

Diversity Working Group

Recommendations for Cultivating a Globally Diverse Mandala

Summary

President Richard Reoch has asked the Diversity Working Group to develop recommendations for cultivating a globally diverse mandala. The working group consulted representatives from all regions of the Shambhala international community. It identified problems and needs and on that basis formulated these recommendations.

Recommendations for Cultivating a Globally Diverse Mandala illuminates challenges affecting the diversity of our global community and presents ways the Shambhala community can help. The various recommendations are intended for consideration by the Sakyong's Council and Mandala Council. The Diversity Working Group hopes that these recommendations will be a source of contemplation, discussion, and action that further enriches and unifies our global mandala.

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Overview

Recommendations for Cultivating a Globally Diverse Mandala

I. Develop a plan for cultivating a globally diverse mandala

Recommendations:

Contemplate the meaning of a “globally diverse mandala”

Adopt a policy on developing a globally diverse mandala

Develop a plan for creating enlightened society in all regions of the world

II. Find teachers and mentors for groups in remote regions

Recommendations:

Provide teachers, trainers and mentors to emerging regions

Develop a distance education program

III. Cultivate social and cultural diversity

Recommendations:

Encourage support for remote regions

Develop diverse leaders globally

Continue to foster diversity in Shambhala

Increase the participation of remote regions

Provide translation assistance

Revive inactive sanghas

IV. Find financial resources and make programs affordable

Recommendations:

Obtain funds for small group development in remote regions

Obtain funds for translation and distance education

Make international programs affordable

Obtain funds for travel to programs

Obtain funds for teachers to travel to isolated sanghas

Introduction

“All individuals have a place in Shambhala society. There should not be a sense of outer and inner, but rather a sense of being included in the compassionate embrace of heaven and earth.”

---Sakyong Mipham Rinpoche [Kalapa Court]
Treatise on Society and Organization

“We had as our guest the well-known Tibetan Chögyam Trungpa Rinpoche . . . and we asked him what he thought of the tradition of Shambhala. To our astonishment, he replied very quietly, that although he had never been there, he believed in its existence and could see it in his mirror when he went into a certain state . . .

“That evening in our study he produced a small metal mirror of the Chinese type. After looking into it intently for some time, he began to describe what he saw . . . The most singular thing about the inhabitants of the city was that they were of all faiths, races, and nations, and appeared to come from the four corners of the earth.”

---Account of James George [Canada]
Searching for Shambhala

“When we take the Bodhisattva vow to save all sentient beings, no matter how numberless, we are making an inconceivable commitment to diversity and accessibility. No one is left out of this aspiration. Thus the commitment to finding ways to make the Shambhala Buddhist path and society available to others is at the heart of Shambhala Buddhism itself.”

---Dan Hessey [USA]
Notes on Diversity and Accessibility

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Several months ago, Shambhala President Richard Reoch asked the Diversity Working Group to consult with Shambhala leaders in all regions of the mandala and develop recommendations for a scholarship fund that would improve global access to international programs—Warrior Assembly, Sutrayana Seminary, Vajrayana Assembly and abhishekas. Later he asked us to expand our work to include a policy for improving the diversity of our global mandala.

At the outset of our consultation we discovered that scholarships awarded by Mandala Services to practitioners who have been admitted to international programs, alone, although needed, are not sufficient to improve global access to international programs.

We found that subsidies—financial aid from Mandala Services or the Shambhala Trust to centers and groups—for international *and* basic programs such as Shambhala Training, Shambhala School of Buddhist Studies and Nalanda activities are also needed, principally for teachers and trainers in remote areas. This combination of subsidies and scholarships will foster sangha growth. And when this growth occurs in all regions of the world, the result will be a globally diverse mandala.

We tried to make the process of developing these recommendations inclusive and open, to include regions that may have been on the margins of our community over the years, and be open to all ideas that might enable more people to have access to Shambhala. Sangha members from all regions of the mandala were invited to participate in an email discussion and to correspond with the working group about obstacles that are impeding access to programs in their region. In addition, several conference calls were held to identify and discuss needs and recommendations. All of the commentary in this report comes from these discussions and a few documents that were shared.

Following is a list of the persons who participated in this process. This report is based largely on the perspectives of those individuals. Although it is far from exhaustive, we believe we have identified issues that merit consideration.

WORKING GROUP

Lourdes Alvarez, Mexico	Carolyn Mandelker, Canada
Raana Bastani, Iran	Ka'ohulani McGuire, Hawaii
Marian Bond, New Zealand	Javier Murillo, Chile
Alice Dan, USA	Cortez Rainey, USA, Chair
Mabinti Dennis, Canada	Terry Rudderham, Canada
Dan Hessey, USA	Larry Schourup, Japan
Simon Lahaye, France	Chris Tamdjidi, Germany
Acharya Simon Luna, Brazil	Mark Turnoy, South Korea
Acharya Allyn Lyon, Mexico	Jennifer Woodhull, South Africa
Hamish Maclaren, USA	

Finally, we are very much aware that many individuals have helped spread the teaching of Chögyam Trungpa Rinpoche and Sakyong Mipham Rinpoche to all regions of the world and have helped bring many Shambhala aspirations to fruition. This report is not intended to in any way minimize their contributions.

These are recommendations for consideration, discussion and action by individuals who are entrusted with creating enlightened society in the world, who indelibly hold the Sakyong's vision in their minds and hearts.

I. DEVELOP A PLAN FOR CULTIVATING A GLOBALLY DIVERSE MANDALA

We are so very far away from any Shambhala resources in the way of being able to draw from other centers nearby for teachers and programs. We get lost in the mandala and we're probably barely visible on the Shambhala radar screen . . . The questions I ask are "How do you grow a sangha without a teacher or someone to provide teachings and programs on a consistent basis? What are we bringing people to when we start a group or open a center? From our location, how do you connect people on a more personal level to the larger mandala and the lineage?" Comments from **Hawaii**

I have understood that there is no supportive system established for helping and guiding a person in my situation. Comments from **Iran**

The diversity issues that we are relating to in our urban and practice centers are similar to those we have been relating to as a global mandala for many years. Through the activities of entities such as Shambhala Mandala Services and the Shambhala Trust as well as individuals, we have begun to foster an open and inclusive mandala that is welcoming to people of diverse backgrounds, nationalities and races. This is the result of many initiatives in the Latin American countries of Brazil, Chile and Mexico; European countries such as Poland, Ukraine and the Czech Republic; Oceania countries of New Zealand and Australia; and in the North American region of the Maritimes.

However, much more needs to be done in our Asian sanghas located in South Korea and Japan, our African sangha located in South Africa, our Middle Eastern sangha in Iran and Israel and our Oceania sangha in Hawaii. Without these sanghas we cannot cultivate a globally diverse mandala. Today our organization has a low level of awareness and support for these crucial emerging sanghas located in countries remote from the center of the mandala. Without greater awareness, our sangha in Japan could dissolve. Our sangha in South Korea has not been visited by an experienced teacher in six years, and our sanghas in South Africa and Iran are without the support and mentoring they need to grow.

Shambhala Europe has an approach to small group development that we believe would be helpful to some of the sanghas in these remote regions. Chris Tamdjidi [**Germany**]: "The Small Group Development Initiative is part of the emphasis in Shambhala Europe on helping groups grow and propagate the teachings. We are increasingly working with groups on an administrative basis—advising them on how to overcome internal conflicts, how to do their programme planning, how to administer their group. This can be very helpful for small groups both in providing them with a sense of vision for their development, as well as transmitting to them the skills for growth. Sometimes however the lack of financial means is one serious obstacle for groups. They cannot invite teachers from abroad, and lack local teachers who can teach programs, they do not have funds for publicity, and they cannot rent suitable spaces for their centers.

“The Small Group Development Initiative provides groups with financial resources to overcome their money related obstacles. This only occurs based on them meeting a number of criteria, and then agreeing to work with Shambhala Europe on developing a plan for the group for a number of years. Groups have to apply to Shambhala Europe and report on developments.”

The Small Group Development Initiative is not presented here as a program to which non-European groups would apply. Rather it is presented as a model that Mandala Services may want to consider in its efforts to support the development of Shambhala groups in remote regions worldwide. Groups may wish to voluntarily participate in such an initiative in order to foster their growth and development.

Chris Tamdjidi [**Germany**]: “In the past years, the Sakyong has been emphasizing the importance of developing and growing healthy communities. Growth should be seen not as growth for its own sake, but part of what is required to help make the teachings available for a wider number of people, and to ensure the survival of this community in the long run.”

SHAMBHALA SANGHAS

<u>Regions</u>	<u>Number</u>
North America	117
Europe	65
Oceania	3
Latin America	3
Asia	2
Middle East	2
Africa	1

President Reoch’s request for recommendations is an invitation to reflect on the nature of a globally diverse mandala and our interpersonal and institutional relationships to all of its parts. What is our mutual vision to foster the growth and health of sanghas in Africa, Asia, Europe, Middle East, North America, Oceania and Latin America? How can we relate to sanghas in these regions to help strengthen and enrich our global community?

Recommendations:

Contemplate the meaning of a “globally diverse mandala”

- Initiate a heart-felt discussion—beginning with the Sakyong’s Council and Council of Acharyas—on the meaning of “diverse global mandala” and the growing concern that sangha members, centers or groups, and Mandala Services have for the well-being of sanghas in all regions of the globe.

Adopt a policy on developing a globally diverse mandala

- We recommend that Shambhala adopt the following policy: *In furtherance of our aspiration to create enlightened society in the world, it is the policy of Shambhala to proactively support the development of Shambhala Centers and study groups in Africa, Asia, Europe, Middle East, North America, Oceania and Latin America, including sanghas in emerging regions that are geographically isolated.*

Develop a plan for creating enlightened society in all regions of the world

- Encourage representatives of sanghas in all regions to develop and share their aspirations and programs for growth with other sanghas and with the center of the mandala.
- Use the Small Group Development Initiative as a model for developing groups in remote regions. Allow groups to voluntarily participate. Consult with these and other sanghas about their unique needs and develop a plan for supporting their development as well as a plan for developing all regions. Shambhala Europe should be consulted concerning this recommendation.
- Let our worldwide community know what Shambhala is doing to cultivate a globally diverse mandala.

II. FIND TEACHERS AND MENTORS FOR CENTERS AND GROUPS IN REMOTE REGIONS

*Then about five years ago, we (then seven people) invited Dzigar Kongtrul Rinpoche to come to Japan for a week to do a teaching program. This was a marvelous moment for us all, since no teacher had visited us in many years (the only visit having been by Sakyong Mipham Rinpoche--the then Sawang--who was briefly in Kyoto for other reasons and spent a single evening with us). Since Kongtrul Rinpoche's first visit, he has returned to Kyoto at least once each year to give further teaching programs. An upshot of these visits was that three of us became his students. However, he urged us to keep the Shambhala group going, since it would provide a contact point for people who came to the Dharma through the Vidyadhara's books. At that point, we began interacting mostly with Kongtrul Rinpoche's Japanese sangha (MSBJ: Mangala Shri Bhuti Japan), and the Shambhala group began to meet only every other week. Comments from **Japan***

We are ready to have a Shambhala Level I at least for ten people. We need a teacher and I need a mentor to be in contact and well-written guidelines for people and places that want to start a center. I also need to continue my studying and become an MI.
Comments from **Iran**

All of the participants in our deliberations reported that it is difficult for their sanghas to subsidize visits from experienced teachers and trainers who might also serve as mentors. It is also difficult for sangha members to attend programs that are held outside their regions. Most members simply cannot afford the travel, housing and program expenses without some form of subsidy or scholarship. This situation presents them with several challenges.

Energy

Members of remote groups are unable to connect with the energy of more developed regions of the mandala. Referring to this, Jennifer Woodhull [**South Africa**] says, “Being able to send other group members to Dechen Chöling to experience the Shambhala mandala first hand would help ground Shambhala Cape Town in the vision and experience of enlightened society.”

Teachers

For many emerging groups, growth is less dependent on the ability to host assemblies, seminars and abhishekas locally; these are premature for their sanghas. However, the ability to offer basic programs—Turning the Mind into an Ally workshops, Shambhala Training levels and Shambhala School of Buddhist Studies courses—could make a tremendous difference in helping them mature their sanghas and attract new members. Many sanghas cannot present these programs because they do not have access to qualified teachers. Ka’ohulani McGuire [**Hawaii**] says that for her region one consequence of this is that, “In the ten year history of our group, we have not yet taken one cohort through the Sacred Path series. What this means is that we are not developing and growing sangha who eventually connect at a deeper level and go on to Warrior Assembly and seminary.”

In addition to having a difficult time meeting center needs, some centers are not able to respond to growing interest in the Shambhala Buddhist teachings in outlying areas because there are not enough trained staff to present programs and nurture new practitioners. According to Acharya Simon Luna [**Brazil**], “In both Brazil and Chile, the challenge is that the core group of dedicated directors, coordinators and teachers is small, and there is only so much that they can do. Particularly although there is much interest outside of our big city centers, we can't maintain for long ongoing support of teachers and meditation instructors.”

The view of everyone we spoke to is that Shambhala could help to remedy this situation by providing subsidies to support visiting teachers and trainers in leading programs and training locally: Marian Bond [**New Zealand**]: “Currently our main challenge is to train our local people as teachers and meditation instructors. Only our two teachers are experienced meditation instructors and we have four others who are qualified but still relatively inexperienced. As a result we cannot care for our new practitioners as we

would like. We need visiting trainers to train teachers and meditation instructors locally.”

Chris Tamdjidi [**Germany**] reminds us that localization of teaching and training “depends on practitioners being able to listen, contemplate and meditate in their language tongues. Groups in centers in Central Europe (Czech Republic, Poland, Ukraine) struggle with a number of similar issues however in hearing the teachings. They suffer from geographic isolation and language barriers, thus they have difficulty receiving teachings from qualified instructors in their native languages.”

The lack of teachers and trainers, and such individuals who speak the native language of groups in remote regions, impedes access to programs for all levels of practitioners, impedes community growth and leaves some practitioners with no alternative but to turn to other centers for teachers and programs.

Mentors

Mark Turnoy [**South Korea**] reported:

“We are the Seoul (South Korea) Shambhala Dharma Study Group. Our group was founded in 1999 by Gary Allen, a sadhaka who'd been in South Korea for almost 5 years at that point, and Tim (Gyamtso) Addison, then a shamatha student who had recently gone to seminary, I believe (and is now a monk). We have 5 or 6 regular members now--- 4 or 5 South Koreans, and 1 American (me). Four of our regular members have been in the group since at least 2002, and 1 since the beginning. (I came to South Korea in 2000.) In the group's first year of existence, Gary and Tim co-taught a number of Shambhala Training levels, and Gary did a Level IV when I first came in the fall of 2000 (right before he left Asia to return to North America). We haven't done any levels since that time. I'm a Shambhala Training director qualified to teach Level II or III, but there doesn't seem to have been much interest (although we haven't tried very hard - or perhaps I should say ‘I’ haven't tried very hard, as I'm the only graduate of the Shambhala Training programs. There's one graduate of Level IV in our group), and I'm not authorized to teach Level I's.”

The challenges faced by sanghas in geographically isolated regions indicate that in addition to teachers and trainers there is a need for mentors—mentors who can teach, lead training, cultivate local teachers and administrators, resolve local conflicts and connect the local sangha to the wider Shambhala world.

Currently, Shambhala Europe has such a mentoring system—**Mentoring System for Small Groups**—that provides all of the above mentoring services. Under this system, Shambhala teachers who have a good relationship with groups in remote regions are recruited to serve as mentors. Often these individuals are willing to become mentors and pay their own travel expenses. They are carefully matched with a group, take an oath, and work with the group over a period of years rather effectively.

Chris Tamdjidi [Germany]: “There is one fundamental reason for a mentorship system. This is simply that the path and the dharma must be transmitted very personally, from one person to another and the Shambhala vision and the Shambhala communities must be nurtured very carefully.

“In the past, with some of the conflicts in the mandala, it seems that the actual transmission of the dharma, and the view of Shambhala from senior students to younger students has somewhat broken down. Symptoms of this are twofold: Groups and communities who are struggling by themselves to create a flourishing Shambhala culture. Often without guidance, they do not really understand what the Shambhala vision is about, nor do they experience fully the Shambhala culture. They lack resources, training, and there are often conflicts of view (what forms to follow, what to teach, etc.) which can paralyze groups.

“At the same time as this there are many experienced senior teachers or students who seem to have no one to pass the dharma on to. They are either not connected to their local communities, or there are so many senior people in their communities, that their help is not really needed. These precious resources do not have a role or an empowerment. Empowering senior students as mentors can help provide guidance to young groups and give senior students a seat from which to pass their training on.”

Recommendations:

Provide Teachers and Mentors to Groups in Remote Regions

- Plan for the Sakyong or President Reoch to visit sanghas in remote regions (for example, sanghas in Hawaii, Japan, South Korea, Iran and South Africa) to firmly plant the Shambhala flag in these areas.
- Create a funding source to pay for teacher, trainer and mentor travel to sanghas in remote regions, especially for senior practitioners who speak the native language of the group.
- Establish a mentoring program, modeled on Shambhala Europe’s Mentoring System for Small Groups. Survey all authorized teachers, level directors and trainers in Shambhala to identify those who are willing to teach/mentor a sangha in a remote region. Basically this person would visit the sangha for a 1-2 month period once or twice annually and stay in contact via email and phone for a 2-year period. Mandala Services would link qualified mentors with sanghas that want a mentor. Consult with Shambhala Europe on the view of mentorship, qualities and responsibilities of mentors, mentorship selection, matching mentors with sanghas and empowering mentors.
- Hold a special teacher training for sangha members who wish to teach/mentor in remote regions.

- Issue a call to experienced teachers who can afford to fund their own travel and would like to be hosted in a country they'd like to visit. By combining teaching with vacation, such individuals can make an enormous positive impact on isolated sanghas.

Develop a Distance Education Program

- Use available print, voice, video and internet technologies to develop programs that allow Shambhala School of Buddhist Studies courses, as well as leadership, teacher, level director, assistant director, meditation instructor and guide training to be taught at a distance in several languages—with a resident senior practitioner or visiting teacher/mentor helping with the training and certifying satisfactory completion. Ngedon Online could provide a model for a successful internet study course. Also, perhaps we could obtain scholarship funding for isolated sangha members who are qualified to attend Ngedon School.

III. CULTIVATE SOCIAL AND CULTURAL DIVERSITY

I have made a conscious effort to bring over teachers of color whenever possible to help attract other ethnic people to the center. However, I am told that within the larger mandala, these teachers are few in numbers. Where are the teachers of color? Something's wrong with this picture. Comments from **Hawaii**

I am hoping to bring Shambhala Training to the Black and Native community.
Comments from **Canada**

Although there is a general awareness in Shambhala that there are Shambhala sanghas in North America and Europe, and a growing awareness of our sanghas in Oceania and Latin America, there is not much awareness of our sanghas in Africa, Asia and the Middle East. To use the words of Ka'ohulani McGuire [**Hawaii**], these sanghas are somewhat “lost in the mandala” and “barely visible on the Shambhala radar screen.” Nevertheless, the presence of Shambhala practitioners in these regions is an opportunity for us to make the Shambhala Buddhist teachings available in different parts of the world. At present our only connection to some of these regions may be only a single person, which is a precarious situation if centers are to develop in these areas.

If we are to support the viability of these remote outposts of Shambhala, and all regions, we will have to meet a number of challenges. The first of these has to do with diversity.

Diversity

Although our sanghas are showing a great deal of aspiration to foster a mandala that is truly diverse, there is still a lack of diversity in our centers in all regions. For example, in North America, Mabinti Dennis [**Canada**] notes that “The two main challenges I see in this area are: we have a lack of teachers, assistant directors and Shambhala guide instructors who are people of color to work with minorities who enter our centers” and “Program fees are really high and most minorities are not able to attend programs so they do not attend.” While the most prevalent diversity issues in other regions might be somewhat different, given the racial and ethnic composition of the world, it’s hard to imagine the challenges identified by Mabinti are not valid in other regions too.

Simon Lahaye [**France**] observes that sanghas with members who are of different ethnicities, cultures and races and who are bilingual are better able to build bridges to people with different backgrounds and other parts of the world. The development that Simon refers to is more likely to occur in instances where the center meeting space is centrally located and accessible to the diverse elements in the larger community.

Chris Tamdjidi: [**Germany**]: “It is important that our space is not too far from the center of town. We engage in our societies, and we want to invite people into our communities. Being accessible, both for new people and for our members is very important for that. Equally important is having a community space, where people can come together and just be together. We find that running a center is hard work—if we only come together to work, and at the same time we are struggling with our practice, and after some time we can lose the inspiration to be together. Thus it is important to come together and just enjoy ourselves—talk and eat. Such a community space also means that people can come to the center right after work—they do not have to go home, race through their dinner and then hurry back to the center. Rather, they can just come to the center and have their dinner there, meet with friends and be together. It makes coming together as a community a much more gentle and frequent experience.”

Translation

Shambhala Europe is the key seat of translation activities worldwide. Currently there are volunteer translation groups in France, Germany, Spain, Netherlands, Italy, Czech Republic, Austria, Poland and Greece, as well as in Canada, Chile, Mexico and Brazil, all working to translate texts and materials from English to other languages. Although some translation honorariums and basic material expenses are paid from a fund Shambhala Europe has created for this purpose, other expenses are paid by the volunteers.

There is not a translation group in Iran, but the group leader there paid to have *Turning the Mind into an Ally* translated in her native language. But that does not remedy the

translation challenge she faces. Raana Bastani **[Iran]** says: “We need money in order to translate the teaching and have a website in Farsi.”

This is also an issue in Latin America, where, according to Acharya Simon Luna **[Brazil]**, “An ongoing challenge is making translations of our texts of our particular lineage available to our sangha. All our translators work basically on a volunteer basis, and there is so much to do. Also it is not easy to publish and make available translations of Trungpa Rinpoche's and Sakyong Rinpoche's books. This would be very helpful in spreading the dharma throughout all of Latin America.”

A similar situation exists in Mexico as Cecilia Amador Rodriguez **[Mexico]** notes: “We have a problem here in Mexico and probably there is a similar situation in other places in Latin America. Most of the publishers that have been selected to publish the books from our teachers in Spanish do not distribute their books in Mexico. We have worked in the translations but we are not able to get the books in our country. The publishing houses are not big enough and the books can only be found in Spain. This is the case of *Turning the Mind into an Ally* (published by Desclee de Brower), *Dharma Art*, *The Heart of the Buddha*, and many others. I have talked to publishers, distributors, and others but up to now have had no luck.

“In the case of *Ruling Your World*, they choose a publisher that at least has a representative here; although it is a small publisher house it is affiliated to a bigger one and that one is represented here so we will see if we ever get it. There are also books that are published in Argentina or Chile but they do not come to Mexico; this is the case of *Cutting Through...*, *Mind Training* (Estaciones), and some of Pema's books. In the end, the only books we are able to find here are mainly those published by Kairos.

“Hopefully something can be done in this regard. It is kind of awkward not to be able to recommend people to read most of the books of our lineage that have been translated but can not be found in Mexico.”

Chris Tamdjidi **[Germany]**: “As the worldwide mandala grows, the students are no longer English speaking individuals who are able, by virtue of their skills and longing, to connect to an international mandala through reading English books and participating in English programs. Instead, more and more our sangha are individuals who connect to a local situation, through friends or through books or other ways.

“More than the initiators of groups, these people need translated materials, not only practice texts but also guidelines about our administrative mandala. In many situations the understanding about the Shambhala mandala and forms is not strong, simply because the people locally do not have access to material in their languages about what Shambhala is about and what forms we use.

“It is hard for an English speaker to understand the extent of this problem. Not only are many English practice texts, especially terma texts, beyond the language abilities of these sangha members, even such mediums as Shambhala News Services, the Shambhala

Ngondro announcement, the Sakyong's letters to the sangha and basic manuals and letters are beyond the ability of many people in the mandala. Based on this, they choose either to not have a direct link to what is going on, or they receive a filtered version through other people.

“Lack of access to materials in their own language can cause many barriers for practitioners, including, but not limited to: Not being able to study or really penetrate the meaning of practice texts; not being aware of key developments in the mandala; power imbalance in groups, with those people who understand English, irrespective of their practice level, being the de facto reference points for many issues.”

Participation

There is a lack of participation by sanghas in geographically isolated regions in activities that occur within their region or which have implications for their development. For example, Mark Turnoy **[South Korea]** observes, “I've heard that the Sakyong has been in Malaysia and Hong Kong in the recent past (the latter which is not so terribly far away), but we haven't even heard about these trips before they happened. So a little more coordination about the Sakyong's teaching schedule would be helpful.”

Mark's comments concerning the need for communication and coordination could also apply to subsidies and scholarships. Disseminating information regarding how subsidies and scholarships are dispensed would allow all regions, especially those that may have been underserved, to be informed and have input in decisions. It would be helpful to share information among emerging regions about the challenges they face. This would help to build trust, and encourage them to work collaboratively to address issues in creative ways to improve access to programs in all regions.

Recommendations:

Encourage Support for Remote Regions

- Establish links between Shambhala centers in developed regions and geographically isolated sanghas (for example, a “Sister Center” program) for the purpose of building multicultural understanding and to support the development of sanghas in remote regions that need teachers, mentors, publications, practice material, banners, help obtaining airfare to participate in programs at practice centers in Europe or North America, etc.

Develop Diverse Leaders Globally

- Open a dialogue with Mandala Services and practice centers to explore the feasibility of establishing a Shambhala fellowship program that annually allows three or four people from a sangha in Africa, Asia, Europe, Middle

East, North America, Oceania and Latin America to (a) reside/study at any practice center for up to 6 months and (b) participate in any Shambhala program in the mandala for which they are eligible. In addition to study at a practice center, fellowship recipients would have opportunities to attend programs at urban centers and offer talks about their region and local sangha. Fellowship recipients would be selected by the President on the basis of their leadership potential and demonstrated commitment to developing the sangha in their home centers.

Continue to Foster Diversity in Shambhala

- Continue to encourage centers and groups in all regions of the mandala to take the initiative in reaching out to groups that are underrepresented in their centers and groups and to use resources such as *Recommendations for Improving Diversity and Accessibility in Shambhala*, *Resources for Improving Diversity and Accessibility in Shambhala*, and *Notes on Diversity and Accessibility in Shambhala*.
- Identify authorized teachers and level directors who are bilingual and those who are persons of color who are available to lead programs and make that information available to center directors and gate heads.
- In all regions, ask acharyas, center directors, gate heads, teachers and level directors for help in mentoring practitioners who are bilingual or of African, Asian/Pacific Islander, Chicana/Hispanic/Latina/, Middle Eastern, Caribbean, and Native American ancestry to become Shambhala Buddhist teachers and level directors.
- Encourage the Sakyong's Council, Council of Acharyas and Mandala Governing Council to support the North American People of Color Scholarship Fund, which is being developed by leaders in the Chicago, New York and Toronto sanghas, and similar initiatives that seek to develop leadership, open our society up to underrepresented groups and individuals and improve our ties to the diversity in our world.
- Create a funding source to help centers and groups in remote regions that participate in the Small Group Development Initiative relocate to good center space where they can offer programs to a wider spectrum of people in their community.

Increase the Participation of Remote Regions

- Involve leadership of sanghas in Africa, Asia, Europe, Middle East, North America, Oceania and Latin America in governance, leadership and activities to support development in their regions, and arrange periodic forums or

conference calls that allow them to have an exchange about challenges and developments in their regions.

Provide Translation Assistance

- Sell rights to translate Shambhala dharma books into Spanish to publishers who are able to distribute the translated works to Spanish speaking countries in Europe (Spain), Latin America (Brazil and Chile) and Central America (Mexico). This should also be done with respect to other languages/countries.
- Obtain the resources that are needed to have simultaneous translation of the Sakyong's Shambhala Day address in French, Spanish, and other languages.
- Encourage the Shambhala Trust to continue its support for international translation work in Europe, North America and Latin America, including remote regions such as the Middle East and Asia.
- Find someone to coordinate the translation activities of all regions and serve as the liaison and contact person for anyone in the mandala who needs translation help. This person could possibly:
 - Help regions obtain and distribute published translations of works by Chögyam Trungpa Rinpoche and Sakyong Mipham Rinpoche.
 - Maintain a current bibliography of all translated Shambhala books by Chögyam Trungpa Rinpoche and Sakyong Mipham Rinpoche as well as texts, practice and study material, and make this list available to all centers and groups.
 - Maintain a directory of all translation committees and groups in Shambhala, including lists of paid and volunteer translators, bilingual practitioners who are authorized and available to teach dharma programs or translate talks in another language. Make reference information available to all centers and groups.

Revive Inactive Sanghas

- Commission a Japanese sangha member who is authorized to teach, train, mentor and lead programs to return to Japan and revive the Kyoto Shambhala Meditation Group.

IV. FIND FINANCIAL RESOURCES AND MAKE PROGRAMS AFFORDABLE

Attending programs and trainings abroad is a financial challenge for most of the sangha. We would like to get at least two or three senior students trained to direct Shambhala levels, but it is too expensive. As teachers, we have very little chance also to continue with advanced training. Comments from **Mexico**

Acharya Hope has tried to interest some other financially independent senior teachers in coming to Cape Town, but so far no one has responded. Our geographical isolation has precluded our being able to afford to pay for a teacher's plane fare out here. Just getting Janet Shaw down here from Durban is a significant financial challenge at this point in our development. Comments from **South Africa**

Lack of funding is a major obstacle to the development of a globally diverse mandala. For this reason, funding sources, program costs and the variation in both the distances and the economies of the world's regions are topics that warrant attention.

Shambhala Mandala Services

Mandala Services offers subsidies for teachers of assemblies, seminars and abhishekas when they are needed. However, it does not provide subsidies for teachers of Shambhala Training levels, Shambhala School of Buddhist Studies courses or trainers who lead Shambhala Guide, meditation instructor, assistant director, level director or teacher training. However, if these more introductory programs and trainings are to take place in emerging sanghas, they will need subsidies. As Marion Bond [**New Zealand**] notes, "We need funds to help to bring in qualified teachers and trainers on a regular basis for periods of six weeks to two months at a time. The need is to supplement our own limited teaching resources for Shambhala and Buddhist programmes and for Meditation Instructor and Teacher Training." Ka'ohulani McGuire [**Hawaii**] also emphasized the need for subsidies rather than scholarships: "I would say that in our situation, and especially because of our location, a subsidy for a teacher who can come and spend a good chunk of time here, like 4-8 weeks at least once a year (and preferably twice a year) would benefit us the most. More people would benefit and it would help to grow a sangha base so that at some point we'd have enough people to do our own Warrior Assembly and seminary in Hawaii. But if that is not possible, at the very least, there should be some kind of subsidy for teacher travel to distant locations like ours for shorter teacher visits."

Mandala Services also has a scholarship program for assemblies and seminars. The scholarship award money comes from a fund in which is deposited 11.5 percent of the amount each person pays for admission to assemblies and seminars. There is preference among sanghas in remote regions for subsidies, and these regions acknowledge that scholarships for assemblies and seminars have really helped their

sanghas in the past. They have a desire to see the scholarship program used in a targeted, strategic way to help their regions develop greater self-sufficiency. “I think it will be very helpful to have access to a scholarship fund to send teachers-in-training and senior students to long retreats and formal study periods in North America and Europe,” says Javier Murrillo [**Chile**]. “This focused effort would increase our autonomy to keep offering major programs locally, such as Sutrayana/Vajrayana Seminaries, Warrior Assembly and Rigden Abisheka, by having our own teachers.”

Although scholarships are popular in some regions, the program is not widely known. As Ka’ohulani McGuire, [**Hawaii**] told us, “To be honest, I didn’t know that there were program subsidies and scholarships available. This was partly due to my being new and inexperienced and not having a mentor or anyone who could show me the ropes, so to speak, of how things work in the larger mandala.” During one of our conference calls we discovered that another working group member was also unaware of these programs.

Shambhala Trust

The Shambhala Trust is an independent group of individuals from across the Mandala who pool their resources, experience and inspiration to provide financial and/or consultative support to dharma expansion projects worldwide. As Shambhala Mandala Services has been operating with a budget deficit, the Shambhala Trust has played an important role in providing various regions with funds for various projects including capital construction, visiting teachers and translation. The Trust receives requests for funding, and makes decisions among those requests as to which ones to fund, based on various criteria, including strategic value and resource availability. Due to the crucial importance of funding to regional development, the Trust arguably exerts greater influence over which regions will develop than the center of the mandala.

President Richard Reoch [**Kalapa Court**] has repeatedly stressed the important role that the Shambhala Trust plays in supporting the international development of Shambhala: “The Trust has been incredibly helpful in making it possible for teachers to live and teach in Latin America and Australasia, in supporting the all-important work of translating the holy dharma into languages that make it accessible to local people, assisting with the development of the new Shambhala website which will open up a portal for international engagement and distance learning in a way that has not been possible up to now, and so on. Our experience shows that even relatively modest disbursements can make a huge difference when it comes to enabling people to attend programs, get trained as Shambhala guides, Meditation Instructors and Teachers, and participate in meetings. I am so grateful to the generosity of the Trust members in focusing their efforts in this direction.”

Some regions have reported the importance of the Trust’s contributions to their area. For example, according to Acharya Simon Luna [**Brazil**], “The biggest help has been the support of the Shambhala Trust for about the last six years. Before my arrival as resident teacher in early 2003, the Trust had provided funds which helped make needed improvements in the Santiago Shambhala Center infrastructure, and to bring in visiting

teachers to both Chile and Brazil. Since then, the Trust has made it possible for me to devote my energy to dharma full-time, and to travel and teach in both countries.”

And Marion Bond [**New Zealand**] reports, “The Shambhala Trust has funded two projects. Firstly it has funded all or part of the airfares of a wide range of visiting teachers from the United States, Canada and Europe (US\$15,000). Second, the Shambhala Trust has funded a resident teacher from the United States for two years (US\$22,000). The assistance included airfares, rent, living allowance and health insurance.”

Other regions have been disappointed when they have not been funded. Ka’ohulani McGuire [**Hawaii**] says, “Only last year I found out about the Shambhala Trust and submitted a proposal to help fund an extended teaching visit 2-3 months twice a year, in Fall and in Spring. At the time, a sangha member donated their rental apartment to the center for 1 year to house visiting teachers. It took at least 3 or 4 months to get a proposal written and approved for submittal and in the end we were not granted any monies at all.”

There are obviously limits to how much the Trust can do to help. Although it honored 10 of 12 requests it received in 2005, it usually only covers a percentage of the cost of a given project for which funding is requested. It does not make awards unless it receives an application, funds are available, and proposals are adequate and fit its mission. Applicants often have no other recourse or source to which they can turn for help if their application is not funded by the Trust.

Program and Material Costs

Shambhala program costs are high. They can be prohibitive to practitioners who are in countries where there are fewer financial resources, and who must also bear the costs of transportation to get to the programs. The Shambhala scholarship program—although it is helpful—has not sufficiently reduced the costs of programs and materials to a level where they are affordable for many people from emerging centers.

In addition to program costs there is the cost of program materials. Seminary and abhisheka participants are exhorted to purchase a variety of manuals, texts and ritual instruments. However, participants from remote regions who are operating on a shoestring budget have had to return home without the recommended practice and study materials because they could not afford them.

Travel Costs

For sangha members in developing regions who must pay for airfare and programs, the situation is particularly challenging. Acharya Simon Luna [**Brazil**]: “I wouldn't say it is that we are so poor, it is more that plane fares, program costs, and tuitions are calibrated according to North American and European standards, and the relative economies are on different scales. The measurement of student costs needs to be adjusted for students from afar. And it has been done on an individual basis, much to the credit of our sangha, we did do it at our Seminary, and it needs to be done more and more. It's a tricky issue in

that how do we determine these values, and how do we allow for wealthier students in poorer countries who can pay the full price.”

AIRFARES*

	<u>To Paris</u>	<u>To NYC</u>	<u>To Denver</u>
From New Zealand (Auckland)	\$1,672	\$1,903	\$1,621
From Chile (Santiago) x	\$1,477	\$1,298	\$1,238
From South Korea (Seoul)	\$ 989	\$1,583	\$1,403
From Iran (Tehran) x	\$ 979	\$1,150	\$1,643
From Brazil (Sao Paulo) x	\$1,188	\$1,081	\$1,444
From South Africa (Cape Town) x	\$1,062**	\$1,349	\$1,739
From Japan (Osaka)	\$ 981	\$ 963	\$1,048
From Hawaii (Kailu)	\$1,254	\$ 747	\$ 733
From Mexico (Mexico City) x	\$ 911	\$ 485	\$ 492
From United Kingdom (London)	\$ 145	\$ 503	\$ 785
From USA (San Francisco)	\$ 871	\$ 343	\$ 347
From USA (New York City)	\$ 500	\$ 0	\$ 199

*Lowest roundtrip fares in U.S. Dollars: Depart March 1, 2007; Return March 31, 2007.
Source: Travelocity, October 13, 2006.

**From Johannesburg.

x – Countries with low per capita incomes.

Jennifer Woodhull [**South Africa**] notes that exchange rates are also a factor: “At the moment, for example, the South African rand stands at R7.53 to the dollar. This translates the three airfares quoted above in sums of R7,996, R10,158 and R13,094, respectively. Although a rand’s buying power isn’t quite equivalent to that of a dollar, these sums are still way beyond our range.”

If we are to fulfill Shambhala’s intention to create a community that is globally diverse, we must find a way to reduce program, materials and travel costs to make the Shambhala Buddhist teachings accessible to sanghas in remote regions around the world.

Recommendations:

Obtain Funds for Small Group Development in Remote Regions

- Create funding sources that are needed in order to implement the Small Group Development Initiative in remote regions, including related aspects of the initiative such as a mentoring system, teacher travel fund, and study and scholarship fund.

- Use funds to help center and groups in these regions with teacher, trainer and mentor travel; relocation to good center spaces and publicity for programs.
- Establish a full-time coordinator position in Mandala Services to help with international, subsidy and scholarship programs, and small group development and a mentoring system.

Obtain Funds for Translation and Distance Education

- Include in the Mandala Services budget funds for translation work in all regions and for the development of distance education.

Make International Programs Affordable

- Create a working group at the level of the Sakyong's Council to examine the financial policies and practices of Shambhala from the perspective of our intention to develop a globally diverse mandala. In particular, charge the working group to:
 - Evaluate the performance of international programs and scholarship support in Africa, Asia, Europe, Middle East, North America, Oceania and Latin America in terms of program income and expenses, participant costs, number of participants, scholarships applications received, scholarship awards made, average award amount, etc.
 - Determine whether there are additional means—best practices—by which Mandala Services, practice centers and remote regions can reduce international and basic program expenses while achieving qualitatively the same results at lower costs to program participants.
 - Assess the merits of using other funding models or sources for programs; for example, an educational endowment fund.
 - Assess the merits of instituting a suggested donation policy such as that found in some local centers.
 - Assess the merits of using a sliding scale to determine how much to charge for international programs.
 - Develop a “Sister Center” program whereby more affluent Shambhala Centers would commit to providing practice supplies—and possibly even travel funds and teachers—to isolated and emerging regions.

V. CONCLUSION

We can include all regions of the world in the compassionate embrace of heaven and earth, all nations, races, ethnicities, cultures and languages. The Sakyong has given us some guidance in how to do this in *Ruling Your World*. And the Small Group Development Initiative, Mentoring System for Small Groups, and social and cultural diversity initiatives are among our recommendations.

It is easier to make these recommendations than to actually do them, given the multitude of challenges we face as a society and organization. However, we are encouraged by the words of Sangyum Agness Au [USA]:

“This society is not a perfect society - enlightened society means that we work with challenges in an enlightened way, in an unbiased way, in an unconditioned way, and in the tradition of best practices, we build on what works and share it with the rest of society. We shouldn’t throw away a single piece of challenge because the experience from that work becomes the steppingstones for others to enter enlightened society.

“That means we should be very willing and diligent to see challenge for what it is, as workable and containing a wealth of teaching, wealth that can be shared with others. We have an endless variety of challenge, as everyone brings their own mix and displays of diversity, but there will be plenty of overlap, and that we can share. Opening in the face of challenge, we face forward; it’s windhorse, windhorse and more windhorse.” --*Going Beyond Bias*