

## Creating Enlightened Community Shambhala Meditation Center of Chicago



### Living Dharma: An Interview with Khandro Rinpoche

By Alisa Roadcup

Khandro Rinpoche, "precious jewel" is a female Tibetan tulku (incarnate lama), an ordained nun and teaches in both the Kagyu and Nyingma traditions. On July 8, 2008, the Shambhala Meditation Center of Chicago was granted an interview with this wisdom dakini who candidly touched on service to the sangha, planting seeds of happiness and the difference between being a follower and a practitioner.

**SMCC:** You spoke to us about "Planting the causes of happiness around ourselves" and how one can take specific actions to "harvest positive causes." Can you elaborate on this teaching?

**VJKR:** My teacher always said, that if you don't love others there's no way you can do anything good or bring any fruition to the dharma. I wouldn't even say the word love - that's sort of a very big project. You begin by liking others. Learn to like others for what they are. Not sort of finding why you like them, never finding a reason, but just liking others. Enjoying in whatever ways you can what brings about a good momentum in that interaction.

Give others the space to do what they are doing and then work around that situation. Therefore, in Buddhism, loving-kindness is not just spoken about as a nice thing to hear or that it sounds profound, but that there is nothing greater than loving-kindness. That, I think, is the most powerful way of really cultivating the ground of happiness in oneself and in others.

**SMCC:** You spoke about being brave enough to "look at your own intent." What words do you have for those who might feel a sense of shame or embarrassment about their "ulterior motives" in doing good things?

**VJKR:** (Laughter) Today you recognize something. It is good that you recognize it and it's even better when you don't do it again. It's as simple as that. And then your own wisdom says, "You don't have to do the same thing." Guilt is then, really liking what you are actually doing. Guilt is not really being remorseful for what you are doing. I think it's always good - the recognition of having generated a wrong motivation has transformed into a wisdom aspect.

**SMCC:** In your teachings here, you have said that westerners tend toward "the selectiveness of dharma." In what ways do you find western students carrying out this "selectiveness" and what advice do you have for those that may recognize this tendency in themselves?

**VJKR:** I don't think it's a particularly western problem, but I think it's a universal problem. When you can't let go of your own agendas, there may be tendencies of hearing the dharma and then allowing the agenda to take over. So you use the dharma to fulfill your agenda. The agenda can be just personal benefits and sometimes it can be a much more refined and a very clever way to fuel your own arrogance. It could be just to find a very easy way to alleviate illness or seek support in a moment of confusion. Temporarily, agendas can be all right because it's human nature

*(Interview, from Page 1)* to take refuge in dharma so as to overcome certain difficulties. But when you don't see that as a habit that continues for a long period of time you begin to develop the tendency of not hearing the dharma in its fullness. You hear of "letting go" of a lot of things but not necessarily letting go of that bad habit that you suffer most. So that's what I call selectiveness - that you become so clever in knowing what to hear and what not to hear.

**SMCC:** You've spoken about the difference between being a follower and a practitioner. How can we support the transition from beginning as followers and moving into being practitioners?

**VJKR:** You begin as a follower, of course. Because although the intrinsic wisdom may be brilliant, it is still covered with one's own ignorance and habitual tendencies. There is still contentment in being a student for life in the practitioner's mind--almost like I'm going to be a student of dharma my whole life. There's going to be a teacher telling me my whole life. And complacency comes about so you can continue to make the mistakes. It's a very comfortable thought, to be led by somebody else, to be a follower, a student of dharma. One has to embody being a practitioner after a few years of dharma practice, after having received all these teachings. Now is the time to sow the seeds, not just hold on to the seeds, but nurture the seeds and let it grow and embody the teachings. Embodying the teachings is called being a practitioner; knowing the teachings and not really embodying it is called just followers.

**SMCC:** What do you do for fun?

**VJKR:** When I'm back at the monastery or the retreat center, I try to do what nuns and monks like to do. And, in doing what they like to do, I find that I enjoy it just as much as they enjoy it. Currently, as my life is today, being left alone, I enjoy that very much. I've taken to working on some translations. I listen to some music, but it's mainly Asian, or classical Asian. And then there are some historical dramas, again, Asian, that I watch which are quite nice because of the intricacies of politics and ancient history. I do watch it also with a group of people because it's something that we can discuss and talk about. So, as I said, the most enjoyable thing is being left alone. If people will allow me, I cook. Two things I've always said - cooking and cleaning are nice because it is a job that has a start and a finish very quickly and much of my work is something that seems to be a long process (laughter). So those are the things I putter around with.

**SMCC:** Do you have any observations about our Center since your earlier visits?

**VJKR:** It's very different this time. Many of the people here I am familiar with; with their practice backgrounds, what they have problems. So, it's now 21 years and the Buddhist world is not that big a world. Since 1992 I have been visiting the Shambhala Centers. You meet the same people over 21 years, so you know

them a little bit. It's changed - it used to be when I went to a place I didn't know much about the people and what their practice background was and what their habits were, so I used to feel a little distance. It's been now several years that I don't feel that anymore. There is closeness, a friendship and that makes teaching so much easier. So this time here, I am very comfortable.

**SMCC:** How can we prepare for you to come back and teach us?

**VJKR:** There are certain things we keep in mind. One is the continuity of the teachings or the texts. There are certain places where there is responsibility to continue with certain materials. We also try to keep in mind places where not too many teachers are able to go or are accessible for many reasons. I think theoretically everyone would say if you practice the teaching - that's the point where the teachers come back again and again. I think that is true to a certain extent. But these days it has become much more about conditions of time, people having the interest to study dharma, pursue a subject and especially continuity. Personally, what I find very important is that there is a structured, progressive, in-depth study of material that is continued for several years. Because Buddhism is not so new for many people, an in-depth study of a text or subject matter is very timely - it is very needed.

**SMCC:** Is there anything else you'd like to share?

**VJKR:** I think it's very important that everyone realizes that meeting with the dharma is a rare and fortunate opportunity. You have a space, a sangha, you have teachers. Use your life to understand the dharma and practice the dharma. If you didn't have a space, that's a valid reason. If you didn't have a teacher, that's a valid reason. But you don't have those reasons. Everything is here. All you need to do is place yourself in the mandala. There's also the sangha contribution. It's not only about taking your share of the teachings of the environment but also understanding the responsibility of returning that in the form of serving the sangha and helping the sangha and being available in every aspect. I hope that is practiced over here. If it is done so, that is very excellent. Many people say the way of being of service to somebody is to sit on a podium and talk dharma. Now that alone as a way to serve and give back is not necessary. Any way of giving back and embodying the teachings doesn't have to be in a way that is recognized by the others to be so. It has to be embodied 24 hours a day in your life. If it is helpful to anyone, it doesn't have to be other sangha members or other sentient beings. It could be just permeating the environment in which you are living. Knowing that it doesn't have to be recognized by others but felt by others.

**SMCC:** Thank you, Rinpoche, for being such an important part of our mandala.

**VJKR:** It's my pleasure.

## Why do we host teachers at the Shambhala Center? By David Stone

The Shambhala Meditation Center of Chicago brings teachers here so that people can hear the Buddhist or Shambhala dharma directly. When we see and hear a teacher in person, we realize that the teacher and the dharma are not figments of our imagination, and that it is possible for the teachings to be fully embodied by a living, breathing human being. The dharma is communicated by the words and the presence of the teacher, which palpably remind us of the two truths: relative and ultimate. This rouses faith and confidence in the teachings, which encourages us on the path.

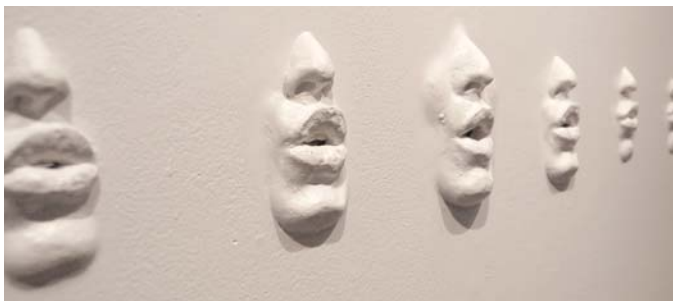
Although we study from books and recordings, it is crucial to hear the teachings live and in person, partly so that any misunderstandings may be corrected on the spot. That is why the Buddhist tradition is alive and produces enlightened beings. The lineage carries directly from teacher to student. Each teacher is different. It is quite possible that a teacher will turn a phrase or explain something that we have heard but haven't understood before. Then bingo! Aha! That's what it means!

**Two areas come to mind:**  
**1) hearing the teachings; and**  
**2) service to the lineage.**

Bringing a lineage holder to teach at the Center also provides us with a chance to serve the lineage. In the Shambhala Buddhist tradition, service to the teacher is part of our practice and it is training for service to sentient beings in general. Even the name of our founding lineage holder, Chogyam Trungpa holds this key. 'Trungpa' translates roughly as "attendant." Service roles range from setting up the uplifted household, to cooking a meal, to copying the flyers, to cleaning the Center, to taking down the household and everything else that's involved. Whenever community members take part in a visit this way, they report that they feel 'tuned in' to the visit and the teachings in a way that they hadn't before.

Ordinarily, we get caught up in our own world of work and domesticity. Service to the teacher takes us past "small mind." The teacher embodies big world, big mind. We struggle with generating a little compassion and the teacher shows us unconditional compassion - we receive a taste. Participating in the mandala of the visit reveals our own mind to us in a way that highlights this contrast, sometimes quite humorously. As the Druk Sakyong said, "Service is the ultimate smile."

"Breathe Detail Distance"



## Artist as Ronin - No Self

By Renee Prisble Una

Like the ronin released from their master, there is shame in my practice. A ronin is a samurai with no lord or master. After losing his master to death or ruin, a samurai was expected to commit suicide. Those who didn't lived a drifting life and were shamed from their samurai community. My art practice fails the contemporary art community because my work becomes like a mirror, a lens, a tool, for questioning what is around me, not a driving force of self-expression. My work explores the space of the gallery and the space of the viewer's mind. My successful work creates space, a moment, and emptiness.

A contemporary artist without self is lost without a master. Modern and contemporary Western art has relied on and fallen for the personality of the artist, the moody, drunk, demanding, or troubled being. The artist's personality often drives the consumption of the artwork and is used to create a linear interpretation of the work rather than allowing the viewer space to experience the work. In Western traditions the artist has been associated with a myopic, often near madness that compels them to create their work without regard to others. The artist has even been seen as divine.

As a contemporary artist, I might be doing it all wrong. I will wear different clothes, different masks, and perform different tasks. I am for hire. My work will change from place to place, time to time, and to suit the audience. I have no plan for my body of work or my portfolio. My vision is no vision. The more I practice meditation the further I am from fulfilling my role as artist.

Being without self is the challenge and this is my goal as a meditator and artist. To never know what I'm making, but rather to be in the studio creating without knowing why. To be lost in the process of materials, ideas, and impulses is the joy. My art and meditation practice rely on being open to whatever comes up, having no agenda, and recognizing the unexpected as an opportunity.

"Sentient Rear"



## The Intersection of Parenting and Practice

By Marita McLaughlin

Whether we are parenting our "own" children, or parenting a niece, nephew, stepchild or grandchild, we are in a unique position to open our view, practice and action to this form of care giving. We may find ourselves wondering, who is parenting who, who is teaching who? The following offering is the first in a series of contemplations and discussions for mindful parenting from an egoless perspective.

### On Children

By Kahlil Gibran

Your children are not your children.  
They are the sons and daughters of Life's longing for itself.  
They come through you but not from you,  
And though they are with you yet they belong not to you.  
You may give them your love but not your thoughts,  
For they have their own thoughts.  
You may house their bodies but not their souls,  
For their souls dwell in the house of tomorrow,  
which you cannot visit, not even in your dreams.  
You may strive to be like them,  
but seek not to make them like you.  
For life goes not backward nor tarries with yesterday.  
You are the bows from which your children  
as living arrows are sent forth.  
The archer sees the mark upon the path of the infinite,  
and He bends you with His might  
that His arrows may go swift and far.  
Let our bending in the archer's hand be for gladness;  
For even as He loves the arrow that flies,  
so He loves also the bow that is stable.



## Gyetrul Jigme Rinpoche's Talk on Eco-Dharma

By Gretchen Neve



Gyetrul Jigme Rinpoche's visit to Chicago was short and sweet. He offered a teaching at the center on eco-dharma which gave glimpses into his own experience and understanding of applying Buddhist teachings and principles to working with one's environment and surroundings. His first project involved reducing the use of trees. Today he dedicates time and energy to various water projects in Tibetan refugee villages in India. His points about practicing eco-dharma were very practical and penetrating and

included: *all sentient beings wish for happiness so there is a very workable base of sameness and goodness for working/living together; cultivate genuine-not sympathetic-compassion; change yourself since becoming confident in how you live your life will inspire others to change.* Rinpoche listened intently to questions from students who attended the talk and offered on-point answers. Later he seemed delighted to engage with people during the reception after the talk. I was very glad when he promised to come back to Chicago to teach again.

## Bring Your Practice to Life: The Pith of Gyetrul Jigme Rinpoche's Talk on Eco-Dharma

By Gretchen Neve

Eco-dharma isn't a political art. It is increasing awareness in daily life and changing our attitude toward ourselves. Well-being must address the body and mind. Before influencing society, develop a genuine sense of trust and confidence about what you are living. Cultivate peace and profound understanding. Change yourself, become an example, inspire others- trust them to change themselves in ways that create more happiness.

Deepen your understanding of interdependence of beings and phenomena. Deepen your felt sense of "sameness" as the shared wish among all sentient beings to be happy. Explore how "sameness" reveals the basic goodness in everyone's heart. Genuine compassion and caring for others is generated by a felt sense of sameness. Beware of sympathetic compassion that entertains a sense of superiority relative to its object. Understand the power of motivation and action on others and ourselves.

**Applications/Practices:** Eat enough but not too much; unplug unused appliances; wash clothes after 3 uses; connect with sources of water and food; be practical to avoid "interdependence overwhelm;" appreciate conveniences like running water; walk your talk; cultivate compassion for people who think aggression leads to happiness; when dealing with an angry person, separate their anger from the person-appreciate the person and realize that the anger lies on top of frustration or hurt; act and give from joy not shame or guilt; focus on what you can do and act from your own experience.

## Programs & Announcements

### Applied Mindfulness: Vacation Mind

By Larry Wolf



It is Sunday morning and I just returned from a long weekend in New York City. Like many vacations, it was exhausting and refreshing. Eric and I spent Thursday zipping around Manhattan in cabs from my Mom's apartment on the Upper West Side to art galleries in Chelsea, then to lunch in an Austrian café, an exhibit of Bucky Fuller's

Dymaxion car, housing and geodesic constructions at the Whitney Museum and then the

125th Street Station to catch a rush hour train to my sister's place in Hartsdale. Tired and energized. It was a busy day about to get busier - my sister had twins in November and we were spending the next three days immersed in their world. It was deeply refreshing. We were engaged in each moment - flooded with new things to see, new foods to taste, new ideas to explore. Like those eight-month-old boys, we tasted everything we could get our hands on.

What might have been overwhelming on a workday - many people to meet with, many things to do, many expectations to meet - was grounding and life-affirming. Not every moment was in the god realm. There was some hell realm mixed in there - the sun was too hot and we forgot our sunscreen, dinner was late, the food was too greasy and we ate too much, the flight was delayed and we sat on the runway for hours. There were internal detonations of emotion as old buttons were pressed in ways that only relatives can do just by being themselves and triggering old patterns. Vacations are like that. Family is like that. Life is like that.

Looking ahead to the upcoming workweek, how do I keep this sense of joy in the everyday tasks of doing the dishes, putting away the laundry and going to work? Are they fundamentally any different than the things that filled my days on vacation? How much is in my attitude and assumptions?

I roll out of bed and sit on my meditation cushion. I appreciate the strength of my body that allows me to sit upright. I relax a little. Thoughts arise - things to do, memories of the past - the richness of mind at play. Like the cityscape flashing by outside the cab window, there is an endless stream of thoughts, feelings, and perceptions. There is also an awareness of a deeper current of life, a deep stillness.

I start the day with a few minutes of doing nothing but practicing being present - mindful and aware. It seems to send ripples of spaciousness into my day. It extends the vacation one moment of awareness at a time, one breath at a time.

### Harvest of Peace 2008: Celebrating Feminine Principle in Shambhala

September 19 - 21

With the Empowerment of Khandro Tseyang as Sakyong Wangmo August 17, Shambhala is highlighting the role of feminine principle in our mandala. In Chicago, we will celebrate with special programs for the Harvest of Peace. Loppon Rita Gross, senior teacher in Shambhala, will teach the weekend's programs.

#### How Clinging to Gender Subverts Enlightenment

A Public Talk Friday September 19 7pm - 9pm

Rita Gross will explore what kind of referencing subverts enlightenment and what kind of references to gender may actually promote realization.

#### Female Role Models in Tibetan Buddhism

Saturday September 20 8:30am - 5pm

This workshop in circle/discussion format will focus on the stories of two realized female practitioners in the Tibetan Vajrayana tradition: Yeshe Tsogyel and Orgyan Chokyi. Two books are recommended: Gyalwa Changchub and Namkhai Nyingpo. *Lady of the Lotus-Born: the Life and Enlightenment of Yeshe Tsogyal*, (Boston: Shambhala Publications, 1999) and *Himalayan Hermitess: the Life of a Tibetan Buddhist Nun*. By Kurtis R. Schaeffer. (Oxford University Press, 2004).

#### Annual Fall celebration: Harvest of Peace

Sunday September 21 8:30am - 5pm

Everyone is invited! This year will feature the formal introduction of the Yeshe Tsogyal banner, with an explanation of its history and symbolism. There will also be a broadcast address by Sakyong Mipham Rinpoche, recognition of new members, and a potluck feast. For more information visit [www.chicago.shambhala.org](http://www.chicago.shambhala.org).

#### New Banner of Yeshe Tsogyal: Wisdom Queen Who Embodies Enlightened Feminine Principle

**Yeshe Tsogyal** is the most important woman in the Tibetan Buddhist tradition, appearing both in historical record and symbolic context. She was an 8th century Tibetan queen and became the primary student and spiritual consort of her root guru, Padmasambhava, known as Guru Rinpoche. An accomplished practitioner, she also became a renowned wisdom-dakini, embodying through her life example and teachings the wisdom dimensions of Vajrayana realization and practice.



## The future of the Shambhala Center of Chicago's Library By Nicholas Weiss

There are big plans ahead for our little library. The Chogyam Trungpa Audio Archive Project has come to Chicago. These materials are now arranged and are ready to be used. Access is restricted, but those wanting to use or copy materials may contact me directly. In addition, there are some long term plans underway to make our library unique in the Shambhala mandala - it will be arranged like an actual library. Once adequate shelving is added, we intend to, over time, inventory, catalog, and arrange the library according to Library of Congress standards. Those interested in assisting with this project or donating bookshelves are more than welcome. Contact Nic at [dharma\\_walker@hotmail.com](mailto:dharma_walker@hotmail.com).

## Welcome New Tantrikas! By Gina Caruso

Please help welcome the following members who attended the 2008 Vajrayana Seminary at Shambhala Mountain Center: Gina Caruso, Jon Feller, Tobias Kaemmerer, Lissa Pete, Keith Spielfogel, and Ann Tyndall. Sakyong Mipham Rinpoche led seminarians with Acharya Judith Simmer-Brown. Khandro Tseyang along with her sisters and father, His Eminence Tertön Namkha Drimed Rabjam Rinpoche, conducted a purification ceremony at the Great Stupa of Dharmakaya. This ceremony prepared the Stupa for the Speech Consecration in which over 2000 gold CD's were interred at the Stupa, representing the oral teachings of the Chögyam Trungpa Rinpoche.

## Gesar of Ling: His Story and Significance For Shambhala Warriorship • Public Teachings by His Eminence, Namkha Drimed Rabjam Rinpoche Saturday, September 13, 9am - 5pm Shambhala Meditation Center Chicago



Born in 1938 in Tibet, H.E. Namkha Drimed Rabjam Rinpoche began studying with his father and with the great tertön Chojung Lingpa at the age of seven. His other masters included H.H. the fourteenth Dalai Lama, H.H. the 16th Gyalwang Karmapa, Rigpai Dorje, H.H. Dudjom Drodul Lingpa, and H.H. Dilgo Khyentse Rinpoche. He has repeated visions of Gesar and is renowned for his Gesar of Ling divinations. He is currently restoring

his monastery in Eastern Tibet, Rigon Tashi Cholin, largely destroyed by the Chinese. During the Chinese cultural revolution of 1959, he led thousands to safety in India, where he eventually settled in Orissa and built a monastery and retreat center. His Eminence was close friend with Trungpa Rinpoche in Tibet.



Shambhala Training teaches a mindfulness-awareness meditation practice that enables us to look precisely at our state of mind without trying to alter it. The first five levels of Shambhala Training are known as the Heart of Warriorship. Each offers meditation instruction and practice, talks about

Shambhala teachings, group discussion and individual interviews. Completing the Heart of Warriorship leads to the Sacred Path of Warriorship programs. After completing Level III, participants are eligible to staff programs. For questions, staffing, or more information, contact Jon Feller (773-230-3886 [jonfeller@comcast.net](mailto:jonfeller@comcast.net)) or Gina Caruso (312-802-9290 [g\\_m\\_caruso@yahoo.com](mailto:g_m_caruso@yahoo.com)), Co-Resident Directors of Shambhala Training.

### Heart of Warriorship (Weekend format):

Level I: Saturday 8:30am - 6pm; Sunday 8:30am - 2pm

All other Levels:

Friday: Registration 7-7:30pm Talk until 9pm

Saturday: 8:30am-6pm Lunch included

Sunday: 8:30am-6pm, Lunch not included

Level I: September 6<sup>th</sup> - 7<sup>th</sup>

Level I: October 4<sup>th</sup> - 5<sup>th</sup>

Level II: November 14<sup>th</sup> - 16<sup>th</sup>

Level III: December 12<sup>th</sup> - 14<sup>th</sup>

Suggested donation: Level I: \$140 (\$125 members)

Other Levels: \$165 (\$140 members) students \$40

### Heart of Warriorship

"Good Morning Shambhala" Wednesdays 9am-Noon:

Level I: September 17, 24, October 1, 8

Level II: October 29, November 5, 12, 19

Level III: January 28, February 4, 11, 18

Level IV: March 11, 18, 25, April 1

Suggested donation: \$150 (\$125 members) students \$40

### The Sacred Path of Warriorship

Great Eastern Sun September 13<sup>th</sup> - 14<sup>st</sup>

Windhorse October 17<sup>th</sup> - 19<sup>st</sup>

Drala December 5<sup>th</sup> - 7<sup>th</sup>

Suggested donation: \$165 (\$140 members) students \$40

## Get Involved In the Wider Mandala:

Programs at Windhorse Retreat Center, WI



### Breeze of Delight: The Path of Windhorse

Audiotape Weekend with talks by Acharya Adam Lobel  
September 12 -14 7pm Friday to 1pm Sunday

Windhorse, or lungta, is a Tibetan term for the natural life force energy present in everyone. This uplifting weekend program introduces techniques to help us contact the vast wellspring of energy, openness and radiance that is our birthright as humans. This program is open to all, no prerequisites. *Cost: \$90; includes room and board (\$35 extra for private room).*

### The Future of Windhorse Retreat Conference

October 3 - 5 7pm Friday to 1pm Sunday

This event is for all Sangha members who are interested in guiding the development of Windhorse Retreat Center. *Cost: Free; food is extra.*

### Kasung Regional Encampment with Barry Boyce

October 10 - 12 7pm Friday to 1pm Sunday

Contact John Harding in Chicagon at 773-968-8423 for details.

### Retreat and Renewal: Chi-Gung with Jennifer

O'Hara Oct. 31 - Nov. 2 7pm Friday to 1pm Sunday

This less formal retreat is designed for two reasons - to let go and to relax! The daily schedule includes two 75-minute meditation sessions, chi-gung, nature walks, meals, and plenty of personal time to read, study and rest to your heart's content. *Cost: \$90; includes room and board (\$35 extra for private room).* Ms. O'Hara will offer private 45-minute acupressure sessions for \$50 payable to her.

### Meditation and Self-Defense for Women

December 5 - 7 7pm Friday to 1pm Sunday

This program will focus on the shared aspects of mindfulness and awareness in both meditation and in self-defense. Along with meditation instruction and practice this program will also offer practical techniques that can be effectively employed in a wide range of self-defense situations. Women will learn how to recognize and avoid

potentially dangerous encounters, as well as methods (both verbal and physical) of stopping and escaping an attack. Authorized meditation instructor, Susan Firer who has also been trained and authorized to teach Women's Self-Defense by Michael Coleman Kyoshi of Milwaukee's Futen Dojo, will teach this program. *Cost: \$90; includes room and board (\$35 extra for private room).*

### Rigden Ngondro/Werma Retreat

December 26 - January 3

For students who have completed Vajrayana Seminary or Rigden Abhisheka, participate in a week of group practice and talks (including Acharya talks from the 2008 Vajra Gar). Please write to confirm completion of prerequisites before registration. Directed by Alan Anderson. Cost \$300 (\$275 Windhorse Members\*). 50% deposit required to reserve your space.

To register for these programs, contact [retreats@windhorseretreat.org](mailto:retreats@windhorseretreat.org). Payment may be made through Paypal, by sending a check to MSRC, 2521 N. Maryland Ave, Milwaukee WI 53211, or by calling 414-962-1942.

\* Windhorse Member discounts are available to those who sustain Windhorse through monthly financial contributions. Feel free to inquire about this. Low-income, couples and work study discounts are available for all programs. Visit [www.windhorseretreat.org](http://www.windhorseretreat.org) for more information.

### Non-Violent Communication with Patricia Deer

October 12, 12:30pm - 2:00pm at the Shambhala Meditation Center of Chicago



Relationships are an inevitable source of joy and disappointment. Nonviolent Communication offers four formulas for speaking and listening in ways that can ease and clarify the most confounding situations. Learn how to implement speech patterns that manifest basic goodness and how to support working with what arises in relationships.

Patricia Deer PhD, took part in the first international training in Nonviolent Communication taught by Marshall Rosenberg in Switzerland in 1994. An attendee of Harvard Law School's Mediation Seminar, Patricia has also worked with the Institute for Multi-Track Diplomacy in Cyprus, Tanzania and Sierra Leone. In 1999, she completed a doctorate in conflict resolution which gave her the opportunity to explore the relevance of the body/mind dynamic in transforming conflict.



# Shambhala Mirror

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## Become a Member

We invite you to become a member of the Chicago Shambhala Center, part of a world-wide community committed to creating enlightened society.

We are a self-supporting organization that exists only because people like you donate money and time. If you find that the meditation practice and teachings that you have come across here have been helpful in your life, please consider becoming a member, so that this place might be of benefit to yet more people.

For more information about Shambhala membership, call us at 773-743-8147, or send an e-mail to Beth Lynch, Membership Chair, at [membership@chicagoshambhala.org](mailto:membership@chicagoshambhala.org).

You can also visit:  
[www.chicagoshambhala.org/membership.php](http://www.chicagoshambhala.org/membership.php)



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Shambhala Meditation Center of Chicago

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