



S H A M B H A L A

The Way of Shambhala Manual 2009/2010

For Leaders, Teachers,
Meditation Instructors, and Program Coordinators

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I. Introduction

Dear Centre directors, leaders, teachers, meditation instructors and program coordinators,

This manual was written to express the view of the curriculum changes, to describe where the new program is seated within the larger path, and to provide detailed administrative information to assist you in understanding how you might offer it in your centre.

During 2008/2009, approximately 14 centres of different sizes in North America and Europe ran pilots of the Way of Shambhala I program. The information in this document includes what we have learned from those centres. We expect to make further refinements over the next few years based on increasing experience implementing the curriculum. However, the feedback that we have received to date suggests that the view, methods and expression of the Way of Shambhala curriculum provides a very potent and useful path of training for practitioners on the Shambhala Buddhist path.

We ask that centres and groups who are interested in rolling out The Way of Shambhala to first read this manual and then make an appointment with the Shambhala Office of Practice and Education cmandelker@shambhala.org or the Shambhala Europe Office of Practice and Education <sabine.rolf@shambhala-europe.org> to discuss roll out.

We greatly appreciate your dedication to Shambhala vision, and look forward to working with you as we proceed.

In the Vision of the Great Eastern Sun

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II. View of the Way of Shambhala

The Way of Shambhala program is built on the framework of Shambhala Training levels I-V. The courses between the weekends are designed to provide:

1. a practical and sequential overview of the Shambhala and Buddhist teachings through the yanas and dignities, emphasizing the application of the teachings in our lives.
2. an active learning approach that enhances participants' ability to discover the truth of the teachings in their own experience. Instruction methods include individual and interactive contemplation, art and mudra exercises.
3. continuity between weekends
4. a sense of community or *sangha* for students who continue through the program.

The Rigden Weekend is the final program of the Way of Shambhala. At the end of the weekend, participants receive the Great Eastern Sun pin, having understood that enlightened society and rulership is based on the personal discovery and expression of basic goodness.

Integrating the Buddhist and Shambhala teachings– what does this mean?

Teachers of the Way of Shambhala are now asked to bring together the brilliance of the Shambhala Buddhist tradition into a unified and clear path of practice and study, and to express it directly to new students within the first few years of their training. Such a unified path utilizes the skillful means of both Shambhala Training and the practice lineage of the buddhadharma simultaneously, opening up the opportunity to rely on the strengths and wealth of all of our teachings. The program is designed to be relevant to human beings of all traditions and backgrounds who are interested in meditation, spiritual and/or societal development. The mind that is spoken about in all of our teachings is the same mind. It is not necessary to become a Buddhist.

Various symbols, words, methods, and expressions resonate for different styles of learning. By inviting our students to move through a unified path, they will be exposed to a range of skillful means that best represents a complete expression of our mandala as a whole. For example, while one student will be moved by the language of the “cocoon”, another student will appreciate the descriptions of the 5 skandhas. However, the teachings of the “cocoon” are not identical to the teachings of the development of ego from the Buddhist perspective. They each have their own unique flavor and intention. The view of a unified path is not to blend the Buddhist and Shambhala language until it is indistinguishable. The view is to allow the singular power of both expressions to nourish, challenge, and deepen our students.

This unified path also expresses the Shambhala cultural heritage and social vision. Many new students are unaware of the breadth of our society and the way in which Shambhala culture can support a practitioner. Many of the forms that the Dorje Dradül developed—for example Dorje Kasung practice, cultural ceremonies, as well as dharma art forms—are enriching for new practitioners.

Our confidence is that the Shambhala and Buddhist streams will support and protect each other and arise as the skillful means for these times.

Role of the Way of Shambhala

One of the aims of this program is to give students a “map” and an overview of our practices and teachings. These introductory stages are all prerequisites for more advanced seminary training. However, they need not be viewed only as a “pre-seminary curriculum.” For many people in our world these stages will be the heart of their training, and this will be complete and sufficient for them. We would like to offer our teachings and practices to our world with a sense of complete generosity. A person struggling in the darkness and fear of the setting sun could be sufficiently inspired, roused, processed, and softened through these stages to find themselves living a healthier and more dignified life. People of all faiths and backgrounds can walk this path; **no Buddhist commitment is requested until entrance into Vajrayana Seminary.** It will also still be possible for students to do Shambhala Training Levels I-V exclusively, if they wish.

III. Scheduling and Structure (Revised September 2009)

1. Structure of the Way of Shambhala I

Series:	Series includes a Weekend:	And a companion course (5 week or weekend format)
I	Shambhala Tr. Level I: The Art of Being Human Should not be longer than 1.5 days	Meditation in Everyday Life (public course)
II	Shambhala Training Level II: Birth of the Warrior	*Contentment in Everyday Life
III	Shambhala Tr. Level III: Warrior in the World	Joy in Everyday Life

IV	Shambhala Tr. Level IV: Awakened Heart	Fearlessness in Everyday Life
V	Shambhala Training Level V: Open Sky	Wisdom in Everyday Life
VI	Rigden weekend	

*May be opened to the public

We are currently planning another program, Way of Shambhala II, which will include the Sacred Path and further study of Buddhist topics. The Way of Shambhala I and II will prepare students for further study at Sutrayana Seminary and Warrior Assembly, and will be required for participation in Sutrayana Seminaries and Warrior Assemblies beginning in 2012. For further details about The Way of Shambhala II, please see section 6: Continuing After the Way of Shambhala I.

2. Entering and moving through The Way of Shambhala (revised Nov. 2009)

Some students will start their journey by attending a Shambhala Training Level I weekend, and continue with the weekends, the courses, or the weekends and courses. Others may “parachute in” to either of the first two courses. Such people could participate in Meditation in Everyday Life or Contentment in Everyday Life without much background.

Pre-requisites for Way of Shambhala courses

Based on the content of the new 5 week syllabi for the Way of Shambhala I courses, and feedback that we have received, we are now updating the pre-requisites to make it possible for participants to attend the Way of Shambhala courses in sequence, without having attended Shambhala Training weekends. That is, anyone who has completed Contentment In Everyday Life could go on to do Joy in Everyday Life even if they have never done a Shambhala training level. Anyone could go on to Wisdom in Everyday Life who has taken Fearlessness in Everyday Life, even if they have not taken Level I. However, we will continue to offer the classes between the levels, continue to advertise them as modules, and we will continue to teach students that they would benefit greatly from doing the Levels and soaking in practice. This change is mostly to allow the Way of Shambhala to be more accessible and practical. The view remains the same: it would be ideal to attend the Shambhala Training level and then be part of the companion classes.

The Rigden weekend will still only be open to participants who have done the 5 levels and 5 courses (or older students who went through the Sacred

path program), and Way of Shambhala II will require completion of Way of Shambhala I.

If a person enters the Shambhala centre after the Contentment in Everyday Life course has been offered, ideally there would be other public programs to attend until the next cycle of The Way of Shambhala begins. We would publicize the start date of the next Way of Shambhala program at our public programs far in advance, so that people who are interested in a structured path can plan to attend. This will help build energy and numbers for the next cycle but will take some extra exertion to communicate to new students: “Yes, we do have a clear path of meditation and study. We are starting the next cycle in Until then, here are three excellent programs on our calendar. We also have X teacher coming and Weds open house etc. By attending these open programs, you will help to lay the ground to jump in to the cycle when it begins in...Here is a brochure. Check the website. Call if you have any questions...”

Our experience with the sequential nature of Shambhala Training tells us that some people move through quickly. Others may disappear for a period of time, or take years to complete the five levels. We expect this to be the same with The Way of Shambhala.

Exceptions to these pre-requisites

1. Opening “Joy in Everyday Life” to the public:

Some centres are small and feel that they must open the Joy in Everyday Life course to the public, because they do not have enough resources to run another public course at the same time. This is not the preferred situation, but if it is necessary in your centre, please ask new people to arrive one hour early for the first class, or start the course one week early for new people, so that the instructor can take some time to catch them up, provide meditation instruction and an introduction to contemplation practice.

2. Offering the weekends in an alternate format:

One option for cities that find that their participants are unable to participate in full weekend programs is to offer the levels in a new format. One of our centres has offered this format: Friday night, Saturday all day, and then one week night class the following week. This is something that could be tried this year, again after discussion with the Office of Practice and Education. It is also possible to offer a Shambhala Training weekend in the “Good Morning Shambhala” format; a half day each week for four weeks. Please review this format in the Heart of Warriorship teaching guide.

3. Scheduling *The Way of Shambhala I* in your centre.

The Way of Shambhala program is designed to allow most participants to complete the Way of Shambhala I and the Way of Shambhala II over three years. Here are some guidelines about the rhythm of the programs that have come from the 2008/2009 pilot centres:

- 1) The Meditation in Everyday Life (MIEL) course is successful as a follow up course after Level I, and also inspires a lot of interest from new people when advertised publicly. We therefore recommend scheduling a Level I, followed by a Meditation in Everyday Life course, followed by another Level I before scheduling a Level II. In this way, people who first enter at the MIEL course may continue into Level I and then directly along the Way of Shambhala.
- 2) It was difficult for participants and centres to complete the Way of Shambhala I program within one academic year when the courses were 6 weeks long. Now that the courses will be shortened to five weeks, our largest centres may try to offer WOS I within one academic year. We think, however, that this schedule may still be too condensed for most participants and centres. We recommend that most centres not try to offer the complete Way of Shambhala I in a single academic year, instead taking a summer break and concluding in the fall or winter of the next year.
- 3) Some larger centres may offer two entry points for the Way of Shambhala I within a single academic year: one in September, and the other in January. In this case, we recommend that the cycle beginning in September extend slowly along, ending with the Joy in Everyday Life course or Level IV in June. The cycle that begins in January can join the first group in the spring at Level III. In this way, there will be multiple offerings of Levels I's and II's, MIEL and Contentment in Everyday Life but a joining of multiple tracks into a single track from Level III onward.
- 4) Fearlessness in Everyday Life should **not** be the last course before the summer break. The content of Fearlessness in Everyday Life includes contemplation of death, impermanence and emptiness, and energetically is not a good place to stop. Please plan to stop at any other point in the Way of Shambhala I.
- 5) It is fine for you to choose NOT to offer a Sacred Path program in the first year of the Way of Shambhala I. Instead, encourage recent graduates of Level V to participate in the Way of Shambhala courses this year, entering or continuing the Sacred Path program the following year. Of course, if you are midway through a Sacred Path program with a sufficient number of participants who wish to finish it, and are able to provide it, you may do so.
- 6) Feedback from the 2008/2009 pilot sites suggests that individuals who have completed the Sacred Path are particularly inspired by the Way of Shambhala courses, reporting that the Way of Shambhala courses have helped them to develop a deeper appreciation for the applicability of these teachings to their lives. We recommend that you invite Sacred Path participants and graduates to attend the courses.

4. Large, medium and small centres.

We fully expect there to be local variations in how these core path programs are scheduled. Not every centre or group will be in a position to offer the complete program, in the same way that some centres or groups do not offer the complete Shambhala Training Heart of Warriorship program now. It will be preferable for some centres to

offer the full Way of Shambhala program in a little more than one year; others may choose to present the whole thing at a slower pace.

A regional approach would serve the largest to smallest centres. A region could be defined as an area within which committed people would be willing to travel for a weekend program. For instance, many people would find it possible to travel two hours to attend the next weekend program in their sequence, staying overnight in a sangha home. A four-hour drive might be too much, as it might involve missing a day of work on either side of the weekend. Centres will already have the experience necessary to determine which centres in their area could be realistically involved in a regional plan.

To make it possible for those in the smaller centres to participate in the full Way of Shambhala program, it would be necessary for centres within a region to schedule their programs together. In all likelihood, smaller groups and centres with few senior teachers might offer the first few parts of the Way of Shambhala locally, and encourage their participants to travel to larger centres in their region for the later segments of The Way of Shambhala.

(Revised September 2009) It is clear that some small groups or isolated individuals will be unable to provide the five-week courses, or travel each week to attend the 5-week courses. Here are suggestions to help these people/groups participate:

1. Schedule a 5-week course in weekend format. Provide readings and contemplations to do in the weeks after the weekend, leading up to the next level. These weekends should be scheduled in between the regional Shambhala Training levels so that participants may continue along. We will provide suggestions to the teachers for how to alter the weekly presentation to a weekend presentation.
2. Offer the course as two full Saturdays (or Sundays), separated by one or more weeks, providing readings and contemplative exercises to do in the interim period. This would provide some flavor of the weekly courses, in that participants would extend the contemplation into their daily lives and come back the following week to discuss their experiences.
3. Shambhala Online will offer the complete set of 5 -week Way of Shambhala courses in the fall and winter of 2009/2010. Participating in an online class as a group will help develop a sense of local and international sangha. For groups who cannot participate in the courses in real time because of time zone differences, you may register for the course and use the streamed video recordings or the downloadable audio recordings, and arrange to send your group's questions to the teacher to answer during the next class.
4. A region may consider offering a 5-week course online in one's own language and time zone, limited to people from the region who could not travel to a location where the course is being offered. This must be discussed with the Shambhala Office of Practice and Education.

5. Missing a program

Because of the sequential nature of this program, it will be helpful and necessary to provide make-up programs or tutorials for committed people who miss a weekend or course and wish to continue with their cohort. Ideally, the make-up program would be scheduled before the next program begins, so that the participant is in step with the sequence.

In offering a make-up Shambhala Training weekend, we generally ask the participant(s) to sit with the participants of another Shambhala Training level that is taking place in their centre, and exit the room to listen to the recorded talks of the level they are completing. Please arrange for a Shambhala Training Director to meet with the student during the weekend, go over the meditation instruction for that level, and discuss the material with them. Levels II, III and IV are suitable for make-ups. Levels I and V should never be done as a make up— they should be attended in full.

To make up weekly classes, we generally suggest that participants practice for a half hour—shamatha as well as the specific contemplation practice for the course. If a full course is being completed in this fashion by someone who lives far from a centre, it would be important for a teacher or meditation instructor to get together or have a phone call with the student two or three times to discuss the material. If only one class is involved, the participant will have an opportunity to discuss the material at the next class and no instructor is necessary.

There may be exceptional people who are committed and well connected, but who are unable to do the make-up in time to attend the next program. In some of these cases, it makes sense to allow them to go forward, making up the missed program as soon as possible after that. For instance, if someone has been practicing for a while and has a fair bit of sitting experience, it does not make sense to hold them back from attending the Wisdom in Everyday Life course if they missed the Level V. They can do the Wisdom in Everyday Life course with their group, and do the next Level V weekend that comes up. It would be helpful to have a director meet briefly with them to give them the Level V meditation instruction before attending the Wisdom in Everyday Life program and to read the relevant chapters from the Shambhala book before continuing. So this is not a make-up—the person participates in the full weekend, but out of sequence.

6. Other courses offered in our centres

The Way of Shambhala programs will now make up the core path, providing an overview of our Shambhala Buddhist path. Centres that are larger and that have sufficient numbers of teachers and students, are encouraged to offer additional courses at this level, as well as an annual schedule of public offerings and pre-seminary courses. Enrichment courses may be chosen from those posted on <http://www.shambhala.org>, (i.e Shambhala School of Buddhist Studies) or fashioned locally. In particular, we are developing an outer stage of program offerings that focus directly on bringing meditation into daily life experience: such as working with sickness, relationship, and money.

Centres with a strong Shambhala School of Buddhist Studies program should feel that it is appropriate and good to continue to offer SSBS courses that work well for their students. However, if offering SSBS will overwork their teachers and volunteers and make it impossible to make The Way of Shambhala a success, then it is better to reduce the number of SSBS offerings.

Open House evenings should continue to be offered regularly. The content of these evenings should reflect the unified Shambhala Buddhist path and view. Centres should not offer separate Buddhist and Shambhala Open House evenings.

7. Continuing after Way of Shambhala I

After the Way of Shambhala I, participants may continue to deepen their understanding through study of Sutrayana materials and Shambhala terma in Way of Shambhala II. The Sakyong wants people to be better prepared to penetrate and appreciate the first terma text, *The Letter of the Black Ashe*, which is currently presented in the Sacred Path program. As such, participants beginning the Way of Shambhala II in September 2011 (which will include the Sacred Path material), must have completed the entire Way of Shambhala I program first.

During the roll out of Way of Shambhala I in 2009/2010, we will be producing a curriculum for the Way of Shambhala II, to be piloted in 2010/2011.

We suggest that you think carefully about whether to offer the Sacred Path program in your first year of offering the Way of Shambhala I program. Some centres may decide that they will not offer a Sacred Path program in the first year of WOSI for the following reasons:

- 1) to conserve teacher and administrative resources in your first year, so that you may all focus on introducing the Way of Shambhala I in a powerful way.
- 2) Level V graduates and Sacred Path students have really enjoyed the new courses, and have remarked how much they appreciate the experiential approach of the Way of Shambhala as a complement or excellent introduction to the Sacred Path material.
- 3) One of the goals of the Way of Shambhala is to provide a stronger base from which to study the Sacred Path material. While levels I-V are still the only pre-requisites for the Sacred Path until September 2011, at which point the whole Way of Shambhala I will be required, it can work well to invite level V graduates to participate in the Everyday Life courses to provide a stronger base for eventual Sacred Path study.

It would be good, however, to offer 3 or 4 Shambhala School of Buddhist studies courses, in addition to the Way of Shambhala I, as part of your intermediate study program. We recommend the following four SSBS courses as a good package for 2nd stage study:

Karma and the Nidanas, Lojong, Emptiness, and Journey Without Goal (A DVD series of the original seminar given by Trungpa Rinpoche is available).

IV. Teachers

1. The teaching team

The teaching team consists of the entire staff mandala for the program: the teachers, the meditation instructors or assistant directors, the coordinators, and the staff. Ideally, the teaching team would stay together for an entire series—for instance, the Contentment in Everyday Life series which includes the Level II weekend and the five week Contentment in Everyday Life class. This continuity is especially important at the beginning stages, where everything and everybody is new for the participants. It will also help the participants make the connections between what was taught and experienced in the level and the course, if the teaching team (or at least part of it) is present for both. In the event that it is impossible to have the same teaching team serve an entire series, it is recommended that there be as much continuity as possible. For instance, if a teacher is invited from outside to teach the level, then hopefully the assistant directors could be local and continue into the course with the participants (either as teachers or meditation instructors).

We are recommending that two teachers teach each series. In this way, it is possible to pair a teacher who is stronger in Buddhist teaching with one who is stronger in Shambhala Training, or pair a teacher who is more senior, with one who is more junior. If both teachers are strong in both streams, that is, of course, excellent!

2. Choosing teachers for the Way of Shambhala pilot

Rigden Weekend:

The Rigden weekend will be taught by acharyas. Invitations must be issued far in advance of the program.

Shambhala Training weekends: (revised September 2009)

The Shambhala Training authorizations are still applicable. Teachers authorized at the first level may teach Shambhala Training Levels II and III. Teachers authorized at the second level may also teach Levels I and IV and the dignity weekends. Teachers authorized at the highest level may teach all Shambhala weekends. Please consult the updated list of Shambhala Training authorizations on the Shambhala Database prior to issuing invitations—some teachers have unusual authorization schemes, or may be inactive or suspended. For information on how to check a teacher's authorization level, please see the Office of Practice and Education update, "Authorizations and Suspensions":

<http://www.shambhala.org/members/ps/updates.php>

We are updating the database to include teacher authorizations for The Way of Shambhala courses, however, as of this writing (September 2009) they are not yet listed on the database.

Meditation in Everyday Life course:

This course is best taught by one or a pair of teachers of which at least one of them is a Shambhala Training director, and at least one is quite familiar with the Sakyong's *Turning the Mind into an Ally* book and practice instructions. This course is often very popular and draws larger audiences. It would therefore be good to invite strong and dynamic teachers. Again, if possible, the Level I Director would go on to teach the MIEL course.

Contentment in Everyday Life and Joy in Everyday Life courses:

At least one of the pair should be a Shambhala Training teacher, authorized at the second level (able to teach the dignities). At least one of the teachers should be capable and experienced teaching hinayana and mahayana topics.

Fearlessness in Everyday Life and Wisdom in Everyday Life courses:

These two courses should be taught by the most senior teachers in your area. At least one of the pair should have experience teaching on emptiness and vajrayana. In addition, at least one of the teachers should be a Shambhala Training Director authorized at the second level (authorized to teach the dignities), if not the third.

Ideally, at least one of the teachers on the teaching team would have attended a 2009 Teacher's Academy, the new integrated teacher training or the 2008 teacher gathering in Cologne with Acharya Lobel. In addition, attendance at a Scorpion Seal assembly provides a helpful reference point for this curriculum.

3. Role of Meditation Instructors/Assistant Directors

We recommend that at least some of the assistant directors who work with the Shambhala Training weekend, continue to work with the same participants through the rest of the series. They could do so either as a co-teacher of the course (if appropriate) or as a meditation instructor.

New students tend to be shy to ask to see a meditation instructor, or particularly wary of entering into an ongoing relationship with one meditation instructor until they know and feel comfortable with someone. Nevertheless, people attending the courses may have needs and questions that they will not bring up in the group discussion.

Assistant directors can offer to see participants during the course. It is also very helpful to have a sign up sheet for interviews at the first class of a five-week course. The interviews can be offered in subsequent weeks, in the hour before the class is scheduled to start. Participants sign up for a meeting, and come at the time they have chosen. This is a distinct role for the meditation instructors working with the courses, and such meetings

are valuable to the participants as well as the teachers, who gain information about how the participants are doing.

V. Course Materials (Revised September 2009)

The Way of Shambhala teacher resources, contemplation practices, participant reading lists and publicity is posted at:

<http://www.shambhala.org/members/ps/wos>

A Shambhala member's username and password is required to open the page.

All new materials will be posted there as they become available.

1. Syllabi

Based on the feedback collected from the 2008/2009 pilot sites, and more input from Sakyong Mipham Rinpoche, we are revising the 6 week syllabi (called Tiger, Lion, Garuda and Dragon) into five week courses called Contentment in Everyday Life, Joy in Everyday Life, Fearlessness in Everyday Life and Wisdom in Everyday Life, respectively. The Contentment and Joy syllabi are now posted. The rest will be posted as soon as they are complete. Please contact the Office of Practice and Education if you will be offering the Fearlessness, Wisdom or Rigden programs in the fall of 2009 so that we may provide provisional materials for these courses.

The manuals for the Way of Shambhala are still a work in progress. They will provide an introduction to the themes of each series and discuss each class in detail. Any feedback on the manuals will be most helpful. Please note when more clarity is needed, when something feels like it is missing, or when the material seems redundant.

2. New Contemplation Practices

A short contemplation practice will be received at the beginning of each of the following courses: Contentment in Everyday Life, Joy in Everyday Life, Fearlessness in Everyday Life, and Wisdom in Everyday Life courses. The director of the Shambhala Training weekend may choose to read out the contemplation practice for the next course at the end of the Shambhala Training level, to give participants a flavor of the following course, should they choose to continue. The actual content of the Shambhala Training levels will not change.

The contemplation practices for the courses are being modified for the 2009/2010 programs. The practices will be posted along with the syllabi on the Way of Shambhala web page, and look best when printed up on nice card stock.

3. Participant Readings (revised fall 2009)

During the last years of the pilot, we created participant reading lists, suggesting several readings for each week which we felt best related to the the subject matter of each class. These readings were all drawn from books written by the Vidyadhara or the Sakyong. The result was that there were readings from about 6 different books for each course. This was far too expensive and troublesome for most participants, and many did not do the readings. We have also found out that it would be difficult to produce sourcebooks for these courses. The books come from a number of different publishers, some of whom are unwilling to let us photocopy sections. Also, the readings for the courses will change in the future as new books come out by the Vidyadhara and the Sakyong.

Here is what we now suggest for the readings:

1. Shambhala Centres should try to purchase and maintain several copies of the main books for your centre's libraries. These are fairly inexpensive on amazon.com or amazon.ca, where they often have second hand copies.
2. The directors of the courses should communicate the following to the participants when the reading list is handed out: " if you have the time and inclination, here is a complete list of the best readings for each class. You can buy or borrow the books from the Shambhala Centre library or the public library, and do some or all of the readings. If you don't think that will be possible for you, and you would prefer to read one source for each course, this is the main reading for this course..."

These are the main sources:

- Shambhala Training weekends: *Shambhala: The Sacred Path of the Warrior*
- MIEL -*Turning the Mind into an Ally*
- CIEL -*Ruling Your World*, chapters on "Tiger"
- JIEL -*The Places that Scare You*
- FIEL –to be announced
- WIEL – to be announced
- Rigden Weekend: *Ruling Your World*- final section

4. Other Program Materials

Up until now, participants have received a certificate and Great Eastern Sun pin at the conclusion of Shambhala Training Level V. This is still the case in centres that have not yet introduced The Way of Shambhala.

We are currently discussing the best context to receive a pin in the Way of Shambhala, recognizing that the Rigden weekend is now the formal ending of the Way of Shambhala I, and also that Level V may represent an end point for some who have chosen to do the weekends exclusively. This is a fairly deep discussion, which includes the way in which we gradually introduce drala in The Way of Shambhala. We will provide an update once a decision has been made. If your centre is offering level V in the next month or two, and you need to know whether or not to order the pins and certificates, please contact Carolyn Mandelker.

<cmadelker@shambhala.org>

5. Publicity Materials

The brochure that was provided last summer (2008) with the Sakyong's photo and the four dignities on top will no longer be used. In places where it is still in circulation, please use it to complete your current cycle and then plan to use new materials.

There are five individual posters for the courses on the Way of Shambhala web page as of September 28, 2009. We will next work on a nicely designed generic brochure that explains the whole program, and will design the text and flow of a generic Way of Shambhala web page that centre web sites can link to or duplicate.

VI. Teaching Environment

In the past, some centres provided a much stronger container for Shambhala Training weekends than for Buddhist weekends or week-night courses. With the introduction of the Way of Shambhala, which is a unified expression of our Shambhala and Buddhist heritage, we would like to start harmonizing the environments in which all of our teachings are given. In most cases, this will mean putting extra effort into the container for week-night courses, according to your resources. We have found that the power of the week-night classes is greatly enhanced by having a coordinator, a registrar, a chair, table and glass of water for the teacher and a hospitality coordinator who arranges a nice tea. Please experiment with what you are able to offer in this regard.

VII. Pricing

We are not in a position to suggest prices for The Way of Shambhala programs, since prices are determined largely by local factors. However, the pricing of Shambhala Training programs has traditionally been higher than that of our Buddhist studies programs. Now that we are integrating the teachings within our core path, the intention is to harmonize the pricing of our programs as well.

Some of our pilot centres have experimented with offering a lower price for people signing up for the weekend and companion course, than the price that would be paid for the weekend and course separately.

VIII. Administrative structure

Many centres currently have a Shambhala Training Resident Director and a Buddhist practice and study director, serving the Shambhala Training and Buddhist study streams respectively. In the future, we will no longer have separate Shambhala Training and Buddhist offices—they will merge into a single Office of Practice and Education. In the transition, the Resident Director of Shambhala Training and the Buddhist practice and study director could work together serving The Way of Shambhala in its first year. Alternately, some centres may decide to have one of them take on the entire Way of Shambhala I program—most likely the Resident Director of Shambhala Training, who is already familiar with running Levels I-V. The other director could then focus on public programs and more advanced Buddhist and Shambhala practice and study.

The Director of Practice and Education in Shambhala Centres reports directly to the local Centre director, as well as to the Shambhala Office of Practice and Education (and the Shambhala Europe Office of Practice and Education for Europe).

IX. Evaluation of pilot program

Evaluations are extremely important for us at this phase of the roll out. We would greatly appreciate your input. Please share your results with the Shambhala Office of Practice and Education and the Shambhala Europe Office of Practice and Education.

Thank you for your participation. We look forward to moving forward together with contentment, joy, fearlessness and wisdom.