already divided as it is today into Music of the Left, originating in China, and associated with the sun and the color red, and Music of the Right, originating in Korea, and associated with the moon and the colors blue and green. The right and left designations have nothing to do with politics—the performers of the right entered from the Emperor's right, and the performers of the left entered from his left.

From the beginning, *bugaku* (the dance that gagaku music accompanies) was part of this performance tradition. The pace is stately, and the masks and costumes are elaborate. The Central Asian origins of some of the dances are evidenced in the big noses on some of the masks and the barbarian themes. “Genjoraku,” a dance traced back to northern India, tells the story of a barbarian king finding a snake to eat, for example. Another dance imitates the ancient Persian game of polo.

The court musicians are dancers as well. Mr. Suenobu Togi, who has taught our sangha so much about gagaku and *bugaku*, was himself a member of the Imperial Household orchestra until he accepted a professorship at UCLA in the sixties. Mr. Togi is a descendant of Korean musicians who came to Japan as early as 1100 CE, and so he specializes in the Korean-tradition dance. Like other court musicians, however, he plays both Music of the Left and Music of the Right.

A gagaku performance is divided into two sections: *kangen*, or music without dance, and *bugaku*, or music with dance.

The *hichiriki* and the flute are the two principal melody instruments, and they play simultaneous variations,

moving in and out of unison with each other. The third wind instrument is the *sho*, a seventeen-pipe mouth organ that plays dissonant clusters of tones that float above the melody line. The *sho*'s sound is said to resemble the cry of the phoenix. The orchestra for *kangen*, the music without dance, includes two stringed instruments: the *gaku-biwa*, a kind of lute, and the *gaku-so*, a kind of zither.

The percussion in the orchestra is particularly important, because one of the main aesthetic principles in gagaku is *Jo Ha Kyu*—slow beginning, medium middle, faster end—and the percussion must direct the movement. The rhythm can't really be counted—the pauses and accelerations have to be felt. The leader of the ensemble plays a small drum (the *kakko* for Music of the Left, the *san-no tzu-zumi* for Music of the Right). The two other percussion instruments are the *taiko*, a bass drum, and the *shoko*, a small hanging metal disk that the player strikes with two sticks.

Sarah Cox, a longtime student of *bugaku*, feels its power in “the simplicity of the dance movements—you can completely feel earth and heaven at the same time. The more you learn, the more you dance, the more you can experience the whole environment—the inseparability of the musicians, you and the environment. This is especially true of *bugaku*: the more you go into it, the more it opens up ... Then this vastness starts to happen.”



Top photo: Students practice technique as Togi Sensei looks on. Bottom photo: Togi Sensei, with Jim Wagner playing flute. Photos by Hèlen A. Vink

“As a dance, it has so much more space than we're used to,” Sarah adds. “Panic is a common response. The dance is physically very demanding—it's hard to sustain the extremely *adagio* quality which makes it so beautiful.”

As an occasional *hichiriki* player, I treasure the monolithic quality of the orchestra's sound, the challenge of playing the detailed, otherworldly, graceful ornaments in unison, and the intense experience of working with the gaps. All of a sudden the musicians are part of a much bigger, living space, with a curious timeless quality. I also love the obnoxious, in-your-face quality of the instrument I play (however badly).

How to listen to it, how to watch? Everybody is on their own, of course. One approach, however, would be to relax your mind—as opposed to trying to follow it, as you might with a string quartet movement or a rock song. You can let yourself get pulled into the vast quality, the sound arising from the pregnant gaps, that first sound of the *sho*, which is like the sky turning a strange color right before the thunder and lightning. *

Profile in Practice

Mathias Pongracz: Even Buddhism is too Limited

By Sebastian Goedvolk

Three months ago, Mathias Pongracz, the new acharya-in-residence of Dechen Chöling, arrived at his new home in France. The successor of Acharya Jeremy Hayward wants Dechen Chöling to open up. "It feels necessary to connect to non-Buddhists. I don't feel like living in a small religious cocoon."

Two nineteenth-century copperplate engraving pictures of the Spanish horse-riding school cover the wall of Pongracz's living room, paintings formerly owned by his grandfather who, like many other ancestors, served in the cavalry in the Habsburg army. Mathias has noble blood running through his veins. His mother owned a chateau and a vast amount of land in Hungary.

Aristocratic values imbued Mathias's upbringing. "I learned not to compete with other people. You weren't supposed to put yourself before others. You should support people you were working with and there was an appreciation for art and philosophy," he says.

Because of World War II and the subsequent invasion of Hungary by the Russians, Mathias's family fled to the Belgian Congo, where Mathias was born as the fourth of eight children.

A few years later another war, the independence war of Congo, forced the family to move again—to Belgium itself this time, where Pongracz was partly raised by his grandmother, a passionate, dignified, and proud lady who had a big influence on his life. "She taught me about Hungarian culture. When I later met Trungpa Rinpoche, it was like meeting her again. They both had unconditional love and confidence. They weren't stuck in conventions and both had a lot of humor."

When he was eight his family moved to Austria. Religion played a significant role in young Mathias's life. His mother's family had an intense mystical Catholic interest and Mathias inherited an interest in philosophy from his father's side. "My father read both Schopenhauer and Buddhism. So I acquired both the passion for spiritual experience and the appreciation for Western skepticism," he explains.

Due to intense suffering, Pongracz had his spiritual awakening at twenty-eight. "I was a political activist in the '70s. I demonstrated and went to factories to pass leaflets to laborers. In the end it left me very unhappy. I was blaming others all the time, giving away my power and nothing was changing. It was time to turn inwards."

In 1982 he went to the new-age community in Findhorn, Scotland, where he met Caroline Starnes, an American woman who introduced him to meditation. "I had all kinds of romantic ideas about Buddhism, like going to India, living in a shedra and getting enlightened, but she told me: 'when I'm sitting I take nothing seriously, not even the idea that I could win the Nobel prize.'" That remark hit home.

Back in Vienna, Pongracz met his first dharma teacher, the European Ambassador of Chögyam Trungpa, Sherap Chödzin. "His teachings opened the door to an understanding of Buddhism. He also showed the way to meet my guru." Pongracz went to Karne Chöling and met the Vidyadhara. Two seminaries, living at Shambhala Mountain Center, the return to Austria, and the start of his teaching "career" followed. He also got married and the couple, now split, had a daughter.

Mathias started working as a reporter for Austrian Television. His yearning to find out what's going on in life and his desire to know the truth came out here too. "I later produced a discussion program in which all kinds of thinkers, artists, religious leaders, and philosophers were invited to talk." Even the Dalai Lama was a guest once.

In 1992 Mathias met Kobun Chino Roshi. He says he "always felt a strong connection to Zen and Suzuki Roshi. When I met Kobun Chino Roshi we became friends right away. He was very warm-hearted, humble and extremely powerful, a man of speechless transmission. Both he and Trungpa came from the same source. Any great being comes from the same source. I don't have the feeling Buddhism has exclusive access to it."

Before talking about his vision or plans for Dechen Chöling, the new acharya first wants to land properly. "I want to see what the situation is like and listen. After that I can see what is needed and what I can offer. I know Dechen Chöling is a great center, but I also know it has its problems."



Photo by Bernard Spiegeleer

Acharya Pongracz, now fifty-two, embraces the idea of turning the flower outwards. "That means going outside the sangha, opening up to normal people in France and the rest of Europe," explains Mathias. "It feels necessary to connect to non-Buddhists. I don't feel like living in a small religious cocoon." He especially embraces the stress reduction method introduced by Jon Kabat Zinn. "Maybe 2 percent of the population is interested in Buddhism, but almost everyone wants to solve their stress problems and suffering. I want to talk a language that everybody understands. Even Buddhism is too limited." *

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Jesse Thompson: Spicing Things Up

By Jason Leslie

Mmmmmm, hot sauce. Kick it up a notch. Is it nothing but a fiery way of pleasing the palate? Sangha member and Oregon resident Jesse Thompson believes there is more to it than that. He has recently started Mama's Fire, a company devoted to celebrating the tradition of Tibetan hot sauce and donating proceeds to the nonprofit Sacred Works Project.

Did you realize that Tibetans made hot sauce? Because of the lack of wood in Tibet, the local chefs created a "flash cooking" process where oil is heated and then poured over the sauce ingredients, instantly bringing them to a boil. A huge cloud of smoke rises up—driving out anyone in the kitchen—and the end result is a hot sauce with a unique, warm and smoky flavor. According to Jesse, it is a "totally different taste from anything else out there, the fire of the ginger warming up the peppers."

Jesse was inspired to make the hot sauce after discussing the idea with Jonathon McKeever, a Tibetan hot sauce historian. Obsessed with the idea, he "entered into an altered state for three days," experimenting with different possibilities for a great hot sauce recipe. In the end, only one formula came through, and that has become Mama's Fire's signature sauce. Later he discovered that his friend and teacher, Gesar Mukpo, had also been working on hot sauce, and so Gesar has become the project's sales and spiritual adviser.

Venturing into the world of business is new ground for Jesse. The son of two early students of Chögyam Trungpa, Jesse grew up in Boulder, completed his Masters in Contemplative Psychology at Naropa, and has experience as a therapist and actor. He has also completed a treatise on bodhichitta therapy, has written a book about dharma brats called *Tilo the Mad Saint*, and is working on a documentary called *The Dharma Brats: Growing Up Buddhist in America*.

With this background, the experience of negotiating the price per bottle with the factory and ensuring compliance with Food and Drug Administration (FDA) regulations has been, well, enlightening. "I just have to trust the space," Jesse explains. "It's amazing, but by relaxing, the space will give you all the information you need." He also compares striking business deals to his acting experience. "While I was acting, it was the space that created the character. Really it's the same thing with this."

Perhaps the hottest thing about Mama's Fire is that it will run as a nonprofit, with all sales supporting the Sacred Works Project. This is another of Jesse's enterprises: a spiritual, philanthropic organization with the mission to provide funding to "individuals who are working on sacred projects." Jesse's vision is to resurrect what he refers to as the "ancient tradition of royal patronage and alms



Photo by Dan McHannon

giving," both by matching potential donors with specific individuals and by raising funds for Sacred Work's own donation program.

"Sacred," according to the Sacred Works Project intention statement, means "anything that brings *bodhichitta* (loving kindness) into the world." The project focuses on five areas: supporting scientific studies of the healing effects of bodhichitta; maintaining a scholarship fund for people attending contemplative programs; supporting wandering yogis on pilgrimage to spread loving kindness throughout the world; supporting arts, film, and theatre works which promote loving kindness; and founding a grade school and a graduate school of healing arts with the view of understanding and practicing bodhichitta. Among other things,

the project currently supports two bodhisattvas who travel through hospitals with loving kindness practice.

Both Mama's Fire and the Sacred Works Project are in development, and Jesse is looking for donations to keep the projects moving. Over the next while, he plans on having fundraising dinners and other events, showcasing the new hot sauce as the central feature and aiming to raise about \$75,000 to kick things off. The first commercial batch of Mama's Fire was poised to go into production last June; and since his original recipe breakthrough, Jesse has started work on four additional sauces, including a ginger soy sauce and a garlic sauce.

If you try Mama's Fire and you like what you taste, you will soon be able to say what you think online on the Sacred Works website, www.sacredworksproject.org, and perhaps your comments will appear on the label of the next batch alongside Mama's Fire slogan, "Oceans and Oceans of Bodhi." •



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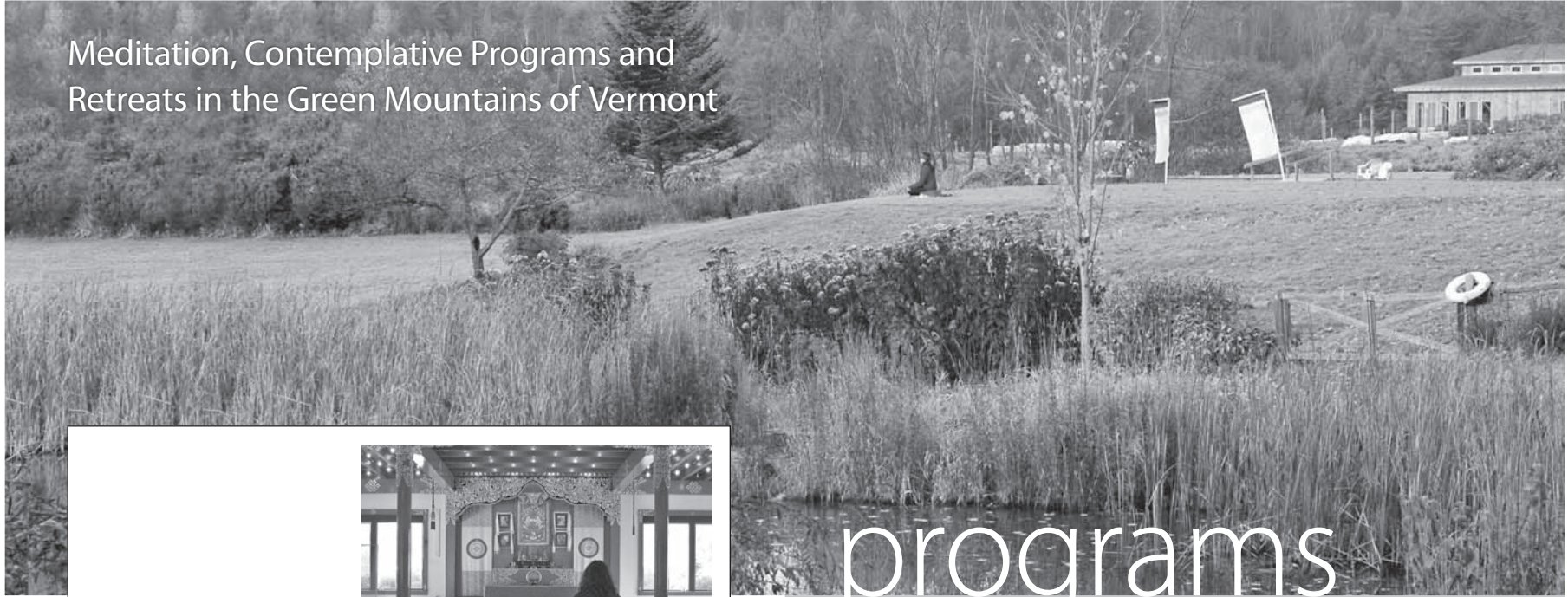
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Shambhala's Relationship to Reggie Ray

By Laurie Bodley

On May 25 the office of the Kalapa Court sent a letter to Dr. Reginald A. Ray acknowledging "difficult, unresolved issues." The letter informs Ray that he is no longer a Shambhala acharya because he is "giving vajrayana pointing out transmission without authorization from either the Vidyadhara or the Sakyong," something that "goes beyond the role of an acharya."

The letter goes on to say that Ray's programs "no longer fulfill requirements on the Shambhala path." This means that students studying vajrayana solely with Ray will not have access to Shambhala's vajrayana materials (oral commentaries, ngöndro and sadhana practice manuals, and sadhana tris; *Vajra Assemblies*; post-transmission seminary talks; vajrayana practice texts and manuals; restricted Shambhala texts and commentaries).

Ray's students can still participate in Shambhala Community events, pre-vajrayana programs for which they have met the prerequisites, and Shambhala Training. However, any of Ray's students wishing to attend a Shambhala vajrayana seminary must take the requisite Shambhala courses in order to be eligible. People wishing to become Shambhala meditation instructors (MIs) must complete Shambhala MI training programs.

This decision has raised questions for some people within the Shambhala community. Is Reggie Ray being pun-

ished for disagreeing with Sakyong Mipham Rinpoche? What happens to students who study with diverse teachers and want to remain part of Shambhala?

Richard Reoch, president of Shambhala, is adamant that Shambhala's decision had nothing to do with punishment. "This was a question of Dr. Ray specifically asking the Sakyong for permission [to give pointing out instruction] and then deciding to proceed without it," explains Reoch. "Dr. Ray decided to follow his own path and establish a separate organization, and we had to make sure students know what that means." Reoch says that he, the Sakyong, and the office of practice and education were getting questions from all over the mandala—Will Shambhala recognize MIs trained by Ray? Can Ray's vajrayana students attend feast?

"Dr. Ray is offering his second vajrayana program this summer," says Reoch. "The thing that is most crucial here is not having students confused about what is being offered by one organization, and what's being offered by a second organization. To avoid any confusion about the implications for students, we realized we had to make this information available." So, after more than a year of trying to work this out with Ray, Shambhala made a decision, sent a letter to Ray, made the letter public one week later, posted practice and education guidelines, and held confer-

ence calls with center directors, MIs, and teachers.

The question of studying with diverse teachers has come up before. Carolyn Mandelker, Shambhala's practice and education director, describes two instances where vajrayana students of other teachers—like the Venerable Khandro Rinpoche, Ponlop Rinpoche, and Khenpo Tsültrim Gyamsto Rinpoche—can join Shambhala tantrika events: 1) if the vajrayana teacher gives their student the Padma-sambhava feast practice that Shambhala centers do, 2) if a lama who teaches at Shambhala centers gives his or her vajrayana students permission to join a particular Shambhala vajrayana program. Students of another teacher can also attend ngöndro intensives hosted by Shambhala centers; they do opening and closing chants together, but use their own liturgies for the actual practice. These are not the only scenarios, but likely the most common ones.

Ray's students cannot join in. The difference seems to be that teachers such as Khenpo Tsültrim Gyamsto Rinpoche, the Venerable Khandro Rinpoche, and Ponlop Rinpoche have been designated by their own lineages to give vajrayana transmissions. "What we know is that Reggie Ray wasn't authorized by the Sakyong or the Vidyadhara," explains Mandelker. "There might be another teacher he's working with who has authorized him. We haven't heard

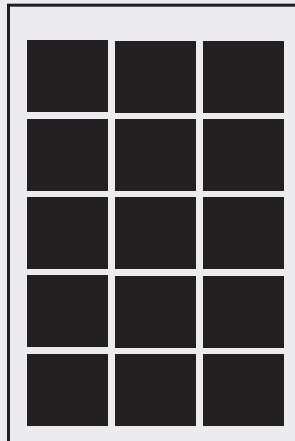
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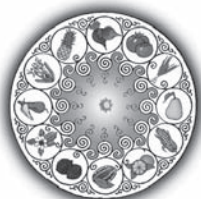
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Nepal: Democracy Emerging

An excerpt from *The Not-So-Lonely Planet Guide to Nepal*

By Jigme Gaton

As an expat living in Kathmandu, Nepal, I know that observations on the birth of a new democracy can be deceiving, confusing, and downright fascinating. Since 2001, I have witnessed history in the making: the emergence of a new world democracy. Recent events in the capital brought Nepal to the forefront of CNN and BBC, with scenes of over two hundred thousand "freedom" marchers—the People's Movement—who have single-handedly turned a constitutional monarchy into a democratic republic. However, before one can predict the democratic weather for Nepal's future, a quick review of past political weather pattern is in order.

Prior to 1951, the political system was feudal, with infighting and conquering by powerful royal families until 1948, when diplomatic relations with the United States began. One year later, Nepal had its first constitution, and M.P. Koirala, leader of the Nepali Congress Party, was named prime minister, thus planting the first seed of democracy. Unfortunately, Koirala resigned months later, and the King assumed direct rule. This one-step forward, one-step back pattern repeated for decades following. The first national election was not held until 1959, yet in 1960 the King dismissed the cabinet, dissolved parliament, and banned political parties. A 1962 constitution created a non-party *panchayat* (council) system of government, whereby Nepal's districts formed councils of governing bodies to deal with governmental business. But after decades of dysfunctional *panchayat* rule, 1989's stormy protests forced political reform and the current King dissolved parliament once again. A new constitutional monarchy was created in late 1990. Mid-term elections were not held until 1994, when the Communist Party Nepal (CPN) formed a short-lived minority government that later fractured into a revolutionary movement called the



People's March. Photo by permission from nepalinfo.civilblog.org

Nepalese People's War.

Since then, civil war has been raging between the King's controlled troops and the Maoist Revolutionary Movement. Over thirteen thousand people have been killed in the conflict, and for one of the poorest countries of the world, the effect has been devastating. The strategy of the

continued on page 30



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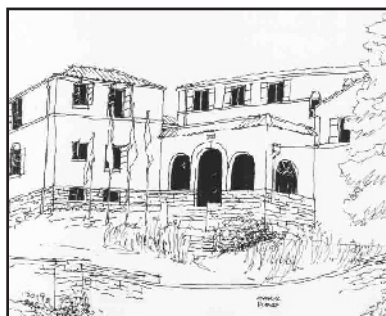
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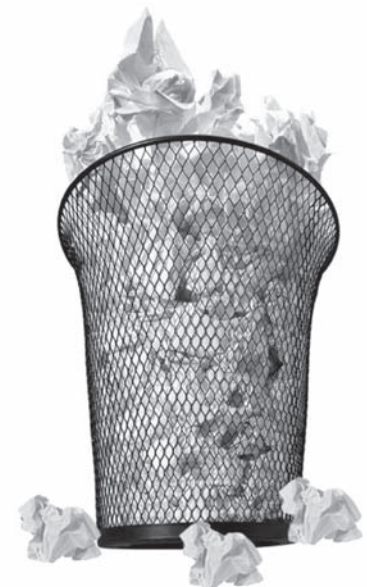
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Blossoming of the Sun



Embracing the Moment (continued from page 7)

I am very happy to be here with all these people that I have known before, more or less. They all inquire about my health and my spirits. Being a quadriplegic has a few advantages sometimes. We receive a surprise visit by the Sakyong. I speak with him a little bit, and as usual I am clumsy and not really relaxed. Nonetheless, I find myself less stiff than the last time and I am hopeful I can be more spontaneous with him.

The next day, we have the lhasang at the Halifax Citadel. It's raining and windy, with a gray low sky. In spite of my pin and my tie, I feel cold in my suit. But covering up my red-striped jacket with an Anorak offered by several kind people is out of the question. If you want to be handsome, you have to endure suffering. I hold the French flag and no way would I fail our reputation for elegance. It's not easy with the wheelchair on the cobblestones, but I manage. There is a big crowd. Facing the wind, I am happy to get the dense lhasang smoke in my face.

As the Kasung march in to the sound of drums and bagpipes, tears flood my eyes. I try to keep my bearings, but seeing them so dignified and elegant in their parade uniforms, swords pointing to the sky, is a real thrill. I'd have loved so much to be with them. They were even accompanied by the citadel guards in kilts, bobbles, and decorations.

If only I had been told that one day I'd be moved to tears by the military in parade uniforms, marching to the rhythm of the drums.

So that was my arrival in the capital, both strange and delightful. •

All photos on this page by Hèlen A. Vink



"By invoking the grace, beauty, and dignity of King Gesar of Ling and Lady Drukmo, I Semo Tseyang Palmo Ripa, do, with profound joy, take Sakyong Jamgon Mipham Jampal Trinley Dradül Mukpo to be my trusted friend, my strength, and my husband. I will serve, enrich, and fulfill all the endeavors of our life together."



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Making Poverty History

By Linda Catling and Laurie Bodley

In January 2005, Global Call to Action Against Poverty (GCAP) launched a campaign to make world leaders live up to their promises to alleviate poverty. The campaign took direct aim at the G8 Summit in Gleneagles, Scotland, in July 2005 (and subsequent meetings of the UN and WTO in the fall). GCAP's agenda was straightforward and ambitious, calling for trade justice, debt cancellation, a major increase in the quantity and quality of aid, and national efforts to eliminate poverty.

GCAP believes that the world has enough resources, knowledge, and technologies to eradicate poverty, and wants to pressure governments to eradicate poverty, dramatically lessen inequality, and achieve the UN's Millennium Development Goals (eradicate extreme hunger and poverty; achieve universal primary education; promote gender equality and empower women; reduce child mortality; improve maternal health; combat HIV/AIDS, Malaria, and other diseases; ensure environmental sustainability; develop a global partnership for development).

The UN Millennium Project website states that "more than one billion people—one-sixth of the world's population—live in extreme poverty, lacking the safe water, proper nutrition, basic health care and social services needed to survive ... In many of the poorest countries, life expectancy is half of that in the high-income world—forty years instead of eighty years. The consequences of this poverty reach far beyond the afflicted societies. Poverty, inequality, and disease are chief causes of violent conflict, civil war and state failures. A world with extreme poverty is a world of insecurity."

At the campaign launch in Porto Alegre, Brazil, GCAP spokesperson John Samuel said, "We need a shift in national and international policies and agendas. At a time when bombs, security, and terror dominate the political agenda, it's imperative to bring poverty into the center of government thinking. We just can't afford to keep quiet when fifty thousand people die of poverty-related causes every day, and the rich and the powerful choose to ignore it. GCAP is a wake-up call to people in both rich and poor countries to mobilize and force their governments to take action."

This is not the first time that poverty has been on the international agenda. But it is the first time that so many factions, including rock musicians and Hollywood stars, international NGOs and local grassroots organizations, women's groups, trade unions, human rights advocates and faith groups, and individual citizens in over ninety nations, rich and poor, have bonded together via the Internet to make their collective voices heard. According to GCAP, "more than 36 million people around the world

continued on page 29



Top left: White Band Day, Somalia. Top right: Journée du Bandeau Blanc, Congo. Bottom left: Waking world leaders up to poverty at the UN Summit. Bottom right: GCAP marching, Hong Kong. Photos for this story are used with permission from www.whiteband.org.

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(continued from page 28)

have raised their voices and demanded action from world leaders on the three GCAP Global White Band Days."

GCAP is an umbrella organization, with member organizations in over ninety countries. Some have a single page with listings of local contacts and events. Others—like the Make Poverty History sites in the U.K. and Canada, and the One campaign in the U.S.—offer star-studded sites featuring impassioned messages from U2 front man Bono, Nelson Mandela, and other celebrities like Brad Pitt. Sites were designed locally to raise awareness of issues of both national and international concern.

The unifying symbol of all the national GCAP campaigns is a simple white band, hand-made or manufactured, plain or marked with local campaign slogans. France's bands say 2005: *Plus d'Excuses* (No More Excuses); India's say *Wada Na Todo* (Keep Your Promises).

The campaigns certainly raised awareness. Citizens in ninety countries took the time to learn about the issues and sign an Internet petition calling for an end to world poverty. GCAP's website says it became "the world's largest ever anti-poverty movement, whose organizations together represent more than 150 million people globally, with campaign actions in more than eighty countries." G8 leaders from the United States, United Kingdom, France, Germany, Italy, Japan, Canada, and Russia heard poverty concerns, and the language of the G8 resolutions, at least in part, reflects these concerns. But what else?

The G8 Summit has come and gone, as have the September 2005 UN Summit and the WTO Ministerial Conference in Hong Kong. In 2006 many of the GCAP affiliate websites are out of date. So, did the campaign succeed? Is it over? The answers depend on who you ask.

With regards to the G8 Summit, Sir Bob Geldof of the London Live 8 concert hailed the resolutions as epic, referring to the G8 convergence as "great" and favorably evaluating the outcomes: "on aid, ten out of ten; on debt, eight out of ten." According to Labor Party MP Douglas Alexander: "The G8 leaders heard. We succeeded. The debts of the eighteen poorest nations in Africa were cancelled and another twenty nations have the opportunity of that happening for them."

But for all of the publicity and excitement surrounding the G8 agreements, some felt the gains were a fraction of what they might have been. A statement from members of the African Civil Society says, "The resolutions fall far short of our expectations for a comprehensive and radical strategy to make poverty history in Africa. The Summit has simply reaffirmed existing decisions on debt cancellation and doubling of aid. The debt package provides only 10 percent of the relief required and affects only one third of the countries that need it. A large component of the US\$50 billion pledged is drawn from existing obligations. Further, both packages are still attached to harmful policy conditionality."

While the outcome of the G8 can be debated, GCAP has expressed deep disappointment at decisions from both the UN World Summit and the WTO Conference. A message posted on the GCAP website in October 2005 states, "2005 was to have been the year to make a significant breakthrough on poverty. There has been some progress on aid and debt relief. Yet a lot more needs to be done."

A visit to the GCAP website in March 2006 indicates that the organization is evaluating its efforts in order to "chart out its future plans." And while GCAP may not have accomplished what it set out to do in 2005, the movement has spawned strong campaigns in Canada (www.makepovertyhistory.ca), the U.K. (www.makepovertyhistory.org) and U.S. (www.one.org) that have moved beyond G8 and continue to gain strength. GCAP has planned a month of mobilization starting September 16, and ending on Global White Band Day on October 17, the International Day of the Eradication of Poverty. The website also says that national campaigns and coalitions will choose national days of GCAP action that are relevant to their own countries.

GCAP, and its affiliate campaigns world-wide, caught the attention of sangha members, many of whom signed petitions, made phone calls to political leaders, and wore bracelets and T-shirts to raise awareness and show support. Mark O'Donoghue, the person who sent the first message to Sangha Announce about GCAP, said he thinks the campaign has accomplished a great deal: "Because of the campaign the last G8 Summit did more for poverty and AIDS than it has in its history; Bono gets invited to

the White House to talk to the president about plans to overcome poverty and AIDS; about two million Americans are voicing their concerns to Congress via one.org. This is expected to grow to five million by 2008. And the beauty of the campaign," he adds, "is that they're not looking for your money, just your voice."

As Shambhala Buddhists, we're taught the value of making aspirations to alleviate suffering. Making poverty history has proved itself beyond the reaches of the "quick fix" in many times and places. But the desire to eliminate poverty exhorts a strong response from people, in every time and culture, who truly want to help. *

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Nepal: Democracy Emerging

(continued from page 26)

Maoists is to take control of the countryside and to encircle the cities, only fighting with government forces when they can significantly outnumber their enemy. Politically, they purport to fill the vacuum left by decades of dysfunctional government rule, with an agenda that would liberate Nepalese from the caste system, give women equal rights, and overthrow the oppressive monarchy. Unfortunately, extrajudicial killings, conscription at gunpoint, closing and blackmailing of schools, bombings of public works, and the explosive mining of major transport routes have all taken a significant toll on the movement. The Maoists are on the U.S. Department of State's list of terrorist organizations, which qualifies Nepal for millions of dollars of military "aid." India also contributes directly to the Royal Nepal Army's coffers. The result of this arming: tons of kids with guns fighting a guerilla war across the land.

As of last May, the constitutional monarchy that started in the '90s ended. Like a monsoon storm, the new prime minister (G.P. Koirala) announced a unilateral three-month truce with the Maoists, and the formation of a new constituent assembly tasked with rewriting the nation's constitution. Members of the armed Maoist movement, previously banished to the hills, are now assembling freely and without weapons in the capital. The military is back under the command of the political system, and no longer controlled by the King.

Is it all rosy now in the Himalayan land known for its natural beauty and state of religious harmony? Sadly not;

people distrust the government severely. They also distrust the Maoists, who continue to extort money from local businesses and schools to support the movement. There has been an alarming rise in the crime rate since the ceasefire. Reading the headlines in the *Kathmandu Post* is like reading the local newspaper of Patna (Bihar, India), where kidnappings, robberies, and murders top the bill every day.

There have also been violent incidents surrounding the establishment of a secular state. Hindus and pro-monarchs are enraged. Removing the words "Hindu" and "Kingdom" from the national creed has sparked dozens of violent incidents. However, many folks on the street suspect these incidents are just the hooliganism of Hindu pro-monarchists, bitter from their recent defeat and the loss of the King's power. More worrying than a blip on the radar of religious tolerance, is concern over the number of weapons now unaccounted for and pouring into populated urban areas. The check posts are closed and no one is looking. In the aftermath of civil war, there are millions of dollars of weapons to deal with before peace and security follow.

The forecast now is fair to middling, with chance of political thunderstorms, but the Nepali people have been heard, they have had enough, and more democratic days are ahead. *

Shambhala's Relationship to Reggie Ray

(continued from page 25)

that at this point. It is possible though. We cannot speak about what we don't know, but we can speak for our own lineage."

Ray was on retreat when the *Dot* requested a statement from him. Although his executive director offered to forward the request, a statement still hadn't arrived by the time the *Dot* went to press.

Ray and his wife, Lee, are co-founders of the Dharma Ocean Foundation. Dharma Ocean's website says it is "a non-profit educational foundation ... founded to preserve, transmit, and extend the dharma teachings of Chögyam Trungpa Rinpoche ... The Foundation creates and supports educational materials, programs, seminars, and meditation retreats in which participants can study and practice the teachings of the Kagyü and Nyingma traditions of Tibetan Buddhism, particularly as they were presented by Chögyam Trungpa Rinpoche."

The goals listed on Dharma Ocean's website include establishing a research institute supporting scholarly and traditional research and commentary on Chögyam Trungpa Rinpoche's written, audio, and video work; a registry for holders of Chögyam Trungpa Rinpoche's lineage who wish to develop programs based on particular aspects of Chögyam Trungpa's teachings; a means for communities to come together and explore the complementary nature and unique values of Tibetan Buddhism, world religions, and indigenous traditions. *

Visit www.shambhala.org/int/index.html to read the actual letter and guidelines.

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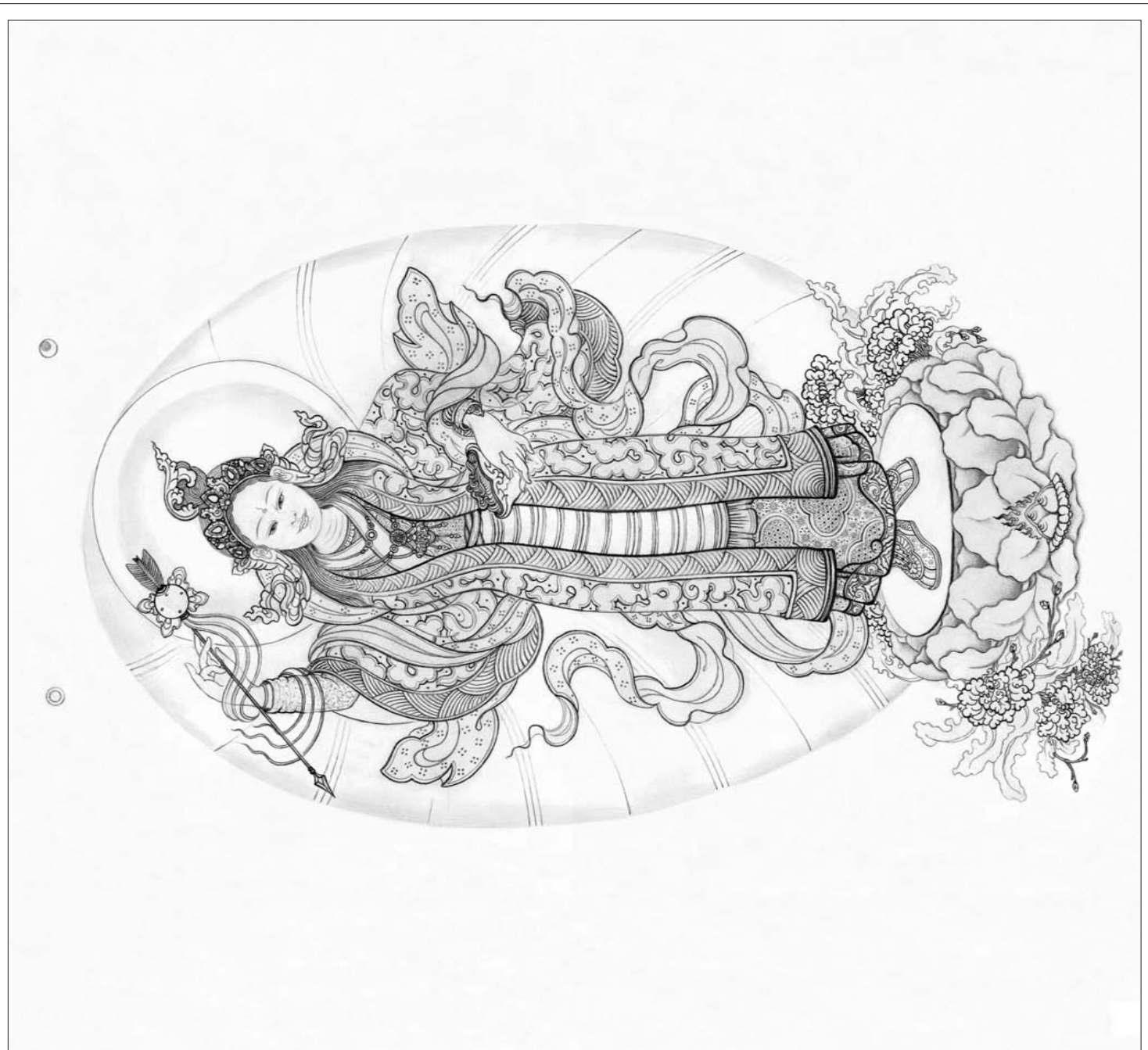
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