



Kootenay  
Shambhala  
Meditation  
Centre

**NEWSLETTER • April 2007**

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“Quite possibly there is no such thing as spiritual practice except stepping out of self-deception . . . ”

—CHÖGYAM TRUNGPA  
*The Myth of Freedom*

## ABOUT US

Established in 1976, the Kootenay Shambhala Meditation Centre is part of an international community of some 170 meditation centres and groups founded by Chögyam Trungpa Rinpoche and now led by his son and spiritual heir, Sakyong Mipham Rinpoche. At the heart of the community are the Shambhala Buddhist teachings, a unique expression of the wisdom of the Kagyü and Nyingma lineages of Tibetan Buddhism and the Shambhala tradition of living an uplifted life, fully engaged with the world.

Our core offerings include free mindfulness-awareness meditation instruction and a curriculum of Shambhala, Buddhist and contemplative arts training. The thread that runs through all we do is the aspiration to relieve suffering by awakening the world to its own potential.

We invite everyone to participate in this journey of discovery.

## REGULAR PUBLIC EVENTS

These events are open to anyone, free of charge or by donation. For the latest information see our events calendar at [www.nelsonbuddha.com](http://www.nelsonbuddha.com) or email us at [info@nelsonbuddha.com](mailto:info@nelsonbuddha.com).

### **Meditation Practice**

**Sundays, 9am-noon**

**Mondays, 7-8pm**

**Thursdays, 5:15-6:15pm**

These sessions highlight the Shambhala community's central practice—mindfulness-awareness meditation—in both sitting and walking forms. Sessions start and end with chants. Participants are welcome to come and go as they choose.

### **Open House**

**Mondays, 7-9:30pm**

Our Open House program introduces participants to Shambhala Buddhist practice, teachings and culture.

• **7pm:** Meditation practice (introductory meditation instruction available at 7pm, further instruction at 7:30pm) • **8pm:** Talk and discussion • **9pm:** Tea

### **Sadhana of Mahamudra**

**New and full moon days, 7-8pm**

*The Sadhana of Mahamudra*, a text written by Chögyam Trungpa Rinpoche, embodies a way of cutting through all forms of dogmatism. The practice involves chanting the text and relaxing into the atmosphere that doing so creates.

### **Meditation Tune-Up**

**First Sunday of each month, 9am-noon**

Meditation instruction (at 9am), practice, a couple of short talks and a light mid-morning community breakfast combine to create a sociable way for participants to perk up their meditation.

### **Children in Shambhala**

**First Sunday of each month, 10:15am-noon**

Aimed at children ages 5 to 11, this program offers a fun introduction to Shambhala, with yoga, mindfulness-awareness-related activities, storytelling and refreshments.

## SPECIAL PROGRAM

### **Riding the Energy of Emotions**

***A One-Week Exploration of the Path of Wakefulness***

**With Acharya Dale Asrael**

**Saturday, July 7 - Sunday, July 15**

**At Senge Ling, our retreat land near Nelson**

Open to anyone • Suggested donation: \$450

The Kootenay Shambhala Meditation Centre warmly invites you to our annual weeklong retreat at Senge Ling, our retreat land near Nelson.

We will spend a week exploring the ways that anger, jealousy and other emotions can either trap us in

struggle or open us to the direct experience of awakening. Even the most painful emotions can be the basis for developing compassion for ourselves and others, providing us glimpses of the pure energy that is the essence of emotion. We will work with techniques that expose the core belief structures that perpetuate emotional confusion, and meditation practices that lead to the development of insight.

Acharya (senior teacher) Dale Asrael, a student of Chögyam Trungpa Rinpoche for 34 years and a professor at Naropa University, will direct the program. The retreat will include meditation instruction, eight to ten hours of daily meditation practice, talks, oryoki meals (a monastic eating style), and camp chores. Both seasoned and novice meditators are welcome.

Senge Ling is rustic. Accommodation is in personal tents, and there is no electricity. The shrine hall is a screened pavilion open on all sides to the forest.

All our programs are run on a donation basis. The suggested donation for this program is \$450; feel free to offer more or less according to your situation. Space is limited to 25 people. Please register with Laurel Williams at [retreat.registration@shaw.ca](mailto:retreat.registration@shaw.ca) or (250) 354-7924. A \$100 deposit is requested, refundable before June 1<sup>st</sup>. Preference will be given to people who plan to attend the whole program.

*ACHARYA DALE ASRAEL has been leading meditation retreats internationally for more than 25 years. A professor in Transpersonal Counseling Psychology, Buddhist Studies and Contemplative Education at Naropa University, she also trains meditation instructors who wish to serve in hospices, prisons and homeless shelters.*

## CORE PATH PROGRAMS

Shambhala's core training path offers ways of exploring Shambhala Buddhism beyond what is possible at Open House or other introductory programs. The curriculum consists of three main elements:

- **Shambhala Training**, a secular meditative path of realizing the world's natural goodness
- **Buddhist studies**, a progressive exploration of Tibetan Buddhist teachings and meditation
- **Training in contemplative arts**, bringing a meditative perspective to various art forms

We invite people to engage this path to the degree they want. Curriculum programs altogether offer students the preparation they require to receive subtler training.

**SHAMBHALA TRAINING • LEVEL IV:  
Awakened Heart  
With Frank Johns  
Friday, April 13, 7-9:30pm; and Saturday &  
Sunday, April 14 & 15, 8:30am-6pm  
Prerequisite: Level III  
Suggested donation: \$120**

This program encourages opening to increased awareness and inquisitiveness about the world, as it is. To pre-register or for more information contact Sally Albert or Gala Sly at [info@nelsonbuddha.com](mailto:info@nelsonbuddha.com).

**BUDDHIST STUDIES • Progressive  
Stages of Meditation on Emptiness  
With Russell Rodgers  
Thursdays, April 19 - May 24, 6:30-8pm  
[Note: This course is taking place one week later  
than originally scheduled.]  
Open to anyone • Online participation possible  
Suggested donation: \$60 (materials not included)**

Since September, we've been trying a new way of running Buddhist Studies weeknight courses. We're holding a class every Thursday evening, offering courses virtually back to back. And we're structuring the classes in a way we hope makes them both beneficial and enjoyable.

The classes, though open to anyone, ask more of participants than our Open House program does: teachings are more in-depth, and students are expected to complete each course they start, do the readings and contemplate the homework questions.

We hope this approach will enable interested students to complete the Buddhist Studies curriculum in a timely and agreeable way.

Another thing we've been doing since September is using the Internet to reach people who can't attend classes at the Centre. Course audio files (MP3 format) and handouts (PDF format) are made available to registrants on a limited-access page on the Centre's website. Whether one participates at the Centre, online, or in some combination of these two options, the suggested donation is the same.

Progressive Stages of Meditation on Emptiness is a very challenging course based on the book of the same name by Khenpo Tsultrim Gyamtso Rinpoche. The book follows the development of understanding of egolessness/emptiness through different Buddhist schools, finally arriving at the Shentong school, which is the closely associated with Shambhala Buddhism. These

schools roughly correspond to the developmental stages of a practitioner's understanding.

Copies of the book are available to course participants at a discounted price of \$20 each in the "Shambhala Shop" at the Centre. Early pre-registration by participants will help us ensure that we have enough copies for all participants. To pre-register or for more information, contact Jim Northcote at [info@nelsonbuddha.com](mailto:info@nelsonbuddha.com).

## **SHAMBHALA ART • Awakening The Sacred**

Shambhala Art is a process, a product, and an arts education program. As a process, it brings wakefulness and awareness to the creative and viewing processes through the integration of contemplation and meditation. As a product, it is art that wakes people up. Shambhala Art is also an international non-profit arts education program based on the Dharma Art teachings of the late Chögyam Trungpa Rinpoche, the founder of Shambhala Buddhism.

The purpose of Shambhala Art is to explore the creative process and the product we call art from the viewpoint of meditative discipline. This is a viewpoint that encourages us to see things as they are, rather than just how we think or imagine they are. Shambhala Art does not teach a particular skill or technique such as painting, sculpture, or dance. It is about the source of inspiration, its manifestation, and how it speaks to us. Once a view and a path are established, they can be put into practice within any artistic discipline.

Art has been used for millennia to evoke, or reveal truth, genuineness, and a sense of the sacred. That's what "awakening the sacred" means. Although the Shambhala Art teachings are inspired by Shambhala Buddhism, they are not in any way religious. They are about discovery and play, and the universal nature of the creative and viewing process and what the result communicates.

### **PART ONE: Coming To Your Senses With Lynn Frederick and Petra Youngberg Friday, April 20, 7-9pm; and Saturday, April 21, 9am-6pm**

Open to anyone • Suggested donation: \$60  
Materials fee: TBA

Art has more to do with perception than talent. Without clarity, all we express is our inability to perceive accurately. We have to perceive our world as it is before we can represent it in an art form. Part One is the

exploration of the nature of our perceptions and how our thoughts influence what we perceive.

### **PART TWO: Signs and Symbols With Lynn Frederick and Petra Youngberg Sunday, April 22, 9am-6pm**

Prerequisite: Part One • Suggested donation: \$60  
Materials fee: TBA

Part Two deepens our understanding and experience of things as they are as opposed to how we think they are. Many of us have little clarity about this distinction. Perceiving this difference is fundamental to understanding signs and symbols. Signs have more to do with our thoughts and symbols more to do with our experience. It is said that one of the things that makes art, art, is that it communicates through signs and symbols: information and direct experience. If we want to communicate a felt experience as well as information, then we need to clarify what makes a sign a sign and a symbol a symbol.

To pre-register or for more information contact Lynn Frederick at [info@nelsonbuddha.com](mailto:info@nelsonbuddha.com).

### **SHAMBHALA TRAINING • Outrageous/Inscrutable With Dan Peterson**

**Friday, May 4, 7-9:30pm; and Saturday & Sunday, May 5 & 6, 8:30am-6pm**

Prerequisite: Perky • Suggested donation: TBA

To pre-register or for more information contact Sally Albert or Gala Sly at [info@nelsonbuddha.com](mailto:info@nelsonbuddha.com).

### **SHAMBHALA TRAINING • LEVEL V: Open Sky With Shelley Pierce**

**Friday, May 25, 7-9:30pm; and Saturday & Sunday, May 26 & 27, 8:30am-6pm**

Prerequisite: Level IV

Suggested donation: \$120

*Sharpening one's awareness, one finds the open clear sky of mind—a delightful source of wisdom and uplifted energy.  
Trusting our nature enough to let go into the present moment.*

To pre-register or for more information contact Sally Albert or Gala Sly at [info@nelsonbuddha.com](mailto:info@nelsonbuddha.com).

## **SHAMBHALA TRAINING • LEVEL I: The Art of Being Human**

**Director: TBA**

**Friday, September 21, 7-9:30pm, and  
Saturday, September 22, 8:30-6pm (to be confirmed)**

Open to anyone • Suggested donation: TBA

As human beings, we long for sanity, compassion and inspiration in our lives. According to the Shambhala teachings as presented by Chögyam Trungpa, this longing is a manifestation of basic goodness—the dignity and wakefulness that we all possess. Shambhala Training Level I introduces the practice of meditation as a way to uncover and contact this innate dignity and wakefulness.

This introductory program, open to anyone, includes meditation instruction and practice, group discussion, private interviews and talks on the Shambhala teachings. To pre-register or for more information contact Sally Albert at [info@nelsonbuddha.com](mailto:info@nelsonbuddha.com).

## **OTHER PROGRAMS/EVENTS**

### **Parinirvana Day Celebration**

**Saturday, April 7, 1:30-5:30pm**

Open to anyone, free of charge or by donation

This year marks the 20<sup>th</sup> anniversary of the parinirvana of Chögyam Trungpa Rinpoche, the founder of Shambhala Buddhism and the worldwide Shambhala community. *Parinirvana* (literally, "beyond nirvana") is a Sanskrit word that refers to the death of a highly realized being. Rinpoche left an enormous legacy of teachings for his students, new and old.

On Saturday, April 7<sup>th</sup> we will meet to celebrate his life and work by practicing shamatha-vipashyana meditation, by seeing and hearing him teach (via the archives), by practicing one of his *terma* (discovered treasure) teachings—*The Sadhana of Mahamudra*—with vajrayana feast, and by reading aloud a small selection of his teachings.

If you plan to attend, please call Margaret at (250) 352-6559 so that we can plan the feast.

## **OPEN HOUSE • Coming Down to Earth**

***A three-part look at the Shambhala Buddhist path of discovering how extraordinarily ordinary things are***

**With Tim and Sally Albert**

**Mondays, April 9, 16 & 23, 8 PM**

Open to anyone, free of charge or by donation

For more information contact Tim or Sally Albert at [info@nelsonbuddha.com](mailto:info@nelsonbuddha.com).

*This newsletter describes only some of what's happening at the Shambhala Centre. For the most comprehensive and up-to-date listing of the Centre's current and upcoming programs and events see our events calendar at [www.nelsonbuddha.com](http://www.nelsonbuddha.com).*

## **ELSEWHERE IN SHAMBHALA**

### **Enlightened World**

***The Three Yanas of Shambhala  
Buddhadharma***

**With Sakyong Mipham Rinpoche**

Enlightened World provides an introduction and exploration of buddhadharma taught by Sakyong Mipham Rinpoche. The teachings will take the student through an overview of the three yanas—hinayana, mahayana and vajrayana—giving an idea of the breadth of the buddhist teachings as well as the unique path of Shambhala. This retreat includes meditation instruction, study, and contemplation in a natural retreat setting, and will provide an opportunity to meet the Sakyong and practice under his guidance. Those who have been practicing meditation for at least six months are invited to attend this program.

SHAMBHALA MOUNTAIN CENTER, Colorado

August 1-5, 2007

[www.shambhalamountain.org](http://www.shambhalamountain.org)

DORJE DENMA LING, Nova Scotia

September 28-30, 2007

[www.dorjedenmaling.com](http://www.dorjedenmaling.com)

*For information about other programs and events taking place in the wider Shambhala world—or about any other aspect of the community—visit the new website at [www.shambhala.org](http://www.shambhala.org).*

## LOOKING CLOSER

### A Commentary on the *Supplication to Padmasambhava*

By Russell Rodgers

*This commentary is part of a series meant to help interested practitioners deepen their understanding of the purpose and meaning of Shambhala Buddhist chants.*

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*RUSSELL RODGERS is a senior member of the Kootenay Shambhala Centre. He has been practicing and studying Shambhala Buddhism for about 30 years.*

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Buddhism's tremendous success in Tibet can be traced to the activities of an eighth century Indian yogi named Padmasambhava, known to Tibetans as "Guru Rinpoche." His story is important for us because it illustrates how Buddhism can enter and tame a foreign culture. In his case, the new culture was Tibet. In our case, it is us. The founder of Shambhala Buddhism, the Vidyadhara Chögyam Trungpa Rinpoche, drew extensively on the experience of Padmasambhava for his work in North America.

In the eighth century, India was an advanced civilization, with great universities and a highly developed spiritual tradition. The king of Tibet, Trisong Detsen (755-797), wishing to bring literacy and spiritual sophistication to Tibet, invited a great Indian mahayanist scholar, Shantarakshita, to present the foundation teachings of Buddhism. However, many obstacles arose when he came to Tibet. Some were political, some were cultural, some were psychic, and some were environmental. Realizing that something else was needed, Shantarakshita told the king to invite Padmasambhava, an Indian tantric yogin of great power.

Padmasambhava's realization was so profound that he was able to contact the basic energy that underlay the apparent obstacles, and recast them as aids to practice. Instead of attempting to destroy the mountain gods and demons of the native Tibetan religion, he harnessed their energies in the form of protectors of the dharma. In this way he tamed the Tibetan national ego. One might ask how this situation parallels our own.

When the Chögyam Trungpa Rinpoche came to North America in the early 1970s, he found, on the one hand, a tremendous interest in dharma, and on the other, as in Padmasambhava's Tibet, a cultural environment that needed to be tamed. For dharma to truly take root, it couldn't just be an exotic transplant of foreign culture. Buddhism would have to embrace and then transform

the barbarism of the West—corporate culture, militarism, materialistic consumerism, and theism.

The example of Padmasambhava was very real to Trungpa Rinpoche. Padmasambhava didn't try to block the energies that he encountered in Tibet; instead, he embraced them and extracted their wisdom. Whatever he encountered became further fuel for his activities. This approach is called "crazy wisdom." It does not work on conventional logic at all. It is completely uncompromising in seeing and responding to the sacredness of all situations.

Following the example of Padmasambhava, the Vidyadhara did not block the energies he found in the West, but transformed them. To transmute militarism, for instance, the Vidyadhara introduced the kasung, or vajra guards, whose motto was "victory over war," and who replaced violence with presence and awareness. He structured the government of his organization along Western corporate lines, and then taught people the principles of enlightened leadership. He worked with materialistic consumerism by teaching us how to appreciate the natural richness of our perceptions and how perceptions can wake us up. He worked with theism by showing us how to use the power of deities in spiritual practice, without solidifying them as external egos. Like Padmasambhava, he extracted the wisdom energy of each situation from its egoistic cloak.

When we invoke Padmasambhava in this chant, we are invoking his enlightened example as a way to work with the obstacles we encounter—whether they are personal, or obstacles in our physical or social environment. Tibetans think that Padmasambhava still exists and relates to our world from his enlightened realm. We could understand the chant in this way, or we could understand that we are invoking an enlightened aspect of mind in general. In the latter case, Padmasambhava represents part of ourselves that is there but not normally accessible to us. Obviously, our understanding of what this means comes from some kind of contact with present-day holders of Padmasambhava's lineage.

Turning to the words of the chant:

*O Jetsün Guru Rinpoche,  
Refuge of all beings in the three realms,  
Consider your vow.  
Dispel outer, inner and secret obstacles.*

Jetsün is an honorific for especially revered gurus. The three realms refer to the realm in which we live, and the form and formless god realms. These latter two are accessed in some meditation experiences, but are

regarded as not being particularly spiritually relevant to our path.

Outer obstacles are obstacles in the environment, such as not having enough money to run a dharma program. Inner obstacles refer to the physical sicknesses and conflicting emotions that happen in one's own person. Secret obstacles have to do with the loss of one's awareness of sacred outlook. When this loss happens, one can fall into confused projections of self and other, friend and enemy, good and bad.

*When the pure four truths are propagated,  
If misfortunes of malicious maras arise,*

The pure four truths refer to the "Four Noble Truths": The first is the truth of the human condition of seemingly perpetual dissatisfaction, suffering and anxiety. The second refers to the source of that condition: the belief in a self and the web of concepts that are created around that. The third truth is that one is sometimes released momentarily, just long enough for one to realize that suffering, anxiety and dissatisfaction are unnecessary. The fourth is the truth of the path: how to stabilize that release from suffering.

Maras are seductive spirits, personifications of four basic neurotic tendencies. There is skandha-mara, the seduction of belief in a solid, permanent, unitary self. Klesha-mara refers to the seduction of confused emotions, and believing them to be real. Devaputra-mara is the unbalanced pursuit of pleasure, ignoring the signals of pain. Attachment to blissful states of meditation is part of this mara. Yama-mara is death, which interrupts one's practice unless one knows how to include death as path. This mara is also connected with the fear of death, or simply losing reference points and experiencing groundlessness. Losing ground, or the fear of it, is at the root of much neurosis.

*O Guru Shakyas Senge,  
Dispel outer, inner, and secret obstacles.*

Padmasambhava had different names at different periods of his life. These names reflected the kind of energy that he was manifesting at the time. Shakyas Senge (Tibetan for "lion of the Shakyas clan") was the name he was given when he received ordination. Although he was said to be enlightened from birth, in this phase he demonstrated the importance of relating to the tradition of lineage. As Shakyas Senge, he appears in iconography wearing monk's robes, sitting in lotus posture, holding a begging bowl with his left hand and a vajra in his right. Shakyas Senge shows Guru Rinpoche's mastery and protection of the foundation teachings of the dharma.

*When the bodhichitta path of aspiring and entering  
is propagated,  
If there arise misfortune of maras causing one to  
harm others,  
O Guru Loden Choksi,  
Dispel outer, inner, and secret obstacles.*

The bodhichitta path refers to the mahayana. At first we "aspire" to awaken our hearts towards others. This aspiration is formalized with the bodhisattva vow. We actually "enter" that path when we begin to practice the six paramitas. The paramitas are activities based on awakened mind. Our basic inspiration may come from a brief glimpse of natural, spontaneous awakened heart, but our practice of that may feel somewhat awkward and artificial because we have conceptualized ideas of what compassion and emptiness are. Through practice, we gradually "enter" into genuine, spontaneous, non-conceptual awakened heart, where we are able to practice the paramitas fully.

The name "Loden Choksi" was given to Padmasambhava after he had studied under many vajra masters and accomplished many vajrayana practices. He became the guru of the king of Sahor in India. Loden Choksi is depicted in royal robes, wearing a white turban on his head and a mirror around his neck. Through his miraculous ability to deal with whatever threats, difficulties, and obstacles arose, he manifested invincibility. Whatever obstacles arose became adornments for him.

*When the chariot of vajrayana  
is brought into the world,  
If the perverted aspirations of barbarians run rampant,  
O Guru Dorje Trolö,  
Dispel outer, inner, and secret obstacles.*

The vajrayana teachings are powerful: they accept the world as it is, within sacredness and non-ego. Sometimes people pervert these teachings out of a desire to capture that power by twisting the teachings to gain self-benefit—material, psychological, or spiritual.

Dorje Trolö is a wrathful manifestation of Padmasambhava, with a red face and three eyes, biting his lower lip with his fangs, wielding a vajra in his right hand and a phurba in his left, standing on a pregnant tigress. Both he and Senge Dradrok are crazy wisdom forms: they transmute the poisonous confusion of samsara into spontaneous wisdom activity. In the *Sadhana of Mahamudra*, the form and the activity of Dorje Trolö is unified with that of Karma Pakshi, the second Karmapa. Dorje Trolö is the form that Padmasambhava manifested when he came to Tibet and encountered Tibetan religion and culture, which was much more earthy than the Indian religion of the time. However,

that culture still had a dualistic relationship between man and the gods, and between man and the external world. Dorje Trolö exploded this duality. He also left *terma*, teachings that were not appropriate during his time, but would be at a later date. The Vidyadhara found several of these in the form of yellow scrolls when he was still a teenager in Tibet. The *Sadhana of Mahamudra* is an example of a *terma*, although he discovered it without the aid of a written text.

*When the three yantras of the excellent Great Eastern  
Sun  
Are propagated and established,  
If mara-hordes of gyalgongs and senmos gather,  
O Guru Senge Dradrok,*

Usually, the three yantras refer to the hinayana, mahayana and vajrayana. Putting these in the context of the “Great Eastern Sun” casts them in a different light. The Great Eastern Sun refers to the Shambhala teachings for creating an enlightened society, based on fundamental human dignity and wisdom. Guru Senge Dradrok (Tibetan for “Lion’s Roar”) is another wrathful manifestation of Padmasambhava. He appears as a defender of the dharma and great magician—dark blue, with three eyes and fangs, trampling on human corpses, wearing a tiger skin skirt, hair streaming upwards, with a crown of five small skulls and a necklace of human heads, surrounded by flames of wisdom and wrathful compassion.

Trungpa Rinpoche comments that, when presented with a problem based on some kind of misunderstanding of reality, Senge Dradrok was not afraid to meet those who were presenting the problem on their own ground. He did not try to block them, but mixing his presence with theirs had the effect of accelerating the natural course of problem towards dissolution. Since he is not attached to the “this-ness” of himself, he isn’t afraid of the “that-ness” of the world. Gyalgongs are “monk demons,” who provoke aggression by perverting the dharma with their analytical preconceptions. They transform dharmic vision into politics and sectarian strife. Senmos are female demons who seduce the practitioner into samsaric passion through sensual fascination.

*Just as at Hepo Hill at glorious Samye  
You bound by oath devas and rakshasas,  
So utterly destroy these obstacles of maras.  
Consider well your former vow of compassion.  
Destroy outer, inner, and secret obstacles.  
Dispel the döns who bring darkness to the world*

Samye was the first monastery built in Tibet. During the building of the monastery, there were at first many misfortunes and obstacles. It seemed as though what was build in the day was being dismantled at night by

devas and rakshasas—gods and demons. Padmasambhava was invited to turn things around, and he did it in such a way that the environmental situation began to work *for* rather than *against* the building of the monastery. Hepo Hill is near Samye, where Padmasambhava tamed the local deities who were interfering with the establishment of dharma in Tibet. Döns are malicious spirits whose attacks are associated with practitioners’ lack of mindfulness.

*O Mahaguru, compassionate one,  
There is no other hope but you.  
Please issue your command to the ocean of  
dharmapalas  
So they will destroy all obstacles without exception.*

Because Padmasambhava had tamed the obstructing spirits and energies to the service of the dharma, they became dharmapalas, or protectors of teachings. We might wonder what that means for our own culture.

## TIDBITS

### COMING SOON: Movie (etc.) Nights

Stay tuned for details.

### New phone number

The Shambhala Centre has a new phone number: (250) 352-5560. We usually check phone messages once a day at most. Email can be a quicker way to contact us.

## COMMUNITY

The Shambhala Centre is home to a community of people who share a connection to mindfulness-awareness practice and the aspiration to realize a more wakeful, saner society. There are many ways to get involved—attending programs and celebrations, working with a meditation instructor, joining in recreational activities and helping out at the Centre, to name a few. Everyone’s participation is invited and appreciated.

### Volunteering at the Centre

We currently have openings for volunteers in our children’s program, social action, flower arranging, graphic design, website maintenance, and housekeeping groups. We’re also open to exploring other ways people can contribute according to their interests. Let us know what interests you!

You can stay in the loop about what’s on at the Centre by visiting our events calendar at

www.nelsonbuddha.com and/or by subscribing to one or both of our email lists. If you subscribe to the *Newsletter* list, we'll send you our monthly newsletter and little else. If you subscribe to our *Active Friends and Members* list, you'll get the newsletter plus reminders about upcoming programs and events and a small assortment of community-related messages. To join either list—or for more information about any aspect of Shambhala—email us at [info@nelsonbuddha.com](mailto:info@nelsonbuddha.com).