



Kootenay  
Shambhala  
Meditation  
Centre

**NEWSLETTER • October 2007**

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"To feel the full force of your mortality, and to open your heart entirely to it, is to allow to grow in you that all-encompassing, fearless compassion that fuels the lives of all those who wish truly to be of help to others."

—SOGYAL RINPOCHE

*Glimpse After Glimpse: Daily Reflections on Living and Dying*

## WELCOME

The Kootenay Shambhala Meditation Centre is part of an international community of meditation centres founded by Chögyam Trungpa Rinpoche, a Tibetan Buddhist meditation master, and now led by his son and lineage holder, Sakyong Mipham Rinpoche.

Our Centre offers free meditation instruction, a clearly defined path of practice and study, a range of community activities and more. All our offerings are meant to help people of every description awaken their innate wisdom, compassion and sense of irony.

We invite you to join us in this journey of discovery.

*For the most complete and up-to-date information about the Kootenay Shambhala Centre, please visit our website at [www.nelsonbuddha.com](http://www.nelsonbuddha.com) or contact us at [info@nelsonbuddha.com](mailto:info@nelsonbuddha.com).*

## REGULAR PUBLIC EVENTS

These events are open to anyone, free of charge or by donation. For the latest schedule information, see our online calendar.

### Meditation Practice

**Sundays, 9 am - noon**

**Mondays, 7 - 8 pm**

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

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

### Open House

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

Our Open House program offers a friendly introduction to meditation practice, Shambhala Buddhist teachings and our community. • **7 pm:** Meditation instruction and practice (introductory instruction is available at 7 pm; follow-up instruction, at 7:30 pm) • **8 pm:** Talk and discussion • **9 pm:** Tea

### Sadhana of Mahamudra

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

*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.

### Café Shambhala/Meditation Tune-Up

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

Meditation instruction and practice, a couple of short talks, a light mid-morning community breakfast and a healing practice combine to create a sociable way for participants to perk up their meditation and benefit the world.

### Children in Shambhala

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

**(suspended until further notice)**

Aimed at children ages 5 to 11, this program offers a fun introduction to Shambhala, with yoga, mindfulness-

awareness-related activities, storytelling and refreshments.

## TIDBITS

### Acharya Allyn Lyon arrives October 25th!

We're getting ready to welcome Acharya ("senior teacher") Allyn Lyon back to Nelson. She'll be here, from October 25th to November 7th, mainly to lead a Vajrayana Intensive (see below), but she'll also give an Open House talk—"An Introduction to Shambhala Vajrayana Buddhism"—on Monday, October 29th, at 8 pm, and join us (we hope) for a potluck supper/slide show tentatively scheduled on Thursday, November 1st, at 6 pm (see p. 4). The latter two events will be open to anyone. Please come!

### Russell Rodgers returns

With this issue of our newsletter, Russell Rodgers is back with another teaching column (see pp. 5-7) and more to come in future issues. To help keep these valuable commentaries from getting lost under the dust of time, we're highlighting them on the Newsletter page of our website. And Google's industrious spiders are making the contents of the columns easily accessible from elsewhere on the web.

### Monthly healing practice

In response to the mood of the times, we've brought back regular Maitri Bhavana practice. Maitri Bhavana means "meditation on loving-kindness." It's a healing practice done for those who are seriously ill—physically, mentally or otherwise—or have recently passed away. It involves opening one's mind and heart evermore fully to the world.

This practice is now part of our Café Shambhala/Meditation Tune-Up program, which runs on the first Sunday of every month, from 9 am to noon. We welcome everyone to participate in person and/or to submit in advance of each month's session the names and illnesses of relatives and friends who are seriously ill or recently deceased so that we can explicitly include this information in our practice. The information can be emailed to us at [info@nelsonbuddha.com](mailto:info@nelsonbuddha.com) or added to the "Maitri Bhavana Healing Practice List" posted at the centre.

## GENEROSITY POLICY

The Kootenay Shambhala Meditation Centre thrives because of the generosity of its program participants, friends and members. Recognizing that generosity, trust and openness are interconnected, we offer all of our programs on a suggested-donation basis and welcome participants to donate less or more than the suggested amounts as they choose.

## SPECIAL PROGRAM

### Vajrayana Intensive With Acharya Allyn Lyon Saturday, October 27 - Sunday, November 4 Suggested donation: \$400 - \$500

The Kootenay Shambhala Meditation Centre invites all Shambhala/Vajradhatu Vajrayana Seminary graduates to gather for one week of intensive ngöndro, Werma and Vajrayogini practice and celebration with Acharya Allyn Lyon in beautiful Nelson, British Columbia this fall. The arrival and departure dates are Saturday, October 27<sup>th</sup> and Sunday, November 4<sup>th</sup> respectively. The program will begin Sunday morning, October 28<sup>th</sup> and end with a group feast Saturday afternoon, November 3<sup>rd</sup>; it will count as one week of acharya-led group practice at a practice centre.

Basic accommodation at the centre and a limited number of billets are available, and most meals will be provided at the centre. The program will also include a trip to the nearby hot springs and a taste of downtown Nelson's delights.

The suggested donation is \$400 to \$500 (see our Generosity Policy). In addition, a teacher's gift will be collected. We request a reservation deposit of \$50, refundable until September 30<sup>th</sup>.

*ALLYN LYON was appointed an acharya in 2000, after several years serving as Director of Shambhala Mountain Center and in other Shambhala administrative positions. Since then she has been traveling and teaching while creating a home base in Tepoztlan, Mexico, where she is the resident acharya. Her main interest in teaching dharma is the nature of mind and how it functions: "What is mind? How does practice work with mind? What is real?" But if there's a bottom line, Allyn says, "it's that I really enjoy teaching and practicing the dharma."*

To register, or for more information, contact Jim Northcote at [info@nelsonbuddha.com](mailto:info@nelsonbuddha.com).

## CORE PATH PROGRAMS

As currently presented at the Kootenay Shambhala Centre, the Shambhala Buddhist path consists of three interconnected elements, each grounded in mindfulness-awareness meditation.

- **Buddhist Study** is offered primarily through the Shambhala School of Buddhist Studies, a curriculum of weeknight courses and weekend programs that presents a thorough introduction to Buddhism in general and Tibetan Buddhism in particular.
- **Shambhala Training** is a sequence of weekend workshops that emphasizes embodying bravery, gentleness and wakeful intelligence in every sphere of human activity.
- **Contemplative Arts** are a vehicle for integrating mindfulness and awareness into everyday life.

We invite everyone to explore any of these offerings to the degree they want. Altogether, this training is a big part of the preparation students require to attend Shambhala seminars and other advanced programs and engage in subtler practice and study.

**Shambhala Training**  
**Level I: The Art of Being Human**  
**With Ginny Evans**  
**Saturday, October 13, 9 am - 6 pm; and Sunday,**  
**October 14, 9 am - 3 pm**  
**Open to anyone • Suggested donation: \$100**

As human beings, we long for sanity, compassion and inspiration in our lives. According to the Shambhala teachings, this longing is a manifestation of basic goodness—the dignity and wakefulness that we all possess. Level I, a key introductory program, presents the practice of meditation as a way to uncover and contact this innate dignity and wakefulness. For more information, visit our website or contact Sally Albert at [info@nelsonbuddha.com](mailto:info@nelsonbuddha.com).

**Shambhala School of Buddhist Studies**  
**Karma & the Nidanas**  
**With Cameron Wenaus and Sohan Ko**  
**Thursdays, November 8 - December 13, 6:30 -**  
**8:30 pm**  
**Open to anyone • Online participation possible**  
**Suggested donation: \$60**  
**Pre-registration requested**

Karma—cause-and-effect action—can be broken down into twelve links, or nidanas. In this course we look at how these links work together, how the vicious circle of

confusion and suffering arises and therefore how it can cease, allowing innate wisdom to manifest. For more information, visit our website or contact Jim Northcote at [info@nelsonbuddha.com](mailto:info@nelsonbuddha.com).

## OTHER PROGRAMS/EVENTS

**October Open House Talks**  
**Mondays, 8-9pm**  
**Open to anyone, free of charge or by donation**

Our Open House program offers a friendly introduction to meditation practice, Shambhala Buddhist teachings and our community. Senior Shambhala Centre practitioners present the teachings, typically in talk-and-discussion format. Upcoming talks are listed below. For the latest information, see our online calendar at [www.nelsonbuddha.com](http://www.nelsonbuddha.com).

**OCTOBER 1**  
**Compassion or Sentimentality?**  
With Jim Northcote

**OCTOBER 8**  
**Bringing Loving-Kindness into Everyday Life: Self,**  
**Other and Beyond (Part 3)**  
With Robin Higgins and Sohan Ko

**OCTOBER 15**  
**Dorje Kasung: Becoming a Dharma Protector**  
With Cameron Wenaus

**OCTOBER 22**  
**Karma: Divine Intervention or Simple Cause & Effect?**  
With Cameron Wenaus

**OCTOBER 29**  
**SPECIAL TALK: An Introduction to Shambhala**  
**Vajrayana Buddhism**  
With Acharya Allyn Lyon

**Movie (Etc.) Night**  
**With head cook Jigme Datse**  
**Friday, October 19, 6 - 9:30 pm**  
**Open to anyone • Suggested donation: \$10**

Our roughly monthly Movie (Etc.) Nights combine preparing and eating good food together and sharing good movies afterwards. On October 19th the event will feature warming vegetarian soup and salad, with head cook Jigme Datse, and the film, *The Secret*. Everyone is welcome. RSVP to Jigme at [info@nelsonbuddha.com](mailto:info@nelsonbuddha.com) so that she knows how much food to buy.

**Potluck Supper and Slide Show: "Our Lineage Origins in Eastern Tibet"**  
**With Acharya Allyn Lyon and Russell Rodgers**  
**Thursday, November 1, 6 pm (to be confirmed)**  
**Everyone is welcome**

Kootenay Shambhala Centre member Russell Rodgers recently toured many of the places that Shambhala founder Trungpa Rinpoche frequented in Tibet. He will show slides of the Surmang monasteries, the retreat place of Dorje Kyung Dzong, and the mountain where Trungpa Rinpoche discovered many terma (hidden teachings) as a young teenager. Russell will also show slides of the monasteries of Trungpa's dharma brother Thrangu Rinpoche, and his teachers Jamgon Kongtrul of Sechen and Dzongsar Khentse of Palpung and others.

The monasteries of Eastern Tibet are in the process of massive reconstruction and dharmic revival. At one of the places Russell visited, 10,000 nuns and 5,000 monks had gathered in rude shelters to hear teachings by a locally famous teacher, Achu Rinpoche. In contrast to Central Tibet where the Chinese government has been quite repressive, the news from the Kham and Amdo regions is quite upbeat.

A potluck supper with Acharya Allyn Lyon will precede the slide show!

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

## **ELSEWHERE IN SHAMBHALA**

**Pacific Northwest Meditation Retreats**  
**With John Osajima**  
**Camp Pringle, Shawnigan Lake, BC**  
**December 8, 2007 - January 5, 2008**  
**Open to anyone**  
**From \$315 (register before October 10 to receive a 10% discount)**

The theme of this year's Pacific Northwest one-week, two-week and one-month winter meditation retreats is "the time is now." These retreats are designed for both new and experienced meditators. The focus will be the mindfulness-awareness practices of the Shambhala Buddhist tradition. For more information and to register, go to [nelsonbuddha.com/dathun/](http://nelsonbuddha.com/dathun/)

**Mahamudra Retreat**  
**With Scott Wellenbach**  
**Camp Pringle, Shawnigan Lake, BC**  
**December 15 - 29, 2007**  
**Prerequisites apply**  
**From \$620 (register before October 10 to receive a 10% discount)**

The nature of mind teachings, known as *mahamudra* in the Kagyü tradition, are considered the heart essence of all the teachings. During this two-week retreat, guided by the seminal mahamudra text *Pointing Out the Dharmakaya*, by Wangchuk Dorje, Karmapa IX, we will practice shamatha and vipashyana mahamudra to clarify and stabilize our experience of the nature of mind. For more information and to register, go to [nelsonbuddha.com/dathun/](http://nelsonbuddha.com/dathun/)

**Stroke of Ashe and Gesar Sadhana Weekthün**  
**With Shelley Pierce and Ben Hines**  
**Camp Pringle, Shawnigan Lake, BC**  
**December 29, 2007 - January 5, 2008**  
**Prerequisites apply**  
**From \$340 (register before October 10 to receive a 10% discount)**

This intensive will deepen and expand one's advanced Shambhala practice experience and understanding of Windhorse. The program will include daily sessions of stroke and Gesar sadhana practices, talks, discussions and Enriching Presence practices. For more information and to register, go to [nelsonbuddha.com/dathun/](http://nelsonbuddha.com/dathun/)

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

## LOOKING CLOSER

### Commentary on the Heart Sutra

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.*

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

The Heart Sutra is chanted by Mahayana practitioners all over the world. At the Kootenay Shambhala Centre we recite it as a group on Sunday mornings, although anyone can recite it at home to start their meditation. Its full title is *The Sutra of the Heart of Transcendent Knowledge*. "Transcendent knowledge" is a translation of *prajnaparamita*. It means, roughly, not book learning but penetrating insight that arises on the spot. The word *sutra* refers to teachings of the Buddha. It is the *heart* of transcendent knowledge because it is a condensation, the pith, of several longer discourses. So this sutra is a really a starting point for study. It tells you what you need to learn, and lays a ground for meditation.

The sutra begins:

*Thus have I heard . . .*

The Buddha's teachings were not written down until well after his death, so persons with good oral memory would recite them at gatherings. Needless to say, scholars debate what the Buddha actually said, and what were words put into his mouth later on. One way of looking at this problem is to consider that what has survived as the core teachings of our tradition has been checked over by countless generations of enlightened lineage gurus. So trust in the sutras is really trust in those who have put them into practice and found that they work. So trust in present day teachers is important. No one is required to accept things without questioning.

This sutra was expounded at a particular place and time: Vulture Peak Mountain in India, 2,500 years ago. One can visit there today on pilgrimage. Buddha goes into a profound samadhi, and a realized disciple, Avalokiteshvara, picks up on that and goes into a samadhi of his own. Shariputra, who has a scientific, questioning mind, asks Avalokiteshvara what is going on, and the sutra unfolds as Avalokiteshvara responds. Buddha doesn't utter a word until the very end, when he confirms what has been said. This is one of several styles that the Buddha uses to teach.

Shariputra asks:

*How should one practice the profound prajnaparamita?*

*Prajna* means insight. *Paramita* means "other shore." So we are talking about insight into the ultimate nature of reality, not just the insight into how to cook eggs. On our level, we have to "practice" it, because we don't yet have direct, spontaneous insight.

Avalokiteshvara answers:

*[One should see] the five skandhas to be empty of nature. Form is emptiness; emptiness also is form. Emptiness is no other than form; form is no other than emptiness.*

"Form" refers to the first skandha. Skandhas are clusters, literally "heaps," of separate mental events that one conceptually unifies into a self, an "I."

Let's deal with the form part of this somewhat enigmatic statement. One way of understanding it is to consider that our perceptions of form arise in the mind. Forms by their nature cannot physically exist inside of our heads—there isn't room in there. We have to experience them as mental impressions. Since the mind doesn't contain actual forms, there is nothing to push aside, so thoughts, emotions and forms can arise without obstruction. Form is not separate from the emptiness of mind. Mind and form are the same. So form is empty mind and empty mind can become form. Emptiness has a further meaning: one cannot say whether or not forms exist separately from mind. That would be just a thought, a concept.

Now consider that we have used the term "mind," and that implies that there is some *thing* called mind that we can conceptualize and label. But no one has ever found a "thing" called mind. One just finds the fleeting perceptions and thoughts that stream through and then disappear. Through what? We call it a self, or a mind, but that is just a label for something that cannot be found. You should check this out for yourself, when the thick underbrush of your discursiveness has been thinned out by shamatha meditation and you have a bit of clarity.

Some masters say that what we experience as a self is in fact just a name given to a sense of empty presence that has no content other than what is flowing through, appearing and disappearing. Even the sense of presence, of awareness that knows it is aware, cannot be pinned down as any thing that can be located. It is not enough to hear and accept this assertion: the masters say that one needs to look again and again, until one is

absolutely certain that nothing called mind can be found; that mind itself is empty, the word "mind" just a thought. However, it's a useful thought, and we'll continue to use it.

The sutra lists the skandhas in sequence: form, feeling, perception, formation and consciousness. "Formation" here refers to the formation of well-developed conceptual patterns of thoughts, labels and emotions. "Consciousness" is the vague sense that someone is there, commenting, perhaps telling you that you are a good or bad meditator. Each skandha is a cluster of mental events and conceptual mind merges all the clusters together under the crude label "I." As awareness grows, one becomes aware that anything that can be identified as something is just temporary thoughts and perceptions floating through the space of mind. The idea of an "I" is just another subtle thought.

At first the idea of skandhas mistakenly seen as a self seems intellectual, but an experienced meditator can use the teachings on the skandhas to dissolve the sense of duality whenever it arises. This is done by looking directly at the division between subject and object from the point of view of the skandhas. For instance, one could look at the sense of an "I" trying to meditate, and ask whether the "I" is the same as the body, the feelings, perceptions, and so on. This kind of meditative questioning can be quite handy, since the sense of a self, an "I," is associated with discursive thoughts, conflicting emotions and struggle in meditation as well as in life. Having a self makes your life miserable and meditation tedious.

After dispensing with the self as empty, Avalokiteshvara takes on what are translated as "characteristics":

*There is no birth and no cessation. There is no impurity and no purity. There is no decrease and no increase.*

What is being pointed out here is the activity of conceptual mind in making comparisons. Comparisons do not exist in objective reality. "Impurity" is a label that we project based on a purely conceptual idea of "purity," and "purity" depends on comparison with "impurity." Likewise, birth as a concept depends on cessation and decrease depends on increase. These judgments exist in conceptual mind and have no inherent reality outside of the thinking process.

In a single, very long sentence, the sutra next declares as empty most of the key concepts in Hinayana Buddhism. (Hinayana refers to the initial phase of the Buddha's teaching.)

*Therefore, Shariputra, in emptiness, there is no form, no feeling, no perception, no formation, no consciousness; no eye, no ear, no nose, no tongue, no body, no mind; no appearance, no sound, no smell, no taste, no touch, no dharmas; no eye dhatu up to no mind dhatu, no dhatu of dharmas, no mind consciousness dhatu; no ignorance, no end of ignorance up to no old age and death, no end of old age and death; no suffering, no origin of suffering, no cessation of suffering, no path, no wisdom, no attainment, and no non-attainment.*

First, Avalokiteshvara reviews the skandhas: form, feeling, perception, formation and consciousness. The psychology of perception comes next, starting with the physical sense organs—eyes, ears and so on. Then he goes on to the sense consciousnesses associated with the organs, and finally to the objects of perception. The objects, organs and consciousnesses are all called *dhatus*, or elements. One might take the position that the self doesn't exist, but there is a real world of material objects out there, and the organs and so forth are also real. We might find such an interpretation comforting and grounding, and some interpretations of Hinayana Buddhism encourage such an understanding. Our modern day culture also has similar ideas.

All the elements involved in perception are temporary mental events, which make an appearance and then dissolve. They arise in the mind stream in dependence on other temporary events. For instance, consciousness arises only in dependence on its object, or something happens that causes you to feel your eyeball. The feeling lingers for a bit, then it stimulates thoughts and some other mental activity arises. One can mentally project that seeming objects have objective reality outside of the mind, but that's just a projection based on a consistency of patterns, which could also be a consistency of *mental* patterns as opposed to the stability of an objective reality out there. A logical conclusion is that there is no eye, no eye consciousness and no visual object, just patterns evolving in empty mind, each element or elements setting the stage for the appearance of the next. None of the elements in the patterns can stand by themselves as independent entities. The technical term for this is "dependent origination." They are "dependent" because their temporary appearances depend on a host of other conditions. We have to use the term "appearance" rather than "existence," because "existence" implies entities that are not just transitory points in a sequence of change, or entities that continue to exist outside of our mind stream after we have ceased to notice them.

"Dependent origination" is a difficult concept to understand and even more difficult to incorporate into a moment-to-moment experience of emptiness. It usually takes a lot of contemplation and many exposures. However, this is one case where concept can be used to point to nonconceptual, empty experience.

The next topic in that extended sentence refers to the twelve nidanas, sometimes known as the twelve links. These describe the mechanism of karma:

{There is] *no ignorance, no end of ignorance up to no old age and death, no end of old age and death . . .*

Briefly, the karmic production starts with a flicker of ignoring of the basic nature of mind. We suddenly posit a self that is separate from the other events in our mind stream. Then we respond to these seeming external events according to our habitual conditioning left over from previous karma. There follows a sequence of events where we become more and more involved with our projections, then we decide to do something about it. This is the stage in the sequence that creates future karma. What follows is the birth of a new person or situation, which lasts into maturation, old age and final death of that person or situation. Each cycle leaves habitual karmic imprints that come into play at the beginning of the next cycle. The cycle could happen over the span of a single emotional upheaval, or several lifetimes. From an unenlightened point view, there is no end to old age and death because we are caught in seemingly continuous cycles of karma. From an enlightened point of view, nothing has happened to the empty mind stream; it has just assembled itself into different configurations of appearances that we label as separate life experiences.

Finally, the long sentence concludes:

*. . . no suffering, no origin of suffering, no cessation of suffering, no path, no wisdom, no attainment, and no nonattainment.*

This final statement declares the Four Noble Truths to be empty as well. Briefly, the Noble Truths, the quintessential teachings of the Hinayana, state that existence is marked by suffering and dissatisfaction, that this suffering is due to positing a self that is separate from the rest of reality, that there are moments of relief and that this relief can be made continuous by means of the Buddhist path. From the Buddhist point of view, suffering has an upside, in that it indicates to us that there is something fundamentally wrong with our approach to life. However, one could take these statements as doctrine, an item of belief guaranteed by the Buddha, much as the Bible is taken as the word of God. Such beliefs invite intense attachment, and legend

says that many of the advanced Hinayana practitioners, (called arhats,) in attendance had heart attacks.

We shouldn't look down at the arhats: their meditation was so profound that they were able to completely eliminate disturbing emotions. Their clarity and stability was far beyond what most spare-time meditators like ourselves could hope to attain. What Avalokiteshvara is saying is that the arhats still had some beliefs in Buddha's teachings that were just concepts. These beliefs were useful guidelines at first, but had perhaps become obstacles to further insight.

With the Four Noble Truths, Avalokiteshvara has finished emptying out the foundation doctrines of Buddhism in a single long sentence. The rest of the chant is fairly straightforward and easy to understand. Avalokiteshvara cites the results of realizing emptiness: no obscuration and no fear because there is no self to lose. One transcends falsity and attains true complete enlightenment. He then praises the virtues of the mantra of prajnaparamita:

*OM GATE GATE PARAGATE PARASAMGATE  
BODHI SVAHA*

Translated this means, roughly, "OM gone, gone, gone beyond, completely gone beyond, awake, so be it." What is being indicated here is that the realization of emptiness takes one into a level completely beyond the conventional versions of reality. Not only does one find release from suffering, but ultimately, one obtains the powers of a buddha to help humanity.

Finally, Buddha utters his first statement in this sutra:

*Good, good, O son of noble family; thus it is, O son of noble family, thus it is. One should practice the profound prajnaparamita just as you have taught and all the tathagatas will rejoice.*

*Tathagatas* are "enlightened ones." The sutra closes with everyone present, including gods, humans, asuras (demigods who jealously aspire to be gods), and gandharvas (celestial musicians) rejoicing. So be it.

## COMMUNITY

The Kootenay Shambhala Centre is home to a diverse and vibrant community of about 35 members who share a connection to mindfulness-awareness meditation and the aspiration to realize a wakeful, joyful society. There are many ways to get involved—attending meditation practice sessions and celebrations, joining in recreational activities, taking courses, working with a meditation instructor, and volunteering, to name a few. Everyone's participation is invited and appreciated.

You can keep in touch with the Shambhala Centre by visiting our website at [www.nelsonbuddha.com](http://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 (as a PDF file) 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, announcements about community activities, and an assortment of other community-related messages. To join either list—or for more information about any aspect of Shambhala—contact us at [info@nelsonbuddha.com](mailto:info@nelsonbuddha.com).