



Shambhala Mirror

Volume X, Number 2, Summer 2006

Creating Enlightened Community



Midsummer's Day & Center Community Meeting Sunday, June 25th

Our community celebrates the change of the seasons with nyida days, from the Tibetan words nyima ("sun") and dawa ("moon"). Nyida days occur near equinoxes and solstices. Midsummer's Day observes the summer solstice; Harvest of Peace the autumn equinox; and Children's Day the winter solstice. Considered family celebrations, each nyida begins with a lhasang ceremony to purify the environment and empower the space - and the objects and beings within it - by invoking awakened energy.

The first Midsummer's Day took place in 1978 outside of Boulder. You can go to shambhalashop.com/archives to see pictures and descriptions from early Midsummer's Days.

This gathering is an opportunity for families and friends to enjoy summer fun together. After nynthün on the 25th, there will be a Community meeting and thence our midsummer's day festivities. Keep an eye on the website, bulletin board and weekly

emails for further details as they are announced!

Shambhala Training Sacred Path Study Group

Saturdays, July 15, 29, August 5; 10am-noon

Open to anyone who has completed the Drala level. This study group is offered as a gathering of Shambhala Training Sacred Path warriors. We will meet over the summer to practice, discuss, and further explore the Shambhala Teachings. The class will include listening to talks and watching videos, as well as time to study and discuss the materials given in the Windhorse and Drala levels. This study group will enable anyone currently on the Sacred Path, or those who have completed the levels, to deepen their practice and understanding before continuing in the fall. KiKiSoSo!

Led by ST Resident Co-Directors Lissa Pete & Katherine Lieberson; other teachers to be announced.

Suggested donation \$5/meeting

The Path of Umdze: Introductory & Refresher Course

Sunday, July 16th and Sunday, August 20th, 12:30pm – 2pm

The umdze manifests sanity for all. You are more than a timekeeper. We will discuss the umdze as bodhisattva, offering your practice to the other practitioners, setting the stage and holding the space for meditation. We will review the overall arc of practice from preparing the shrine room through closing chants and restoring the room to its empty state. We will focus on the Sunday morning practice time, reviewing the details of the schedule, chants and other practices. The Shambhala practice manual will be our primary resource (available on the Shambhala.org members' page, www.shambhala.org/members/practice/manual/).

Come and learn the proper forms, so that you can lead with generosity and precision. The two sessions will build on each other. You are encouraged to attend both. Current umdzes are invited to share and deepen their practice. Newcomers are welcome even if you are merely curious to learn more about group practice. If there is interest, this will be continued as a regular time for umdzes to discuss our path and the needs of the community of practitioners.

Free! For more information or to register, contact Larry Wolf, 773.655.0812 or lwolf@thepoint.net



Dreams of the Summer Solstice...

Another jewel-like day in Shambhala—what a delightful spring we've had!

As our Phase One of uplifting and realigning energies at the Shambhala Center is drawing to a close, many members have requested that we take another look at our options for expanded space. What will our needs be, over the next 5 years? Can these needs be met in our current location? Do we have alternatives? What about the lot for sale immediately south of the Center? Under the able leadership of Tom Golz, a Building Alternatives Task Force is exploring the financial and practical questions we need to answer in order to move forward. They will report back to a community meeting on Sunday, June 25, immediately following our usual Sunday morning practice session. I hope everyone can attend.

Please take note of the Mission Statement on this page, which was developed by Janet Hasz and the Shambhala Council, and shared with the community while Janet was Center Director. As with our member survey, the Council is concerned to assure that our plans for the future will highlight what we value most about our community. During the community meeting, members will have a chance to voice their aspirations for the Center. Our Mission is the basis for formulating specific goals for the immediate and long-term future.

Another incentive to stay for the community meeting on June 25th is that our Midsummers Day celebration will follow—BBQ anyone? Stay tuned for more details!

As Chicago's representative to the wedding festivities in Halifax, I plan to take lots of pictures. I'm sure Gesar Mukpo will be producing a DVD of Blossoming of the Sun, but I will be happy to share my humble photos with the community on June 25th.

Yours in the vision of enlightened society,

Alice Dan, Center Director

Our Mission Statement: The Shambhala Meditation Center of Chicago

provides and encourages

- instruction and guidance in meditation and other contemplative practices and arts, as well as opportunities for group practice,
- the study of Shambhala Buddhism, including a path of formal programs under the guidance of Sakyong Mipham Rinpoche,
 - a welcoming, supportive community of all who practice and study, and
 - a proper setting for practice and study and an essential meeting place;

in order to promote mindful awareness, openness, and human dignity, and to create a compassionate, enlightened society throughout the metropolitan Chicago area and the Midwest region.

March 2002

Shambhala Café a great success

The Vajra Dawn group recently held a "Shambhala Café", transforming the Center for an evening with art, music and quite an influx of young people. There were live sitar, live dub, conscious hip-hop, ambient tunes, art snacks, MixText and drama performances, etc. The event repaid its seed money and returned a small profit, giving Vajra Dawn both resources and inspiration for even greater doings!

While plans are not finalized, another Shambhala Café event will probably take place over the summer. Keep an eye on the Center website for details!

Lujong teachers Available

Karen Brice and Nancy Newton are now authorized Lujong instructors, having received the permission and blessings of Khenpo Tsultrim Gyamtso. Lujong, or body training, is a series of 15 exercises created by the Khenpo to increasing physical health and synchronizing body with mind. Karen and Nancy have been practicing lujong since encountering it seven years ago. They are available to teach individually, at ST levels, or at other programs. They welcome your interest in this profound practice!



The Practice and Study Committee has developed the following descriptions to clarify the Shambhala Buddhist path, especially for beginners. This material will be incorporated into a new pamphlet, along with descriptions of Shambhala Training, Dharma Arts, and other aspects of our Mandala. Barbara Wolkowitz welcomes comments about this material.

THE SHAMBHALA BUDDHIST PATH

The Shambhala Center invites everyone to learn about the Shambhala Buddhist teachings, as presented by Shambhala's foremost teacher and lineage holder, **Sakyong Mipham Rinpoche**, and by his father **Chögyam Trungpa Rinpoche**, who brought these teachings to the West and founded the international association of Shambhala Centers.

The Center introduces students to the Shambhala Buddhist teachings and practices in a gradual and systematic way through meditation instruction and practice, weekly study courses, and weekend practice intensives. The heart of the Shambhala Buddhist path is mindfulness-awareness meditation, and this practice is the foundation of all of the Center's programs.

There is strong emphasis on joining the view and practice of meditation with everyday life. In addition to study, meditation and contemplation practice may be pursued through business and family life, social action, kasungship, the healing traditions, and the arts such as theater, dance/movement, photography, music, ikebana, and kyudo.

Exploring the Shambhala Buddhist path requires personal choices. Students are encouraged to investigate the teachings, meditation, and contemplation practices that they find relevant to their own lives.

Shambhala School of Buddhist Studies

The Shambhala School of Buddhist Studies (SSBS) is open to anyone interested in learning about Shambhala Buddhism. Students do not need to become Buddhists to participate.

Introductory and Beginning Students

Most students begin the Shambhala path by receiving meditation instruction. Introductory programs include Turning the Mind Into an Ally (based on the book by Sakyong Mipham Rinpoche) and Introduction to Shambhala Buddhism. Some introductory classes focus on the recorded talks of major teachers, such as Pema Chödrön.

Classes for beginning students foster an understanding of meditation as a means for recognizing the inherent strength, stability and clarity of one's own mind. At the core of these programs are the Buddha's Hinayana teachings on individual liberation – the nature, cause and path to alleviation of personal suffering. These teachings emphasize learning to tame our own minds and develop a sense of discipline that lets us live in more dignified ways. **Shambhala Training Levels I-V**, separate from SSBS curriculum, are also recommended for beginning students.

Intermediate Students

As their understanding of the Hinayana teachings deepens, students begin to delve into the Mahayana path. Mahayana practices and teachings focus on working with ourselves in order to benefit others. The Mahayana path includes teachings on emptiness, wisdom and compassion; meditation and contemplation practices bring these teachings into our personal experience and daily lives. Mahayana classes are often open to all students, but some foundation in meditation and study is helpful.

As students deepen their connection with the Shambhala Buddhist path, weekend, week, and month long retreats at **Shambhala Buddhist Retreat Centers** (in NY, WI, VT, CO and abroad) are encouraged.

Students may decide to take **refuge and bodhisattva vows**, and weekend programs are offered to prepare for these vows. Vows are offered by Acharyas (senior teachers appointed by the Sakyong) every year at the Chicago Shambhala Center. Students should discuss their interest in retreats and vows with a **meditation instructor**.

Students may also wish to consider training as **Shambhala Guides**. Pre-requisites for Guide training include completion of a week-long retreat (weekthün), Shambhala Training through Level V, a year of Shambhala Buddhist path classes, active Center membership, letters of recommendation, and an ongoing meditation practice. Shambhala Guides give initial meditation instruction and may lead discussion groups at Center programs.

Sutrayana Seminary is a one-month program taught several times a year at the Shambhala retreat centers by Acharyas. Participation in Sutrayana Seminary may be divided into two 2-week segments when necessary. To attend Sutrayana seminary, students must first complete a dathün (month-long group retreat), all levels of Shambhala Training, and a pre-seminary class; most will have taken refuge and bodhisattva vows.

Advanced Students

At some point, students may decide to become Vajrayana practitioners. The Vajrayana path shares the Mahayana view of the nature of mind, and its commitment to work with ourselves to benefit others. The vajrayana practices were developed by Indian and Tibetan yogis as a more intense and immediate way to work with our minds. Entry into Vajrayana requires a deep commitment to Buddhist practices and teachings and a personal commitment to one's teacher.

To enter into the vajrayana practices of the Shambhala Buddhist mandala, students must attend **Vajrayana Seminary**. A one-month program led by Sakyong Mipham Rinpoche, it authorizes students to begin their **Shambhala ngöndro**, a preliminary practice required to be empowered for further vajrayana practice. Vajrayana Seminary is restricted to students who have completed Sutrayana Seminary. Vajrayana classes and practices at the Center are restricted to authorized vajrayana practitioners.

For a more detailed explanation of Shambhala Buddhist programs, please consult a Shambhala Guide or Meditation Instructor.

Shambhala Training Staffing and Returning

After Level III, warriors are invited to staff any previous Levels. As staff you deepen your understanding of the teachings and experience the joy of helping others on their journeys. To staff or coordinate a level, please contact Ira Abrams at 773.914.0245 or iabrams@mindspring.com. You can also sign up for whichever level is next on the bulletin board. Old dogs who've completed all programs are also encouraged to simply attend any levels they can, to sit with the participants, to hear a talk, to come by for tea or to attend the receptions. Your presence is greatly appreciated and inspires us!

Sunday Morning Seminar for pre-Seminary Students

Sunday mornings, beginning September 10th

To prepare students for Sutrayana Seminary, the Shambhala Center will offer preparatory classes. These will involve in-depth study of Hinayana and Mahayana transcripts from previous seminars, with particular focus on Sakyong Mipham Rinpoche's teachings in 1996, 1999, and 2000. These classes are designed for students who are committed to meditation practice, who have attended classes in the Shambhala School of Buddhist studies, and who want to deepen their understanding of the Buddhist and Shambhala paths. Pre-Seminary classes are a requirement for Sutrayana Seminary, which is offered several times a year - including the summer of 2007. All class participants will be expected to present talks and lead class discussions. A preparatory class for vajrayana seminary will also be offered in the spring of 2007 for students who have been accepted to vajrayana seminary. For more information please contact Nancy Newton, at nnewton2@comcast.net or 847-491-6867.

Social Action

Last Sunday each Month, 12:30

Members of the nascent Social Action Committee have uncovered three areas on which they wish to focus. One is studying Buddhist Social Action theory. Another is to use the group as a support for practitioners of social action. The third is to provide specific opportunities for Social Action.

There seemed to be a need to organize the group and these different perspectives in a way that would include and harmonize them all. A mandala seemed to be a natural way to do this: unifying the different elements into one and simplifying the apparent complexity and chaos in a self-existing pattern.

Two mandalas have developed. The first is the mandala of the social action committee itself. Each perspective and theme has its own place and enhances the others. The Buddha principle is the space and time of the meeting itself. The Vajra principle is the study of the socially engaged BuddhaDharma. The Ratna principle is mutual support and discussion. Padma principle is finding ways to unite practice and action. Karma principle is offering various opportunities for direct social action, both to members and the community in general. (This mandala was inspired in part by Testugen Glassman Sensei's presentation of the different practices and activities within his Zen Community as a mandala.)

The second mandala is the mandala of the 4 karmas of enlightened social action, representing different types of social action. The Buddha principle is wisdom and compassion itself, which manifests as these 4 types of social action. Pacifying is social service, helping to heal the wounds of the world. Enriching is creating new and enlightened alternative models of society, government and business. Magnetizing is transforming and enlightening the existing structures as they are found from within. Destroying is radical activism - attempts to change existing structures entirely and build new ones in their place. Each of these forms of social action are necessary if we are to help create an enlightened society together. Each of us may generally pursue a particular type of social action ourselves, while at times engaging in other types, all of us together balancing and completing the work of others. And within any approach, the other types of action are at times necessary as part of the process of fulfilling our goal. (These different types of social action were drawn from Ken Jones' The Social Face of Buddhism and Robert McAfee Brown's Liberation Theology.) There are verses to illustrate each perspective.

Sangha Update

Welcome to new members John E. Farmer, Betty Newman and Mary Francis Schneider.

Zane Edwards will run the Chicago Marathon this October, raising money for the Chicago AIDS Foundation. You can track his progress, and donate, at zedwards.com/run/. Lets support Zane in this! ✨ Alwanda Jackson is doing well in Phoenix. You can read her observations at <http://www.myspace.com/shambhalagurl> ✨ Donna Mandel will represent our Center at the Shambhala Families and Children Conference at SMC June 22nd-25th ✨ Kelly Lehmann is graduating from New Trier High School, where she broke two track records and received a Special Recognition Dance Scholarship. She will attend Naropa University this fall ✨ Anne Fraser will be an MI at Sutrayana Seminary this Summer ✨ Peter Malcolm will marry Lena Brodersen in Charlottesville, Va. June 25th. ✨ David Schreier and Gina Caruso will be attending Shambhala Guide Training in Ohio in June. ✨ Nancy Floy traveled to Namdroling Monastery in Southern India where she studied for 7 weeks with His Holiness Penor Rinpoche. She says the experience was humbling, profound, and gave her tremendous appreciation for Chögyam Trungpa's work translating and bringing the dharma to the west ✨ Meredith Dytch has attained LEED certification from The US Green Building Council ✨ Gina Caruso successfully passed the American Institute of Certified Planners (AICP) exam, certifying her as an urban planner.



New Membership Coordinator Elizabeth Lynch introduces herself

Dear Sangha,

I am happy to introduce myself as the new Membership Coordinator of our sangha. I am fairly new to the Shambhala sangha. Although I have lived in Chicago for 14 years, the first time I came to the center was about two years ago for Level 1 Shambhala Training. At the end of a fantastic weekend (where my first struggle was meditating with my eyes open) Rebecca McAllister and Robert Lehman introduced themselves, and I'll never forget the first words that Rebecca said: "Welcome home." Since then I have felt very deeply that I have found home. "Home at last! Home at last!" I heard within me as I raised lungta on the beach during our Windhorse training last Sunday.

Before I even knew about Refuge Vows I knew I wanted to **take refuge**. I had taken Shambhala Training through Level 4 and missed Level 5. I had stopped coming to the center for a few months and finally returned during the Sakyong's visit. I was amazed at his presence, because even though he was talking to a huge room of people, I had the feeling that he and I were sitting in a bar together and he was just talking to me, making me laugh "like a cool breeze in the heat of samsara." Finally, some relief! For those captivating hours, breath finally came easy.

I started Buddhist Studies after the Sakyong's visit, as I waited for the next Level 5. Barbara Wolkowitz suggested I re-take Level 4 and I decided to assist Ellen, who was coordinating the weekend. Working in the kitchen, preparing tea, emptying the trash in the bathroom, I finally began to appreciate, rather than resent, the skills of caregiving and homemaking that I had learned from my mother. As an ardent feminist since my college years at Barnard College, where we marched from our graduation ceremony listening to the song "I am woman, hear me roar!" I saw taking care of others as a burden that had been unfairly placed upon women, and limited their ability to imagine a "better" and more advanced place for themselves in the world. My own mother had instilled within me a strong instinct for caring for others, and I blamed that instinct for holding me back from higher aspirations.

Staffing Level 4, those impulses in myself that I had previously felt to be obstacles to happiness, blossomed into a path. Parts of myself that were dead began to bloom. I had come to Chicago to become a scientist, and that I did. I had spent all my years here "structuring" my thought, and forcing my intuitions to fit into a single metaphor – that of science. As timekeeper during a Level 4 meditation session, there was a moment when my mind was free, and I realized that the Shambhala path was one of living life through a multiplicity of metaphors. That life could be poetry. That was the moment I took refuge in my heart.

Many people have thanked me for **filling the position of Membership Coordinator** and I am happy to hear their appreciation. But hopefully what I have shared from my personal experience is enough to show that I am full of gratitude to the sangha (and of course, the Buddha and the Dharma!) for giving me this opportunity to actively help create enlightened community.

In closing, I would like to say "Watch out!" As Membership Coordinator **my role is** to help bring the community together. This is a transitional time for our sangha, a time in which we all have to come together to build a vision for the future of our Chicago Center. After digesting the job description of Membership Coordinator (yes, there is a job description) I see my particular role as two-fold. The first is to serve as the center "hostess." In that role, I will be the contact person for new members and will help them "find their seat" within the sangha. Older, active members can help by being sure that I know where new members might fit into current Center activities and events.

The **second part of my role** is to coordinate "volunteer activities." There are two definitions of the word "volunteer." One is a legal definition and it goes like this: "A person who renders aid, performs a service, or assumes an obligation voluntarily." The second definition comes from botany, and it goes like this: "A cultivated plant growing from self-sown or accidentally dropped seed." I think the word "volunteer" is usually understood in terms of the legal definition. However, the botanical definition is the correct one for our sangha. It is unimportant whether the seed is initially self-sown or accidentally dropped. What matters is that the plant is cultivated, and the reason we are members of the sangha is that we want to cultivate ourselves. As we know, it is the sangha that cultivates us, that helps us blossom into beautiful flowers. Therefore, I say "watch out" because I know that there are strong parts of all of us that like to remain underground as seeds. But that is not the best part of us. So wait for my calls and emails and when you get them, remember that I know that we are all beautiful flowers, as much as we would like to think we don't have time to grow.

Elizabeth Lynch

Shambhala Meditation Center of Chicago – Staff Calendar Spring 2006

Help Wanted! There are blank spots in the rota below. Please check the vacant slots and **VOLUNTEER!** Contact Michael Duerr (admin@chicagoshambhala.org) to sign up!

Below are the Rota assignments for March through May, 2006. Practitioners who are unable or otherwise choose not to serve their slots are responsible for finding substitutes. Partial lists of those trained for various jobs are listed below as an aid in this process.

Ikebana: John Appel, Dianna Bolen, Gina Caruso, Angelica Crowe, Alice Dan, Jim Duetsch, Meredith Dytch, Mary Fugiel, Catherine Harding, Julia Levitina, Pam Linnell, Marita McLaughlin, Jennifer Mueller, Jennifer O'Hara, Nancy Rubin, Lucy Yanishevskaya

Kasung: Contact the Rusung, Reese Hamilton

Meditation Instructors: Jim Duetsch, Meredith Dytch, Zane Edwards, Nancy Floy, Anne Fraser, Nicole Freed, Jeff Grygny, Reese Hamilton, Janet Hasz, Jan Jercinovic, Bob Kearney, Marlene Knutson-Cicchetti, Charles Kuehner, Robert Lehmann, Marita McLaughlin, Peter McLaughlin, Nancy Newton, Nick Raskovich, Ellen Schweri, Blessie Selvig, David Stone, Larry Wolf, Barb Wolkowitz

Shambhala Guides: John Appel, Henry Bolzon, Karen Brice, Jon Feller, Mary Fugiel, Tom Golz, John Harding, Michael Kemp, Pam Linnell, Donna Mandel, Rebecca McAllister, Jennifer O'Hara, Lissa Pete, Joy Reese, David Smith, Jeff Stone, Ann Tyndall, Lucy Yanishevskaya.

Shrinekeeper: Sallamah Aliah, John Appel, Dana Balukas, Jon Feller, Donna Mandel, Patricia Pelletier, Joy Reese, James Robinson, and Nancy Rubin.

Umdze / Timekeeper: There is currently no known list of people trained for this. Extrapolating from current and former lists: Henry Bolzon, Diane Christiansen, Michael Cicchetti, Angelica Crowe, Michael Duerr, Zane Edwards, Nancy Floy, Doug Kligman, Sarah Lambrecht, Jennifer O'Hara, Lissa Pete, Eric Rudzinski, David Schreier, Lucy Yanishevskaya

June

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
				KS: Fugiel, M MI: Duetsch, J SG: Reese, J U: IK: Yanisevskaya, L	1 Shambhala Training: Drala	2 ST: Drala
KS: Harding, C MI: Hasz, J SG: Stone, J U: Yanishevskaya, L FP: Mipham the Great, Medicine Buddha, Drala, Werma, Ashe	4 SK: Rubin, N	5 KS: Duetsch, J MI: Wolkowitz, B SG: O'Hara, J TK:	6 Padmasambhava Feast	7 Essential Heart of Kasung	8 KS: Dytch, M MI: Roadhouse, J SG: Smith, D U: IK: Harding, C / Levitana, J	9 Miksang Practice Shambhala Training Level III
KS: Barth, G MI: Kuehner, C SG: Feller, J U: Cicchetti, M FP: Ran, O Sadhana Mahamudra Queer Dharma	11 SK: Balukas, D	12 KS: Hamilton, R MI: SG: Mandel, D TK:	13 Essential Heart of Kasung	14 Essential Heart of Kasung	15 KS: MI: Raskovich, N SG: U: Lehmann, R IK: O'Hara, J	16 Shambhala Training Level III Followup
KS: Hogrefe, G MI: Newton, N SG: Tyndall, N U: FP: Peipmeier, S	18 SK: Aliah, S	19 KS: Edwards, Z MI: Knutson, M SG: Brice, K TK:	20 Vajrayogini Feast	21 Spiritual Materialism	22 KS: McLaughlin, M MI: Dytch, M SG: U: Lambrecht, S IK: Caruso, G	23 Learn to Meditate
KS: Abrams, I MI: McLaughlin, M SG: Appel, J U: Bolzon, H FP: Duerr, M Social Action, Sadhana Mahamudra Midsummer's Day, Community Meeting	25 SK: Pelletier, P	26 KS: Caruso, G MI: Jercinovic, J SG: Brice, K TK:	27 Council Meeting	28 KS: 29 MI: Grygny, J SG: U: IK: Duetsch, J	30 Spiritual Materialism	

July

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
						1 Miksang Level I
KS: Harding, C 2 MI: Hasz, J SG: Stone, J U: Yanishevskiya, L FP: Medicine Buddha, Ashe	SK: Rubin, N 3	KS: Duetsch, J 4 MI: Wolkowitz, B SG: O'Hara, J TK:	5	KS: Fugiel, M 6 MI: Duetsch, J SG: Reese, J U: Schreier, D IK: Yanisevskaya, L Spiritual Materialism, Padmasambhava Feast	7	8 Garage Sale
KS: Barth, G 9 MI: Kuehner, C SG: Feller, J U: Cicchetti, M FP: Ran, O Queer Dharma	SK: Balukas, D 10	KS: Hamilton, R 11 MI: SG: Mandel, D TK: Sadhana Mahamudra	12	KS: Dytch, M 13 MI: Roadhouse, J SG: Smith, D U: IK: Harding, C / Levitana, C Spiritual Materialism	14	15 Werma Shambhala Training Sacred Path Study Group
KS: Hogrefe, G 16 MI: Newton, N SG: Tyndall, N U: Wolf, L FP: Peipmeier, S Umdze & Timekeeper Training	SK: Aliah, S 17	KS: Edwards, Z 18 MI: Knudson, M SG: Brice, K TK:	19	KS: Golz, T 20 MI: Raskovich, N SG: U: Lehmann, R IK: O'Hara, J Spiritual Materialism, Vajrayogini Feast	21	22 Ikebana: Flowers and Found Objects
KS: Abrams, I 23 MI: McLaughlin, M SG: Appel, J U: Bolzon, H FP:	SK: Pelletier, P 24	KS: Caruso, G 25 MI: Jercinovic, J SG: Brice, K TK: Sadhana Mahamudra	26	KS: McLaughlin, M 27 MI: Dytch, M SG: U: Lambrecht, S IK: Caruso, G Spiritual Materialism	28	29 Shambhala Training Sacred Path Study Group
KS: MI: SG: U: FP: Duerr, M Social Action	SK: Mandel, D 31					

August

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
		KS: Duetsch, J 1 MI: Wolkowitz, B SG: O'Hara, J TK	2	KS: Fugiel, M 3 MI: Duetsch, J SG: Reese, J U: Schreier, D IK: Yanisevskaya, L Spiritual Materialism	4 Padmasambhava Feast	5 Shambhala Training Sacred Path Study Group
KS: Harding, C 6 MI: Hasz, J SG: Stone, J U: Yanishevskiya, L FP: Medicine Buddha, Ashe	SK: Rubin, N 7	KS: Hamilton, R 8 MI: SG: Mandel, D TK:	9	KS: Dytch, M 10 MI: Roadhouse, J SG: Smith, D U: IK: Harding, C Sadhana Mahamudra Spiritual Materialism	11	12
KS: Barth, G 13 MI: Kuehner, C SG: Feller, J U: Cicchetti, M FP: Ran, O Werma Queer Dharma	SK: Balukas, D 14 Madhyamaka Study Group	KS: Edwards, Z 15 MI: Knudson, M SG: Brice, K TK:	16	KS: 17 MI: Raskovich, N SG: U: Lehmann, R IK: Rubin, N	18 Vajrayogini Feast	19
KS: Hogrefe, G 20 MI: Newton, N SG: Tyndall, N U: Wolf, L FP: Peipmeier, S Umdze & Timekeeper Training	SK: Aliah, S 21 Madhyamaka Study Group	KS: Caruso, G 22 MI: Jercinovic, J SG: Brice, K TK: Council Meeting	23	KS: McLaughlin, M 24 MI: Dytch, M SG: Lieb, K U: Lambrecht, S IK: Caruso, G Sadhana Mahamudra	25	26
KS: Abrams, I 27 MI: McLaughlin, M SG: Appel, J U: Bolzon, H FP: Duerr, M Social Action	SK: Pelletier, P 28 Madhyamaka Study Group	KS: 29 MI: SG: TK:	30	KS: 31 MI: SG: TK: IK:		

Celebration of Mipham the Great

Sunday June 4th, 10am – 12:30pm

Join us for the second annual practice to commemorate the life and teachings of Mipham the Great! Sakyong Mipham Rinpoche has accepted a request from Namdroling Monastery in south India to be the patron and sponsor of this festival. Namdroling is the seat of His Holiness Penor Rinpoche, who recognized the Sakong as an incarnation of Mipham and presided over his enthronement as Sakyong in 1995. At Namdroling, several days of practices and feasts will culminate in a large celebration June 6th; we are invited by the Sakyong to practice June 4th in conjunction with events in India. The practice is open to everyone. It is suggested that participants bring something as a shrine offering, such as a flower, fruit, or incense. Note that regular sitting practice will precede the Mipham Practice.



ORDER OF EVENTS, beginning at 10:30

1. Gather and sit briefly (5-10 min)
2. Seven-line supplication, recited by all (3 times)
3. Lhasang using “The Long Werma Lhasang Called the Warrior Song of Drala” by Mipham the Great
4. A short talk on the life of Mipham Jamyang Gyamtso and bodhichitta
5. Mipham Guru Yoga practice
6. Longevity supplication for the Sakyong (3 times)
7. Reception, video of last year’s celebration at Namdroling, poetry, anthem

Students of all levels are invited to practice this guru yoga. For information or to volunteer contact Larry Wolf: lwolf@thepoint.net or 773-655-0812.



MEDITATION CENTER OF CHICAGO

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Shambhala Mirror
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