

Sense of Shambhala – Results of the Process Team Survey of the Shambhala Community

Part 4: Listening to Our Voices Responses to the Open-Ended Questions

Published November, 2020

Executive Summary

Where are we as a Shambhala community? What are the views, concerns and experiences of the people with varying connections to Shambhala? The goal of the Sense of Shambhala Survey was to listen deeply to all segments of Shambhala, to map the ground and describe how experiences and issues in Shambhala are understood by the individuals who took the time and had the motivation to respond. The survey opened on January 13 and closed on February 13, 2020. Email invitations were sent to 11,666 individuals. A total of 3,541 respondents opened the survey, and 3,093 (27%) answered the initial question.

The Sense of Shambhala Survey was extensive and included both closed ended (checkbox and multiple choice) and open-ended questions. The quantitative data from the closed ended questions has been previously reported (See Parts 1-3 at <https://shambhala-process-team.org/sense-of-shambhala-survey-the-results-are-here/>). This report presents an analysis of the qualitative data recorded in 87 open-ended questions included in the survey. A detailed description of the methodology for analyzing this qualitative data is included in this report as Appendix 1. In summary, a team of volunteer coders read all the responses for a subset of questions and constructed a coding heuristic that grouped the contents of responses into content codes. The team then applied this heuristic to the responses for 87 open-ended survey questions, producing content codes for a total of 17,236 quote segments. Those coded quote segments were then summarized into topics and form the basis of this report. Here we describe and include a selection of quote segments to illustrate each topic.

The purpose of a qualitative analysis such as this is to map the terrain of experiences and views on a set of topics. We are interested in the range of views and experiences that our respondents reported. Overall, responses to the open-ended questions were passionate, thoughtful, and articulate. Some responses comprised one or two words; others ran to 200 words or longer, requiring multiple codes to capture their meaning. It was clear that the revelations in 2018 had, for many people, surfaced concerns about Shambhala that had existed for a long time. Almost no one expressed the view that the sharing of these concerns was itself unhealthy or unnecessary.

Although this analysis was not designed to report the frequency with which respondents expressed specific opinions, we did observe two broad themes emerging across topics — the longing both for greater inclusion and for more participatory decision-making. Greater inclusion in teachings means more emphasis on foundational Hinayana and Mahayana teachings (54 percent of respondents with comments in the category of dharma connections) and welcoming teachers and students from other traditions (41 percent). On a more practical level, inclusion meant removing barriers to participation based on gender, race, age, physical ability, national origin, social class, and particularly, financial means (31 percent of those with comments in the Organization category).

We noted that governing practices in Shambhala drew much criticism. Sixty percent of respondents in this category sought greater accountability in government and administration. Within this cohort, 41 percent mentioned general leadership practices, 38 percent mentioned reform of hierarchy and 13 percent mentioned abolition of monarchy. While a majority favored reform in these areas, few respondents gave specifics about what this might entail.

By agreement with the Shambhala Board, the survey did not ask direct questions about Sakyong Mipham Rinpoche. Nevertheless, there were 1628 respondents (53% of all survey respondents) who had a quote coded on this topic. Of this cohort, 23 percent felt (at the time the survey was fielded) that the Sakyong should not hold a leadership position in Shambhala, and 16 percent felt that he should be restored to a leadership position unconditionally. A plurality of respondents (35 percent) wished for a reconciliation process between the Sakyong and the community before his status is resolved. The details of responses concerning the Sakyong, provided in response to a range of questions included in the survey, offer a more nuanced view of the thoughts and questions that respondents are holding, and should be considered in their entirety.

Finally, in the category of overall response, 45 percent expressed varying degrees of disappointment and distress, 36 percent expressed appreciation (particularly for sangha) and 19 percent expressed the belief that the actual application of our teachings (“walking the talk”) can provide a means to navigating the crisis successfully.

This report is divided into three sections: (1) current inspirations and disappointments with Shambhala, (2) respondents’ status as left or withdrawing, waiting to decide, or staying in Shambhala and, (3) aspirations for Shambhala’s future. A list of Section parts and sub-themes appear in the interactive Table of Contents for this document. Appendix 2 provides tables with counts of the number of quotes and the number of individuals with responses coded in each content code. Codes used in the calculation of the percentages shown in this Executive Summary are shown in Table 1.

It should be noted again that this survey was fielded in January through February 2020, and much has changed since then, in the broader world and within Shambhala. However it remains important to understand what our respondents were reporting as the Sense of Shambhala at that time as we continue to map our way forward as a community.

All the analysts who worked to construct, field and analyze the data in the Sense of Shambhala survey did so with a commitment to deeply listen to the experiences of our survey respondents. While both the content coding of responses and the sorting of coded quote segments into topics were interpretive activities, we have strived to faithfully present respondents’ experiences to readers of this report. May we all benefit from a broad and clear view of each other’s experiences in Shambhala.

Acknowledgements

The Qualitative Coding team members who put together the coding scheme, read and coded all of the open-ended responses, organized them using analytic software and processed them for analysis included Tony Cape (Somerset, New Jersey), Stefan Carmien (Dechen Choling, St. Yrieix sous Aix, France and Orinda California), Pamela Gaines (Halifax Nova Scotia) and Zinnia Maravell (Santiago de Compostela, Spain).

The Process Team Survey Working Group members who constructed and fielded the Sense of Shambhala Survey, analyzed the quantitative results and reviewed all reports included Nancy KapLon

(Washington, D.C.), Sherab Manoukian (Boulder, Colorado), Brian McCorkle (Boston, Massachusetts), Robert Salskov (Seattle, Washington), John David Smith (Portland, Oregon), Susanne Vincent (Auckland, New Zealand) and Ron Vine (Hamilton, Ontario).

Janet Bronstein (Birmingham, Alabama) served as convener for both teams and put together the content topics into a narrative for this final report.

The extensive time commitment and emotional energy required to read through all the survey responses and to produce this report were made possible, in part, by the 2020 global coronavirus pandemic. With little else to distract us while we stayed distant and stayed home, we built enjoyable working relationships which have supported us in this enterprise.

Most importantly, we thank the 3,093 individuals who took the time to respond to the Sense of Shambhala Survey. Many of you shared difficult experiences, deep disappointments, and heartfelt aspirations for Shambhala in the survey, with the understanding that these would be read and that you would be heard. We have done our best to hear you and to communicate your responses to our Shambhala community.

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Section One: Inspirations and Disappointments in Shambhala

Part 1. Inspirations and Disappointments with Practice and Study

As reported in Sense of Shambhala Part One, respondents cited meditation practice and dharma study as the most important dimensions of Shambhala. In the open-ended questions respondents also reiterated their appreciation for the wealth of teachings presented in our community. They expressed allegiance to the Shambhala teachings and appreciation of the felt power that arises from our established forms. In open-ended responses to the question about “Which dimensions of Shambhala are important to you personally?” respondents wrote:

Meditation and Shambhala changed my life profoundly

It gives me joy. It lets me feel good about myself. It helps me find compassion and patience.

Connecting to the magic and power of the phenomenal world via Shambhala practice -- sharing this magical view with others, not being afraid of that.

At the same time, respondents offered many observations about their experiences with meditation practice and dharma study that expressed disappointment or longing for elements that were not present in their experience in Shambhala.

a. Foundational Buddhist Teachings

Many respondents expressed interest in exploring Hinayana and Mahayana Buddhist teachings in Shambhala contexts. Buddhist dharma study and related practices are available in some venues within Shambhala; many described them as a core component of their personal paths.

Buddhist teachings are well-integrated into my Shambhala path.

Shambhala is a Mahayana path, through and through. The view has been well presented in our community. The challenges I experience are due to my own kleshas [neuroses] and wrong views, not anything else.

Always foundation of my path and life, ever since receiving these teachings. How could it be otherwise?

Some respondents felt that the foundational or Hinayana and Mahayana Buddhist teachings are no longer presented locally and that they long to study them more deeply. The loss of Buddhist practices and chants such as the Heart Sutra was also mentioned. The Buddhist component in the Shambhala curriculum was felt to be watered down or difficult to locate, and the translation of classic Buddhist teachings into Shambhala language failed to resonate for some. Some respondents reported that local centers were discouraged from teaching anything that was not explicitly part of the Shambhala path. Respondents also expressed concern that new Vajrayana students lack a background in basic Buddhist teachings, and observed that newer members are seeking foundational Buddhist teachings independently.

I fully support Buddhism and wish to study those general teachings. I've lost my enthusiasm for Shambhala teachings.

Shambhala teachings have been overemphasized to the detriment of the Buddhist teachings, which should be primary

Need teachings of the fundamental Buddhism as taught by the Buddha and how they connect and translate into Shambhala teachings

To my experience- properly understanding Shambhala teachings depends upon down to earth Buddhist teachings.

Se involucra mucho en exigir un cierto ritmo en el avance de los programas sin darle prioridad al entendimiento de las enseñanzas. Entonces los miembros en muy poco tiempo llegaron a la Asamblea del Mundo Sagrado sin entender mucho cual era el camino vajrayana por ejemplo. [A lot is involved in demanding a certain pace in the advancement of the programs without giving priority to the understanding of the teachings. So members, in a very short time, arrived at Sacred World Assembly without a great deal of understanding about the Vajrayana path, for example.]

Some Shambhala centers also experienced challenges in presenting Buddhist teachings.

We have qualified teachers, we just don't often focus in foundational teachings as there is so much other (Shambhala) curriculum to cover.

b. Vajrayana Teachings

As reported in the Sense of Shambhala Survey Part One, 30% of respondents who were not past or current Vajrayana practitioners indicated that they were unfamiliar with either the Kagyu/Nyingma or the Shambhala Vajrayana paths. An additional 24% were not interested in the Vajrayana path. This was also reflected in the responses to the open-ended questions.

I made a decision a long time ago that I was a Mahayana, not a Vajrayana student, and stopped at the level of Sutrayana Seminary.

My feet tread the path of the Bodhisattva. At this point the Vajrayana has not called me.

Not interested in pursuing this path. I have friends who are, but in my opinion, this path is rarified. I don't believe it should be assumed that all Shambhalians are on that path.

I am not on the guru devotion path but resonate with many of the teachings that come out of Vajrayana Buddhist but are unrestricted by guru devotion walls.

Some respondents found that Shambhala is very focused on Vajrayana teachings and practices, so the opportunities for them to continue on a non-Vajrayana path are limited.

Increasingly disappointed in the disproportionate concern given to supporting and protecting samaya practices and transmissions. I'm disturbed by the degree to which we have a dominant culture that seems willing to sacrifice the energy, money, bodies and spirits of the sangha to the samaya-machine. Enlightened Society seems to be expendable, as long as Rigden Abhisheka is preserved and prioritized.

This path (foundational Buddhism) was ignored compared with the Vajrayana path and neglected by the local community.

We need to include the foundational Buddhist teachings with options for people to not feel they are not Shambhalian if they don't advance to programs at Vajrayana levels.

Other respondents noted that they were interested in Vajrayana practice, but are not currently inclined to establish a close teacher-student relationship with the Sakyong.

Having attended Warrior Assembly in July 2018, followed by 9 month residency at Gampo Abbey, I am actively seeking a way to engage with the Vajrayana but cannot envisage entering into teacher-student relationship with [the Sakyong].

I was looking into attending Sacred World when things began to fall apart. I would like to still pursue these teachings but not with a teacher that is not aware of his own habitual patterns. I am trying to be more honest and aware of my own issues and would like a teacher who has the bravery and skill to be aware of theirs and how to help others work with theirs. I do not see much of this right now except from Pema Chodron.

I do not wish to engage with SMR [the Sakyong] as a guru, thus feel blocked to enter this path within the Shambhala community.

Some respondents to the open-ended questions who are active Vajrayana practitioners are involved in practices that are not part of the current Shambhala Vajrayana path and expressed the wish that they could continue on these paths and remain connected to Shambhala.

Not a lot of support for non- Sakyong Vajrayana practitioners at the local centre. If I practice it is alone.

There are many teachings that fill me up or stretch my view – it's not clear that they follow exactly the path laid out in Shambhala.

I so long to have a practice community again. I can do the more earthy Vajrayana practices, and would love to do ngondro again to receive Vajrayogini abhisheka. If only it was offered!

Other respondents include teachings and practices from multiple Vajrayana traditions.

I received both Vajrayogini and Kurukulla empowerments from different Rinpoches outside Shambhala and have not been allowed to practice with Shambhala. This is petty, I feel.

In the Sense of Shambhala Survey Part One, 31% of Vajrayana respondents reported that their current practices include both Kagyu/Nyingma and Shambhala traditions.

It's all Vajrayana, for goodness sakes. I received my Vajrayogini Abhisheka from KSMR [the Sakyong], and I appreciate practicing SSA8 practices and Vajrayogini, equally.

Finally, responses to the open-ended questions also included remarks by current Shambhala Vajrayana practitioners who are frustrated by their inability to continue on the Shambhala Vajrayana path. For some, this is arising from concerns about continuing to study with the Sakyong:

I was signed up to attend the aborted Rigden Abhisheka 2 summers ago. I currently have a dysfunctional relationship with Rigden Ngondro and will likely seek a new vajra guru or drop the Vajrayana path altogether for lack of a trustworthy guru.

Je continue à pratiquer le Ngondro du Primordial Rigden. Mais je ne souhaite pas avoir le Sakyong comme maître principal, donc je n'envisage pas de faire l'abhisheka du Rigden. [I continue to practice the Ngondro of the Primordial Rigden. But I don't want to have the Sakyong as my main master so I don't plan to do the Rigden abhisheka.]

Others are ready to continue studying with the Sakyong but are frustrated by lack of access to practice situations.

Is entrance to Vajrayana path and Meditation Instructor training closed for the foreseeable future?

We want Rigden Abhisheka!

It feels very sad that the Sakyong couldn't teach at SSA 9 and 10 because of the decision of the Acharya's to ask Him to stand back.

c. Teachings and Practices of Chögyam Trungpa Rinpoche

Many respondents identified the teachings of Chögyam Trungpa Rinpoche and the forms and practices he introduced as deeply inspiring and an entry way for them to Buddhism.

I'm hugely inspired by Trungpa's Shambhala teachings and it has also become my route into Buddhism.

I honour the ways that Trungpa described traditional teachings to Western students.

Profound Treasury has begun and is regularly attended by a large group of members, who seem starved for these teachings and grateful to be reading and studying together in book club format.

I'd like to see more teachers/elders (not only acharyas and shastris) who have been trained directly by the VCTR [Trungpa Rinpoche].

Some respondents who express strong connection with Trungpa Rinpoche coupled this with feeling alienated from current teachings, practices and organizational features of Shambhala.

Shambhala has left me, and most of the original students of Trungpa Rinpoche. It stopped being an organization that supported CTR aspirations and the culture he created 15 years ago, or so.

I was disturbed by the distancing of Shambhala from traditional vows and practices, like the Heart Sutra, and I saw the majority of senior students who I felt connected to either choose to leave or be pushed aside.

The older students of Trungpa Rinpoche. We built Shambhala, and then were talked down to and pushed out.

d. Issues with the Shambhala Path/Course Sequence/Content

Some respondents used the open-ended questions to express great appreciation for the Shambhala teachings as currently organized and presented.

Shambhala lineage is the holder of extremely profound terma and ati teachings that simply must be preserved for the benefit of humanity.

Can we please uphold the teachings and direction the Sakyong has given us?

Others acknowledged the value of a sequence of teachings with prerequisites, so that material could be studied at progressive levels, but found either that the expected sequence was unclear, or that the rigid scheduling and availability problems made it impossible to progress through the path as a spiritual journey.

I decided not to put more energy into trying to complete the Shambhala classes, since things were so disorganized & the supposedly "completed" courses were an illusion, since another level could be added at any time.

There was always another program on the horizon, which I now understand was needed to help pay the mortgage.

Just simply feeling like I'm a thing plugged into a "track" of classes, acquiring more "pins" but not really genuine understanding.

Some respondents expressed dissatisfaction with the content of the more recent versions of the Shambhala curriculum.

North American culture infused through manuals, leadership, trainings is too heavy and not healthy for international development and inclusiveness.

I found that the new curriculum lacks depth and the teaching methods emphasize comfort rather than bravery therefore I was not inspired to teach it.

The reconfiguration of these teachings by the Sakyong created inconsistencies in the presentation of important practices and qualities, especially in relation to the Four Dignities.

Shambhala international's approach is to offer "Everyday life" classes which is so profoundly out of touch with how to build community and harness sustainable growth.

The Way Of Shambhala and Shambhala Training curriculum has insufficient market appeal to make it financially feasible to hold all the many classes.

e. Quality of Teaching in Shambhala

Some respondents to the Sense of Shambhala Survey used the open-ended questions to describe positive experiences with teachers in the community:

The teachers I have contact with locally seem impeccable in their performance of their duties and their teaching have given me great insight and wonderful meditation practice.

I am so grateful for this and for the generosity of the acharyas and other teachers who have allowed me to steep in this precious wisdom.

In response to the question "Would you like to add anything here about ways that Shambhala has been important to you?"

Mentorship- working with my MI and other teachers to learn the path and seek guidance.

Some respondents expressed concerns about the quality of teaching and meditation instruction available in Shambhala. Lack of training in teaching and superficiality in the presentation and apparent understanding of those teaching at local centers were mentioned.

I actually found a random blog on the internet that explained it better to me than any of the classes I took or teachers I asked in Shambhala. Shambhala - you make things too complicated!!!!

Many people come to Shambhala after studying other lineages. Just because you are new to Shambhala does not mean you are new to the teachings or to meditation. There is a tendency to be condescending to newer people. Or at least it feels that way.

Additionally, respondents described experiences where teachers failed to demonstrate warmth, compassion and respect for participants.

Saying something in class that angered the teacher. In several instances, I looked to speak with the teacher afterward and was rebuffed. Really shocking how abusive teachers could be without any recourse.

When a teacher takes you aside so that they can yell and slam his hand down on a cushion for emphasis to tell you that you are not keeping your seat properly - that guy thinks he is entitled to yell and subjugate you. That is a systemic culture.

Which brings up my earlier comments on how we choose teachers and whether they are teachers who know how to create an environment that is safe and caring to younger students, not just however they did things in the past?

In response to the question "Do you have additional comments about challenges to participating in Vajrayana Buddhist teachings and practices?"

I do wish that they were more accessible and that the decision as to my readiness for them was up to my MI and not a P&E committee that has never met me much less spent any time with me.

Teacher selection and authorization systems, along with hierarchy among teachers, were described as problematic. At the same time, respondents expressed a need for a process of preparing and supporting new teachers.

Shallow handling of feedback on my status and recommendation for being a Guide.

There is no path for movement towards teaching; it is never explained.

The center administration refuses to accept me as a teacher, saying I do not fit the current profile.

Respecting senior teachers and asking us to teach!!!

The senior teachers need to let go and let new people come in and do something different. They have a stronghold on what we do. So if you suggest something new, they shoot it down. They are very fixed.

I have not felt I have received the support to speak my mind so that I am heard and also so that I may manifest as a good teacher in Shambhala. Practice is my domain and now it is with patients in the hospital as a Buddhist chaplain, but I have never felt I have power in this community and receive the support to gain confidence to be a better teacher.

f. Exceptionalism

Many responses to the open-ended questions in the survey expressed discomfort with a sense of arrogance and superiority expressed in the dharma teaching context in Shambhala. Some associated this with treating Shambhala as a brand with its own language unrelated to the Buddhist teachings.

I'm very upset about the closed nature of Shambhala

I have felt an emphasis on Shambhala as a protected brand that needs to assert itself as "the best"

Branding the Dharma says "I am one thing and you are another"

I was sad for this realization, but I am not willing to spend my time on this earth trying to save an organization that thinks it is the only path to the truth that is actually available to all of us.

For some, the focus on a guru-centered lineage substantiates the sense that Shambhala is a cult, particularly when it is presented to individuals who are not Vajrayana practitioners, or who hold a more nuanced view of lineage and the relationship with a guru in Vajrayana Buddhism.

It has troubled me deeply that Shambhala starts as a secular path and slowly it becomes more and more religious.

For the person who has completed the Way of Shambhala but not yet entered next steps the Vajrayana path seems clouded in mystery, ritual, and perhaps where the cultish feeling begins to emerge for relative newcomers like me.

It self-isolates. Esp. now with Shambhalians of several generations, the belief in a strong guru is very dangerous. It's tempting--ally with one who "has the Truth"...whatever the denomination of religion is, is a tinderbox awaiting the match. It also implies that the guru reached perfect understanding at some point in life, and stopped.

Again, one gets the palpable message that lineage has been utterly conflated with guru samaya practice, and that everyone who is not a devout tantrika has to get with the program.

g. Notes to this section on Inspirations and Disappointments: Practice and Study

The summary in this section was based on a review of 2754 quotes coded for 1397 respondents. Responses to 64 questions were included. See Appendix 2, Table 3.

Part 2. Inspirations and Disappointments with Sakyong Mipham Rinpoche

Most of the issues described above precede the crisis surrounding the Sakyong that came to a head in June 2018 with the resignation of the Kalapa Council and its subsequent replacement with the Interim Shambhala Board. However, reactions to the crisis involving Sakyong Mipham Rinpoche drew extensive responses and commentary in the Sense of Shambhala Survey. This section describes the concerns expressed about the Sakyong. Section 3 of this report includes aspirations for a way forward relative to the Sakyong.

a. Disappointment that the Sakyong Is Not Currently Teaching or Leading

Many respondents indicated that they missed the Sakyong and were unhappy that they are currently unable to continue their Vajrayana studies because the Sakyong is not teaching.

The Scorpion Seal teachings are halted now due to the Sakyong having been asked to withdraw from teaching. I long to continue and have him back, so I can continue on my path.

Right now I have been wanting to connect with the Sakyong and it would be so helpful if [we] could start to have Rigden Abisheka again and other programs with him so students can connect again in person.

Others felt that the absence of the Sakyong represents a loss for Shambhala as a whole.

Without lineage holders or Buddhist teachers, Shambhala will become hollow to me.

The Sakyong is the lineage holder for the Shambhala teachings and we need to protect and support him for the teachings to continue and develop.

Either you accept Sakyong Mipham as our leader, and, more importantly, our rightful lineage holder who deserves our support and devotion, or you seek out another teacher and Sangha.

Some who express continued affiliation with the Sakyong report feeling marginalized and criticized because of this. Some added that they felt that the Sakyong had responded adequately to the concerns raised about his actions.

Loyalty to the Sakyong is not a position that has been well-protected. It has become at least somewhat de-legitimized. It feels like negative views towards the Sakyong have somehow become more protected and accepted than positive ones. We should not be embarrassed if we feel loyal to the Sakyong. We should feel fortunate.

I think the Sakyong has made apologies to help heal the wounds some people have suffered.

I have enormous difficulty relating with the harsh and gratuitous hatred directed toward the Sakyong.

b. Disappointment in Lack of Communication with the Sakyong

Many open-ended responses expressed the wish that the Sakyong would communicate directly with the community regarding the current crisis.

I would like to hear from the Sakyong... not just letters.

As a student of the Sakyong, it is heart wrenching to have heard so little from him and to feel the communication is coming from such a distant and careful place.

Those who remain would really like SMR [Sakyong Mipham Rinpoche] & leadership to tour centers and just listen and care in person.

I have been waiting for my teacher to talk about what has happened. He has not. I do not know what to do.

Some survey respondents indicated that lack of communication with the Sakyong is not a recent phenomenon.

I resigned after the Sakyong visited my city one year and he didn't see the Shastris (his appointees, obviously) while here. Of course, he didn't see anyone here other than two very close associates, so the marginalization I felt was hardly personal. But it was symbolic. Looking back now in the light of the community controversy and calamity of the last 18 months, his relation to

"other" and others-other sentient beings-his Shastris, Acharyas, his communities, became clear and manifest.

I had great difficulty connecting to the Sakyong despite trying!

I always wished the current Sakyong would have had community meetings with the community-something down to earth and accessible. We are humans, he is human.

He used to talk WITH us, Q&As, receiving lines, etc. now he just talks TO us

c. Objections to the Sakyong's Conduct

Lack of communication was seen to occur in the context of the organization and operation of the Kalapa Court.

In response to the question "If you are planning to stay in Shambhala, would you be willing to share what, if anything, would make you leave?":

An opulent court, and a culture of silence about patterns of behavior that cause harm to vulnerable young people.

Increased fortification around the Sakyong, reversion of control of finances and administration by the Sakyong, his close friends, and wealthy donors.

Court aspects of Shambhala and feel that this too has contributed to the sense that "elevated persons" can do what they want in violation of normal social relations.

Along these lines, many respondents indicated that they had difficulty continuing to be part of Shambhala, because in their view the Sakyong has failed to manifest the qualities appropriate for a teacher of the dharma.

I left Shambhala because there is a discrepancy between the values I learnt in the teachings, the ethics, and what is happening at the leadership level.

Shambhala has provided great growth for multitudes of people but there are deep rooted errors in its structure and leadership view.

I lack confidence in this path given the behaviour of the Sakyong.

As I already stated, you cannot promote kindness, compassion and justice unless you condemn further teaching or leadership roles by the Sakyong.

I was appalled that the response to sharing my confusion and heartbreak was "the Sakyong wants people to know he is only human". This is absolutely not acceptable. He has betrayed my faith in his enlightened leadership.

d. Lack of Acknowledgement of the Impact of the Crisis

Survey respondents reported that negative reactions to the Sakyong's conduct have had serious negative impacts on Shambhala as a whole and particularly on local communities. They perceived a lack of acknowledgement or concern about this situation.

Shambhala is dying a prolonged, stupid death due to the refusal of the Sakyong to address the problems he has caused.

This crisis is impacting everything about our well being and stability.

The Sakyong and his recent letter (re: going back to teaching) is causing local leaders to react instead of plan for the future. Almost all of our remaining local members are here in spite of the Sakyong, not because of him. If Shambhala doesn't come to grips soon with leadership and organizational problems, I think there will be a second exodus of members that will not be sustainable for our local center.

It seems to me that all of us sangha-wide are holding a ridiculous amount of heartbreak and pain and emotion and anxiety with a few exceptions. Center leaders are, obviously, getting it from all sides.

In addition, some respondents felt that these impacts should receive more acknowledgement and recognition from the Shambhala organization.

Shambhala was important to me but its leadership cannot fathom what harm they are doing allowing a man to come back to teaching when he has not stepped up and dealt with the harm he has done and the laws he broke.

I wanted to amend my survey which I submitted yesterday to make clear that I am disheartened and upset by the business as usual involvement of the Sakyong in the organization and teaching. I have yet to see any evidence that he realizes or acknowledges the breach of trust and betrayal his actions had on the sangha. The only reason I continue to be connected to Shambhala is because of my local group. I am quite frankly astounded at his lack of judgement and misreading of many who are connected to Shambhala. Others may shrug at his behavior, but there is no excuse for not taking in the harm he has caused and demonstrating true empathy and understanding. The larger organization seems to have decided to continue their affiliation with the Sakyong without evidence of true regret for the harm he has caused. This will mean the organization continues to serve those who are not bothered by that and will cause many of us, including me to seek community elsewhere.

e. Notes to this Section on Inspirations and Disappointments with Sakyong Mipham Rinpoche

The summary in this section was based on a review of 2522 quotes coded for 1473 respondents. Responses to 62 questions were included. See Appendix 2, Table 3.

Part 3. Inspirations and Disappointments in Shambhala Organization and Leadership

Many of the respondents to the Sense of Shambhala Survey have spent decades in the Shambhala community. Many are current or former leaders in local and regional settings. They have invested time, money, energy and reputation in Shambhala. Responses to the open-ended questions included many expressions of appreciation for Shambhala and the current leadership and the support of Shambhala Global Services.

Shambhala is one of the safest and most sane communities I've known.

The Board is doing a good job. Anyone who is holding our centers together is doing a service to the greater community.

I feel good about the Board because they made the organization financially stable.

I love and appreciate all of us that have worked so hard to create, support and sustain Shambhala, locally and internationally. I am so grateful for the commitment, leadership, and wisdom of so many teachers and the practitioners and volunteers as well as the Shambhala staff.

At the same time, there were many concerns about international and local organizations.

a. Impacts of Hierarchical Structure

The term "hierarchy" is used in many ways in Shambhala and this is reflected in the responses to this survey. The term hierarchy can imply an orderly reciprocal relationship between leaders and members. The term hierarchy can also be used to indicate an overly centralized structure with limited opportunities to participate in decision-making. In addition, hierarchy can point to patterns of social stratification in which some individuals occupy an elite role with special privileges. All of these senses of the term "hierarchy" are reflected in this section.

The Shambhala teachings express an appreciation of natural hierarchy that includes leaders who take a seat for the benefit of the community. A few comments expressed appreciation for this type of structure.

I believe in natural hierarchy, and my experience with both Sakyongs has made it exceedingly clear to me that they rest at the top of such hierarchy, in terms of teaching, leading, ruling, and being. I'm sorry, but I'm very afraid that whatever alternatives to that you seem to be wanting to allow the sangha to choose and to implement themselves are going to cause enormous disaster, involving a denial of certain basic truths of the teachings and Dharma on all its levels. Jolly good luck.

I'm afraid that many of the questions above represent serious confusion about who and what the Sakyongs are, and how they have come to be that, as representatives and exemplars of the lineage and teachings - and so how Shambhala can possibly be manifested altogether. I would not trust further degrees of "democratic" determination in governing or leading or teaching in Shambhala. I don't believe that the vast majority of sangha members are anywhere near qualified in terms of realization to do this - although the statements of many of these questions seem to presuppose that they are...

Other respondents reported that, in their experience, the hierarchical structure in local and international Shambhala organizations has insulated leadership in-groups, deflected accountability for poor decision-making and restricted access for some to opportunities for fuller participation in Shambhala.

Stratification in the community is distressing and fragmenting. There must be a better way. I have some thoughts but it does not feel like an area I would have power or influence in. This too is a problem (disempowerment).

Shambhala is formidably bureaucratic, and, like in politics, you can acquire much influence without having done the hard inner work.

It's the elitism, the kingdom bit I feel that has gone to many people's heads.

Shambhala has always had a class system and dominating cliques who would decide your access to teachers and opportunities.

Respondents reported feeling devalued and feeling that they faced being marginalized if they expressed dissenting opinions.

I feel in the outside world that if I can prove myself worthy, my abilities will be recognized and that my opinions may be valued. Whereas in Shambhala, sadly, it mostly seemed about power and ego and people enjoying a little bit of status.

Insider-ism and being devalued for offering dissenting opinions. Being relieved of roles without consultation. Acharya, Regional Director, Director talking behind my back without confronting me bravely, face-to-face.

I can boil it down to "not being part of the in-crowd", but actually it's more that there's a culture of bullying and self-aggrandizement which deliberately forces out people who are seen as a threat to the empire building of those individuals.

b. Financial Issues

Many respondents perceived a lack of transparency and felt confusion and uneasiness around finances in Shambhala, both in terms of how funds are generated and how they flow.

The whole financial situation is confusing to me. It appears the Sakyong controls everything, yet the impression displayed is that he's separate.

I also have concerns around the secrecy and access that seems related to being connected to the inner court and being a wealthy donor.

Much more upset by power and financial misconduct than by sexual misconduct.

Local sanghas need more power over their local real estate assets. They need to be repatriated to the local community if they have been deeded to Shambhala in the past. Very, very necessary.

In response to the question “Is there anything you would like to share regarding your relationship with the Shambhala Board, the Shambhala central administration, Land Centres, Retreat Centres, or regional organizations?” respondents wrote:

I think the structure is too corporate and top heavy administratively. I find that the central admin is not up front about the financial situation, including who owns things and who gets funded and why.

I would like a better understanding of the relationship between these entities and the Potrang. I would like the Potrang to communicate more with me.

c. Emphasis on Organizational Survival

Some respondents noted that many activities in Shambhala, including dharma study and social gatherings, become vehicles for fundraising.

Dharma is not a business, the sangha is not a field of grain to be harvested for your whims.

They want my money, and I don't have any to give them. They do not want my opinion, or my aesthetics, or my understanding of the Dharma, or human nature. So I am unable to share those things.

It would be nice if every social engagement wasn't a fundraiser.

Une réflexion sur l'économie me semble incontournable pour arrêter d'avoir l'impression de combler des dettes ou répondre à des fundraising sans avoir même une réflexion sur les besoins réels en fonction de la situation actuelle et du futur que nous souhaitons. Les messages relatifs à l'économie semblent déconnectés de nos situations. [A reflection on the economy seems essential to me to stop having the impression of meeting debts or responding to fund raisings without having led a reflection on the real needs according to the current situation and the future that we wish. Messages relating to the economy seem to be out of touch with our situations.]

There was a sense that activities were oriented primarily towards organizational maintenance at the international level.

Everything I hear from our leadership sounds like either business-as-usual marketing/promotion of events, or it is following some international organization communication and does not feel like our local leadership actually leading but simply following.

In response to the question “If you are staying in Shambhala, what would make you leave?:

The continued fantasy that we can financially support a centralized organization.

Continued emphasis on hugeness (grasping) and funneling of large amounts of money from local centers to an international organization.

Many respondents commented on the negative impact of high expectations placed on members to contribute extensive time and energy to keep local Shambhala organizations afloat.

Shambhala is a great place. I feel strongly that there should be a cleaning person hired to keep Shambhala centers clean and in working order. Members should not be expected to be the cleaning crew and the moneybags to fund the Shambhala organization. There should be other sources of revenue. It is heavily slanted to have people become workhorses and banks to support the financial needs of the organization, it is an excessive need. It is never enough, no matter how much money or how much volunteer work you do, the more you do, the more expected of you.

Burned out - volunteer organization with too few hands on deck. Totally not workable.

Does our current structure rely so much on volunteer time to even exist?

d. Concerns about Leadership Conduct

Some respondents reported experiences of disappointment or dismay with the conduct of leaders in Shambhala.

The failure of what I saw as longtime practitioner members to work out a resolution for power conflict in a way that might reflect (at least some of my understanding of) Shambhala principles did not inspire me and I did not feel that our leaders had the best interest of individuals or the organization in mind.

In smaller local Shambhala communities, the culture of leadership can often promote an unhealthy sense of self-deception.

It's the hierarchy, the older, senior teachers have the say and they are not very open to younger students. They also use "light touch" and "sense of humor" to say some really inappropriate things. When I express my concern with these issues I am told to "lean into it"...that is my perception of the problem when in reality there is no problem. That is the problem...we use dharma to shut people down.

Some compared Shambhala unfavorably to other organizational settings.

There are more humble and open leaders in other communities.

I trained with a Presbyterian supervisor and a Lutheran supervisor and their standards are to listen to others whose voice is asking or appears to be needing to ask. I have felt resonated with more with these supervisors in CPE training than in Shambhala.

I am highly respected for my participation, knowledge, thoughtfulness and kindness. I find myself in leadership roles - at my employment, running group, singing group, and meditation group. Even though I rose to leadership positions within Shambhala, my experience was that it was met with scorn, jealousy and some hostility. My kindness and generosity was not welcomed.

e. Selection, Mentoring and Support for Leaders

Several respondents felt that leadership and teaching opportunities were filled by personal networks and were not available to them even though they were willing to help.

Leadership, teaching opportunities, were all secretly selected- lack communication and publicity to reach out to members like me.

I've been the Rusung, the Regimental Commander, and the Practice and Education Coordinator. I am happy to lead, but also to teach others how to lead. But to do that - I need to be invited to do it. So my issue here is that senior students who after all KNOW how the sangha should run, and how to maintain the good qualities of an uplifted society - are generally marginalized or ignored. There are several students who are senior to me in the area - they are less involved in the local community than I am. And it is all to Shambhala's loss. And this didn't start with the Sunshine report.

If local leadership changes and I have an opportunity to contribute - and I am asked to contribute - then of course I will contribute

There were several requests for more leadership training and mentoring.

My experience was being a non-Vajrayana student but also a center director. There are assumptions in Shambhala that to be a director you have to be Vajrayana. There was one retreat I am trying to remember the name of that was for leadership, but you had to have done Rigden Abhisheka to even go to it --[Place] Retreat I think it was called? I felt like Shambhala was willing for me to take on the work of director, but not to support me with the training for it. This attitude started to dispel during my tenure, but it left a bad taste in my mouth.

There isn't good mentoring. You either jump in fully without support and fail or don't do enough (don't have a chance to share one's gifts and talents).

Aging cadre of leaders who have been doing it a long time. Younger people left, or not entering. Confusion about how to mentor students along the path at this point, to where they might want to take a more active role.

There were also reports of respondents feeling targeted and unsupported while filling leadership roles.

I was actually undermined while in leadership roles, including roles in which I had been appointed directly by the Sakyong. There was also negative gossip about me, which was like a negative cartoon version of my actual life, by people who had negative superficial impressions but no actual knowledge of my life, relationships, and conduct - which were positive.

Support for local sanghas facing issues of unkindness (gossip, criticism, cliques), and unskillful uses/abuses of power. If we don't attend to our relationships with each other with gentleness and skillful means then we will not [be] able to manifest the brilliant Shambhala dharma. These issues can also cause people to leave leadership--or be quite miserable while serving in leadership roles-- and make it less likely that others will step into leadership roles.

Also, particularly in the period when this survey was open, January – February 2020, many local centers and groups had difficulty identifying people willing to serve as leaders.

We have been unable to find a new Director to replace our current Director who is stepping down this month. We are forced to take a "team" approach in which I have little faith.

Nobody wants to be in charge. It's too much for one person to take on any role at the center, too much is expected... and with so many of our leaders LEAVING because of the Sakyong we are struggling. No one person is "in charge" of anything... the core folks are taking care of what needs taking care of.

At the same time, many respondents expressed appreciation for their local leadership, and its handling of the current crisis in Shambhala.

I particularly credit the past center director and council for staying connected with us throughout the unfolding of the mess with the Sakyong. They did an extraordinary [job] of making space for everybody.

Lots of people have stepped up in the past 1.5 years - we are actually a bit stronger locally than before the problems in some ways.

f. Relationship Between Local and International Components of Shambhala

Some respondents expressed confusion about what currently holds Shambhala together as a collection of separate entities. They also felt unheard by the international components of Shambhala.

It would help to clearly articulate the significance and dimensions of the role of local centres and groups in the overall mandala.

You need to listen to the local sanghas. We need you to report what all of the sanghas are feeling right now.

The Board and central Shambhala services need to make more of an effort to reach out, to listen, to find out what people actually need in the local centers and then meet those real actual needs rather than assuming they know what's needed.

Some respondents felt that centralized decision-making inhibits the ability of Centers and Groups to adapt to local circumstances.

Perhaps the organization just got too big, and a more local rather than global approach would help.

We need to stop thinking that detailed solutions that make sense in the US would be also the best for other areas.

This is problematic. Many of the Shambhala programs are stale and not really relevant anymore. Our center does better with less intervention from SI because SI [Shambhala International] is clueless about what is best for our small midwestern locale. Why do Shambhala City Centers need to be like McDonalds??

I don't right now feel any particular connection between our group and Shambhala International. I think we are basically "hunkered down" doing local stuff only, hoping that the turmoil at the

international level will someday get resolved (in a good way) so that we can then re-engage with that level. But for now, we're just doing what good stuff we can locally.

g. Notes to this Section on Inspirations and Disappointments with Shambhala Organization and Leadership

The summary in this section was based on a review of 2834 quotes coded for 1597 respondents. Responses to 70 questions were included. See Appendix 2, Table 3.

Part 4. Inspirations and Disappointments with Community Atmosphere and Relationships

Responses to the Sense of Shambhala Survey included many expressions of appreciation for the experience of belonging to a kind and supportive community.

Overall I'd say Shambhalians have been profoundly kind in surprising ways often as individuals. I am so grateful spaces for meditation and group work allow for that. I am grateful I had a place to practice being kind.

I feel very much welcome to discuss my feelings and observations at my local center.

Our local center has been a rock throughout this crisis

The reason I am still a Shambhalian is because of my Centre.

In some ways, we're closer. We're also aware of who isn't there anymore. We're more aware that we're all different, and that that's OK. We're grateful we have each other, more than before (or most of us are)

Other respondents had less positive experiences of the Shambhala community on a number of dimensions.

a. Feelings of Exclusion

A number of respondents reported finding it difficult to connect with others in the Shambhala community and feeling unwelcome by established cliques.

As a relative newcomer, I came looking for spiritual community. What I found was a profound separation from long-time members who have been studying and practicing for years. It lends itself to a form of elitism. I've noticed the absence or low participation of senior practitioners/teachers/leaders in many sangha programs/events - and the message that sends is that we "common folk" are beneath them ... how do you ever build community this way?

Many of us have been together for years and yet like ships passing in the night barely know one another.

I think Shambhala inherently contains a problem because of the level that it's a business. Hierarchy and a strict interpretation of how advanced students may be based on attending levels

is not a clear aspect of assessment. Once I stopped volunteering at the local chapter, wasn't investing in higher level workshops, and was no longer inclined to repeat local workshops - I no longer felt welcome at the Center. I was even greeted occasionally with "What are you doing here?"

Some reported specific instances of being judged or ostracized from their Shambhala communities, of not feeling valued and feeling that no-one noticed when they stopped participating.

There are times when I've felt that I'm not "doing Shambhala" the right way, based on comments directed to me and others about the level, degree, or frequency of my participation.

I sometimes feel devalued as a woman. Feeling dismissed.

There is very much a culture of "in group" and nobody pays attention when people leave or are hurt. That's not the kind of sangha I want to be a part of anymore.

I have never been approached by a senior teacher to ask why I no longer attend the Centre and can they help, never.

b. Barriers to Participation

Several respondents listed specific issues that made it difficult to actively participate and feel included in their communities. These included lack of accommodation for people with physical disabilities and limitations related to aging.

Not having my needs accommodated at Shambhala programs. HUGE OBSTACLE: The traditional Shambhala set up of huge circles and dyads is terrible for people with hearing loss. My loss of hearing and understanding speech is such that I have to lipread. I can't lip read someone across a huge room. In my 12 years at Shambhala, VERY FEW PEOPLE KNOW HOW TO USE A MICROPHONE! No matter how many times they are shown.

Many activities happen in the evening and I have issues with night time driving.

I remember when we were making a big push about working with age old age and death and I just think there's a lack of awareness about what it's like to be older

Distance to centers and transportation are issues, as is travel to land centers in order to attend assemblies. Respondents also pointed out that there is rarely accommodation for parents and families.

I probably won't attend a program that requires additional travel costs. It's just too much money already. I may attend programs at the land center I can drive to.

I traveled from the US to France for Sacred World. That trip left me financially strapped and dulled my willingness to spend big bucks for training

I don't feel that children are welcome in our center so I feel that my participation at the center is almost completely divorced from my family life

Every church recognizes that a community includes children. In Shambhala, almost all the "special stuff" and all the "special teachings" exclude children and families from participating; for all the talk about lineage and sangha, there isn't much actual practical inclusivity in the Vajrayana path for families - you just end up dabbling around family camp and social events without practice and being given talks to on how to be more contemplative (rather than being included so you can actually BE who you are)

One consistently cited barrier to participation in Shambhala listed by survey respondents is the high cost of Shambhala programs. High costs exclude whole segments of the population.

Shambhala training is missing the point altogether if it can only be afforded by the puffed up elitists of American culture. Seems pretty obvious to everyone else, did you just not notice?

I just am too poor to participate in many programs. The problem is with the system, not the sangha.

It has been frustrating at times to be a younger (Millennial) sangha member who has struggled to pay for programs on many occasions and have my concerns about the costs of the Shambhala path totally blown off. I often felt that the Shambhala path as we know it today was designed by upper middle class white Boomers, for upper middle class white Boomers. If that's not your identity, then in some way following this path is going to be tricky.

Individuals with interest in following Shambhala as a dharma path have been unable to do so because of high costs and unreasonable expectations for time flexibility.

The way that the path is currently structured makes it financially unworkable for quite a lot of people. The path did not have to be restructured that way. QUITE a lot of people have been priced out.

Why does Shambhala charge for teaching the dharma/progression on the path?

This kind of experience is not unique to my situation, I'm aware. But it has made it harder to participate in the required group practice than I'd expected, and coincidentally the shunning that goes with others wondering if one is really truly a Shambhala person has made it hard to personally feel encouraged to engage further in this path. For what it's worth, I know I'm not the only senior student who feels somewhat othered by the institutional attitude of the last decade or so of Shambhala.

c. Atmosphere of Insularity

The high cost of participating as a dharma student in Shambhala is one aspect of a general atmosphere that reflects the community's upper-middle-class orientation.

For me, the most powerful unconscious bias in our sangha is economic class bias.

Feeling like I don't belong in Shambhala spaces because of class issues. Lots of things about Shambhala culture emphasize "upliftedness" as a norm or aspiration- and "upliftedness" feels, to me, like code for middle or upper-middle-class social norms. Feels yucky to me.

I do not have a college degree and it seems that being blue collar is shunned in the Shambhala community.

This sense of insularity can have the effect of communicating to people of color (POC) that they don't belong in the community.

In general, difference (gender, sexual preference, racial, etc) is overlooked/erased -- I don't think it's been thoroughly addressed and understood.

Plus being treated less than by being a woman and a poc than white men. Having white men's experiences prioritized constantly by leadership.

Shambhala is just like any other white dominated space where people are mostly clueless about race and like to make your background a fun exotic topic.

Not seeing women valued as spiritual leaders, in Shambhala history, iconography, as yidams or deities. Difficult for mothers and for sexual abuse survivors to participate fully in Shambhala. Very difficult for people who are racialized to participate in Shambhala, multiple barriers.

Some respondents reported that conventional approaches to gender and sexual orientation are experienced as exclusionary.

Rejection or dismissal of gender expansive/non-binary gender experiences. Also rejection of my complaints about sexism, heterosexism, and racism/white supremacy in Shambhala as a whole, in programs, at centers.

There can be a general assumption of heterosexuality in the teachings. I haven't encountered overt homophobia, but rather a bias towards cis, straight.

Heteronormative assumptions, gender assumptions, zero understanding of queer identity despite being trained in it.

The survey also included responses by people who felt that their religious heritage was not fully accepted in their Shambhala communities, and others who felt that they were stereotyped as opposed to really being seen.

Christian background being belittled.

As a "wealthy" person, I feel people make judgments or assumptions about that wealth, without enquiry or conversation. If the conversations were had, people could discover that I grew up very poor and so I pursued wealth ambitiously and unashamedly. Also, as a war veteran, people have made assumptions towards me about my actions or behavior while on combat operations in Afghanistan, again without dialogue.

I have conservative political views which are often challenged, laughed at, or completely dismissed.

It should be noted that the experience of feeling marginalized because of an identity was not universally reported.

I am a woman and person of colour in a Shambhala Centre in [place] and have never had an experience of being marginalized or treated badly in the Shambhala Centres where I participate.

I am a white Hispanic born in Mexico and in a lesbian relationship and I have never felt marginalized.

Although inclusivity issues are widespread in most of our societies, survey responses suggest that they have not always been approached in particularly skillful ways within Shambhala.

I love the work Shambhala is doing for societal inclusion. I love it! But as a white male, I sat through [Place]in (2018 when the news of the Sakyong broke) and had to hear how bad I was... it was very inappropriate. We had 90 minutes a day for the whole assembly that some form of this was said.

I do have immense privilege as a successful white woman. But it is still very painful when community members assume that I am ignorant about implicit bias, and social justice. In addition, that they have no interest in understanding that the work that I do is primarily about correcting health disparities .

So I think there is a lot we have to do to make our society more inclusive, and I think it starts with being willing to be more honest and open about sexuality and sexism and race and racism - and all the other ways we other people to avoid treating them as fully human.

Shambhala has the additional challenge of being a global organization in which the dominant culture is English-speaking and North American. This insularity is associated with obstacles to participation for many survey respondents.

Me sentir isolé du fait que je ne pas parle l' anglais (personne ne vient vers moi pour parler), et aussi me sentir traité comme un peu idiot parce que je ne sais pas bien m'exprimer en anglais, voir même carrément méprisé parce que "j'ennuie tout le monde et je n'ai qua apprendre l'anglais ". [Feeling isolated that I don't speak English (no one comes up to me to speak), and also feeling treated like a bit of a dumb because I can't express myself well in English, even downright despised because "I annoy everyone and I just have to learn English".]

North America please collaborate with South America, Europe, Africa instead of patronise them. Be curious and respectful. Give space for other leadership manners and management.

L'Ambiance Nord Americaine de Shambhala est un obstacle pour comprendre son leadership, plus de simplicité faciliterait une meilleure connexion internationale. [Shambhala's North American ambiance is an obstacle to understanding its leadership, more simplicity would facilitate better international connection.]

Le visioni cambiano a seconda del nostro modo di vivere e della nostra cultura, sebbene ci siano concetti basilari comuni a tutti. [Visions change according to our way of life and our culture, although there are basic concepts common to all.]

d. Gender Relations and Sexual Misconduct

Shambhala has a history of allegations of sexual misconduct by leaders and teachers, as well as a culture that accepts norms of gender relationships that seem outdated to many.

1970s anything-goes remnants still strong in our community.

Free, healthy sexuality has become overly suspect. Of course we erred on the wild side, but a cringe if in response we err on the puritan side - and we do.

Many respondents perceive that the overlap of this culture with hierarchical organization results in a patriarchal atmosphere.

They keep putting aggressive young and old men in charge, who subsequently trash everyone in their path.

I felt I was not taken seriously. I was subjected to sexist remarks & behaviors from males.

The word for me is devalued rather than marginalized. white male shastri co-opting power over teachers -- via talking down to, making assumptions, belittling, wielding power over.

Female voices drowned out by dominant males close to the Sakyong--Shambhala power base.

la Sangha troppo impostata su una visione maschile della vita, troppo simile a quella della societ  squilibrata in cui viviamo, dove mancano i principi femminili e la creativit . [The Sangha too set on a masculine vision of life, too similar to that of the unbalanced society in which we live, where feminine principles and creativity are lacking.]

Challenges to this patriarchal quality were taken as personal attacks or otherwise met with resistance.

Made to feel that being a male puts me in a group of oppressive patriarchy. This view was promoted by female acharyas who openly demonized men.

The culture becomes more like depressed needy divorced white women expressing their angst and dominating discussions.

I do feel that the opinions of some of the older male teachers and male MIs show they really don't get how upsetting this situation is to the female community. It feels disrespectful that they still support the Sakyong - there's a vibe that women should just get over it b/c he has a lot to offer. No.

Stop saying these young women assumed they would marry [the Sakyong] and are now angry they didn't get picked.

The Sense of Shambhala Survey did not include specific questions about experiences of sexual misconduct; an earlier survey conducted in connection with the Shambhala Care and Conduct policy included documentation of this issue [[Care & Conduct Survey Results](#)]. However, respondents did

include descriptions of sexual harassment and misconduct in the open-ended responses of this survey, for example:

Treated badly: some people have been very persistent and aggressive in wanting/expecting to have sex with me.

I have felt most uncomfortable as an older female practitioner with teachers who were clearly favoring younger, more attractive community members.

My wife was terrified in 2018 by a male Baby Boomer who came onto her at Shambhala Mountain Center.

Sexually harassed (and stalked) by several males. One was a center director, one was a meditation guide at a Pema Chodron weekend, and one was a fellow staffer.

I had senior teachers make jokes and inappropriate remarks related to me being in robes/being a nun.

Efforts to report, challenge or interrupt these behaviors were met with disappointment.

As a shastri, I was ignored when reporting serious violations of Shambhala values and protocols.

I felt that international leadership turned a blind eye to sexual misconduct at our local center, a situation that nearly destroyed the community.

When I tried to even very gently speak up about bullying behavior, I became the target, which was honestly somewhat traumatic when I was simultaneously trying to be radically open.

Discriminated against for not being a misogynist, for not going along with "sexual abuse is always the women's fault".

Some respondents who had been accused of sexual misconduct reported feeling harmed or alienated by the accusations and the disciplinary process.

Accused wrongly of sexual harassment when I was an instructor of meditation in [place].

These actions by two other (female) members of Shambhala have effectively shut down my own ability/willingness to participate - I have tried formal mediation with one but though it seemed helpful at the time, ultimately it had no effect. This experience has been incredibly painful and continues to keep me marginalised (the former has made totally unfounded rape allegations against me and other male members of the sangha).

Having been accused and then the case being fully resolved with both parties, nonetheless, aggressive gossip and slander about me persists for past 10 years.

e. Impact of Divisions on the Community

The accusations against the Sakyong that emerged in 2018 and their aftermath disrupted long-established patterns of relationships among Shambhala community members. In addition to feeling personally confused and disappointed with what has occurred, survey respondents felt that others in the Shambhala community had turned against them for their views and affiliations. This has made it difficult for some to express or exchange in genuine ways about their experiences.

Having devotion to the Kongma Sakyong has made me feel marginalized because so many younger practitioners are upset with the situation.

Hesitant to be publicly known as affiliated with Shambhala, fear for my reputation and career opportunities

Have no idea how to find someone within Shambhala who is safe to talk to so I go outside to friends who have left or who are non-Vajrayana practitioners which is minimally helpful but at least safe.

It feels like there is no space for those of us who are still in a gray area -- who disagree/are uncomfortable with the current approach but still want to be a [Sakyong] student

Treated very badly and seriously marginalized for not being loyal enough to the Sakyong. Speaking out about issues.

I get treated like I'm not a student of the Sakyong because I'm critical of him

In addition to feeling alienated, respondents expressed distress with the atmosphere of divisiveness and anger that has manifested in Shambhala since the 2018 crisis began.

I'm very frustrated at the community meetings that have been held, because they are billed as a forum for communication and sharing, but have been used as a forum for forcing through policy decisions in my local center - mob rule.

At my local center I hear rumours like "soon it will come down to who is with us, and who is not" (with [the Sakyong], as I understand it, more and more)...

My sadness and upset are primarily around the intense negative reactions and communications of people in my community.

A lot of confusion, loss of heart and frozen energy. There were many listening circles of various kinds, but the level of division and dissension is extremely high.

My personal pain is not so much about what happened but the vehemence of comments about it by very angry and seemingly vindictive people

f. Notes to this Section on Inspirations and Disappointments with Community Atmosphere and Relationships

The summary in this section was based on a review of 3523 quotes coded for 1822 respondents. Responses to 72 questions were included. See Appendix 2, Table 3.

Section Two: Current Status of Survey Respondents

The Sense of Shambhala survey included several open-ended questions that allowed respondents to describe their current relationship to Shambhala. The survey also asked if the respondents had left or were planning to leave Shambhala, what would need to change for them to stay, and asked if they were staying, what would cause them to leave. The result was a mixture of responses, and much expression of pain and heartbreak across all descriptions of relationship to Shambhala.

a. Reasons for Leaving or Reducing Participation in Shambhala

Many survey respondents have left or reduced their participation in Shambhala because of disappointment and distress about the current crisis in Shambhala.

I refuse to associate with a group that doesn't want to stay current, heal, admit its wrongs, and change to be truly inclusive.

I cannot practice with the Shambhala community at present because of upheaval in and the loss of integrity of Shambhala.

I had been extensively involved until the information came out about the Sakyong and other harm in Shambhala. I can no longer be fully involved until I hear a direct, honest, complete apology from the Sakyong and he steps back completely, appoints a new teacher in his place.

I am faced with systems where men in power are allowed to get away with this kind of behavior. For my own well-being I have stepped back.

I'm trying to break free from Shambhala after 30 years and it's the hardest thing I've ever done.

Some respondents were clear that their concerns were with events that have occurred at the international level in Shambhala, rather than the local level.

I stopped going to the center in the summer. I have been detaching further and further with time and lack of appropriate response from Shambhala International and the return (impending) of Sakyong with no expression of true remorse.

I wished to dissociate from the larger Shambhala organization that spawned and/or allowed abuse.

I have chosen not to participate because my local center is still part of the international Shambhala community.

Some respondents reduced their participation in Shambhala for personal reasons.

The path is deeply interwoven into my life. I was extensively involved; however, I have stepped back quite a bit in my participation in activities at the center due to my husband's emotional difficulties with the current situation.

I consider myself extensively involved though I have not been around much due to my own life falling apart, unrelated to Shambhala.

I have been having difficulties in my life - both personally and financially that have precluded my former more active participation.

Some respondents described being part of local Shambhala communities that dissolved or are in the process of separating from Shambhala.

Dysfunction in group process and ultimately a complete breakdown in the group's function and purpose. The vast majority of members broke away from Shambhala and the few left do not have the resources to maintain a Shambhala group.

Our group dissolved because there is no sense of a unified organization that they wanted to belong to.

We no longer have his picture or the flag in our meeting room. We have not supported Shambhala financially since the scandal broke. We no longer read books by him or his father. We could say we are still half in-half out waiting to see the direction that the new board will take.

My local centre, now that it is not affiliated with Shambhala, has expanded membership, more new people coming in, and is more inclusive of practitioners and teachings from different Buddhist lineages. This feels good to me.

Some respondents left the community many years ago.

I was uncomfortable with the fragileness around Chögyam Trungpa. His behavior was problematic/reprehensible to virtually everyone not in Shambhala but within he was revered with godlike status.

I have left Shambhala International a long time ago, about the time [the Sakyong] conflated Shambhala and Buddhism. But I consider myself Shambhalian. I consider "Shambhala" to be much bigger than Shambhala International.

I essentially did leave in 2005 when the joining of Shambhala and Buddhism was becoming a reality for me. Leaving then was very painful, but I have kept links with people, places, and Sun Camp.

Several respondents indicated that they have joined other sanghas and found other Buddhist teachers with whom to study.

I help facilitate the teachings of former students of Chögyam Trungpa Rinpoche. I am occasionally in touch with my Shambhala MI, but became a Vajrayana student in a different Sangha in 2006 or so.

I have two other Sanghas and work in facilitating Dharma teachings, so my relationship with Shambhala is more nostalgic at this point.

I am a student of Chokyi Nyima Rinpoche. Here I am not marginalized at all.

I'm in a nice Mahayana sitting group now.

I am involved with other spiritual organizations that address my concerns regarding social justice and engagement.

Some respondents who have left or are planning to leave Shambhala remain connected and could consider returning.

I shall leave the organization, but maybe join with old Shambhala teachers, there are plenty of them now, and London and New York showed a new possible way of organizing.

I will rejoin Shambhala soon, but will also be looking for places where I can take my teachings into the community.

I left Shambhala and have also stayed involved in the processes, such as this survey, in case things can be changed for the better.

b. Feeling Uncertainty About their Current and Future Status

Many survey respondents were uncertain about remaining part of Shambhala. They reported sorting out complex responses and also waiting to see how Shambhala evolves.

It remains a big question that I am simply living in - in terms of going forward without the Sakyong addressing the overall state of our community. I long for continuing to work with the Shambhala teachings but it doesn't bode well in the outer world when our teacher is unable to demonstrate the teachings in action.

I realized that I am doubting a lot how and if I want to continue my path in Shambhala.

I have voluntarily stepped back temporarily while I sort out my reaction to the lack of community engagement by the Sakyong since June 2018.

Future participation will be determined based on the direction Shambhala takes (e.g., specify the role/power of the Sakyong in the organization and if other teachers can provide the advanced teachings and vows).

The experience of divisiveness within the Shambhala community caused some respondents to consider leaving.

I've been asked which side am I on. If I am forced to make that decision, I feel I'll have to leave.

If we cannot find it in our hearts to welcome the aggrieved and the perpetrators, including the Sakyong, with open hearts seeking to begin the process of healing, I see myself drifting further away.

If this war goes on much longer, Shambhala is no longer the place for me.

No genuine teachings being taught and social pressure to "be loyal" and follow the Sakyong have pushed me away, broken my heart, and cost me some childhood friends.

Some respondents who have been local leaders in Shambhala reported feeling exhausted and distressed about the current situation.

I have lost my own energy to participate because I just don't feel that I can prop up the current organization of Shambhala.

I am just wiped out and want to get through the next period, then take a break. I love members of our community but it feels as though everything has been poisoned when I sit and think about it.

I WAS in leadership position at my local center, but have stepped down as a result of what is going on with the Sakyong. In fact our center doesn't even have council meetings anymore... Most of our strong membership has either LEFT because of the Sakyong... The rest of us are still trying to figure out if we are going to continue to stay with the organization.

Some respondents remain connected to their local communities but find that the communities themselves are unsure about whether to stay in Shambhala.

People don't seem interested, and as I suggested before, the Shambhala identity isn't terribly important in our group.

I wish it would end its affiliation with Shambhala because I love my center!

The scandal in Shambhala has created difficult situations. We have opted for a wait and see attitude to give the organization to effect changes. What we see happening is somewhat discouraging. Some would like to leave now but out of respect for more long-term members we are trying to be patient.

I have considered staying a member of my local Shambhala community but finding a different teacher for my practice and study, but straddling two communities feels rather complicated.

If I leave Shambhala I'll probably remain with my local center.

Some respondents continue to be connected to their Shambhala practices, but do not participate in their local centers.

Je me sens toujours connecté à Shambhala par le cœur, mais je n'ai pas été à pratiquer dans mon groupe depuis les révélations sur l'entrée de Sakyong. Je pratique à la maison. [I still feel connected to Shambhala through the heart, but I haven't been to practice in my group since the revelations on the Sakyong entrance. I practice at home.]

Extremely complicated. I do the practices but have no need for the organization, particularly in its current state, from which I believe it will never recover.

Others have found that their responses to the current crisis in Shambhala has made it difficult for them to practice.

I have stopped Kasung practice, and Scorpion Seal/Werma practice, or any of the shorter practices. I still consider myself a Shambhalian for now.

Seeing how well-practiced long-term Shambhala teachers and students have supported a patriarchal racist culture, I lost some inspiration to practice for a while.

I am heartbroken to report that I have not been able to connect with Vajrayana practice since Rigden Abisheka and that my fears about our community culture and teacher at that time have been ever more clearly confirmed in recent times.

c. Reasons for Staying in Shambhala

Some respondents express commitment to Shambhala, but have limited connection to the larger Shambhala community.

I am more interested in practice, so I haven't been paying attention. I don't understand why people are hanging around if they are so upset and don't value the teachings themselves.

Shambhala offered a practice that meshed beautifully with my 12 step experience and deepened my ability to be awake in the world.

Our small group sangha consists of very dedicated mindfulness and kindness practitioners who are not very curious about the Sakyong. Most everyone is very devoted to Pema who I also respect and love. So this is where we meet.

Others described a deep and long-term commitment to Shambhala.

My involvement in Shambhala and Shambhala teachings and leadership has helped me to manifest kindness, warriorship, and compassion in my work and daily life.

Shambhala is my family, my home, my air and water.

Shambhala/Vajradhatu has been my life for 40 years. That should say how important it has been.

Not going anywhere. We are very fortunate beings to be part of Shambhala.

Some respondents described their continued participation in terms of challenge and inspiration for the future.

In response to the question "Have you experienced any changes in your community in response to the current crisis?":

Qu'il continue, en dissipant l'ancien modèle d'éducation qui est trop lourd, rigide et hiérarchisé. Il y a des leçons à tirer, des bonnes pratiques à mettre en évidence, d'autres à oublier. [That it continues, by dispelling the old model of education which is too heavy, rigid and hierarchical. There are lessons to be learned, good practices to highlight, others to forget.]

Agreeing, deciding to stay together along with our differences.

What I have seen (and participate in) is the spontaneous sprouting of multiple communities populated by subsets of my Center's sangha. A few sangha members will come together spontaneously, finding they have a common focus in response to what the whole Shambhala community is experiencing (as well as what the whole world is experiencing). They also discover that they want to repeat this gathering together to experience again what comes of their common focus. Eventually what also emerges is a desire to make public to the entire Center sangha what's happening, so that others who wish to join with them may do so. To borrow the language of Theory U, I believe this is an emerging future for our Center being prototyped organically.

Truly remarkable that yet again the people in Shambhala are stepping up to save these precious teachings.

d. Notes to this Section on Current Status of Survey Respondents

The summary in this section was based on a review of 3237 quotes coded for 1774 respondents. Responses to 77 questions were included. See Appendix 2, Table 3.

Section 3. Aspirations for Shambhala Going Forward

In addition to expressions of disappointments and remarks about the current status of their relationships, respondents offered recommendations and aspirations for Shambhala going forward. These are described in this section, using the same four categories as in Section 1.

Part 1. Aspirations for Practice and Study

a. Inclusion of More Buddhist Teachings and Practices

As noted in Section 1, many respondents wanted the inclusion of more classic Buddhist teachings and practices in Shambhala. These teachings were of interest to new people seeking a spiritual path and also have the potential for deepening the experience of current Shambhala community members.

I would include Buddhism in the vision statement. That's what drew me to Shambhala in the first place and continues to be important to me.

Essential for attracting new members and deepening practice for existing members.

The Way of Shambhala program would be better received if we began by teaching traditional Buddhist teachings

Renewed interest in basic sitting opportunities (nyinthuns) and basic foundation Buddhist teachings. Appear to be on the rebuilding side.

The first and foremost part of Shambhala should be the teaching and practice of Kagyu and Nyingma Buddhism and of the Shambhala teachings.

There was interest in exploring Buddhadharma using the approach articulated by Chögyam Trungpa Rinpoche.

When Trungpa Rinpoche was alive, it was obvious that he was emphasizing the Shambhala terma and continuing the Kagyu teachings and path - the two went together and were inseparable.

The Dorje Dradul taught very thoroughly and traditionally He never sought to replace Buddhism with Shambhala, but that is the situation we now face.

Teachings on Trungpa Rinpoche's teachings in the 3 volumes of the Profound Treasury should be invited into Shambhala Centres and offered.

Respondents also expressed interest in understanding how Shambhala fits into the larger context of Buddhism as it unfolds in contemporary settings.

We continue to only teach them (foundational Buddhist teachings) through the Shambhala lens, despite requests that we open up our teachings to be more inclusive of other schools of Buddhist thought.

Now we need to focus on our place in the greater Buddhist world.

Good that Shambhala is reconnecting to Mahayana Buddhism, other teachers.

Respondents called for clarifying the distinction between Hinayana and Mahayana Buddhism and Vajrayana Buddhism, with explicit opportunities for individuals who are not drawn to Vajrayana Buddhism to continue to participate in Shambhala.

Clarity about how the non-Vajrayana community will go forward; we need a structure or plan for how to continue to build enlightened society.

That Shambhala address the divide between Vajrayana practitioners and the rest of us; A sense that practitioners of the Mahayana have a continuing path forward.

We need to include the foundational Buddhist teachings with options for people to not feel they are not Shambhalians if they don't advance to programs at Vajrayana levels.

Some respondents were interested in staying connected to the Shambhala community while studying with a Vajrayana teacher other than the Sakyong.

I am currently doing Kagyu practices that I received from Tara Mandala. Not sure where I am going from here, but the Vajrayana feels like a big part of my life in an ongoing way. The only Vajrayana offered in Shambhala was Werma and Scorpion Seal, which I no longer practice.

My hope is that centers would reach out to other teachers to help Shambhala folks find a place rather than leave them to flounder alone.

The other sanghas I am involved in are not focused on everyone having the same teacher. There is much more appreciation for individual paths that don't all look the same.

To be able to include people who follow a different teacher but want to relate with us.

Respondents called for more explicit inclusion in Shambhala of students of Chögyam Trungpa Rinpoche who have continued to be Kagyu/Nyingma Vajrayana practitioners. This could include offering opportunities to become practitioners in that tradition, while remaining as part of Shambhala.

We started a Kagyu/Nyingma Practitioner group in [Place]. That was very useful in overcoming the marginalization felt by the older, founding students.

Perhaps a group of the most vocal [Trungpa Rinpoche] students along with moderates and then those who see both teachers as their teacher can work on this on behalf of the sangha?

I would like to see a return of a path for Kagyu/Nyingma practitioners within Shambhala and the empowerment of other teachers wishing the lineage to give transmissions and not just [the Sakyong]. As far as making both the Shambhala Vajrayana path and the Kagyu and/or Nyingma paths available, I am of two minds. It seems hard enough to prepare students for one Vajrayana path without having to offer two or three distinct cycles of training. On the other hand, there are a lot of very experienced practitioners who would love to share their understanding with a new

generation of students who wish to engage with the Kagyu cycle, so the whole thing needn't fall into the Sakyong's lap.

b. Broader Definition of the Shambhala Path

Respondents to the Sense of Shambhala survey were interested in understanding the Shambhala path and teachings in a broader context than the current presentation.

Frankly, I think [the Sakyong] and the Board should be encouraging broad experimentation. The historical "teach only Shambhala materials" creates a narrow blinkered view that has led to Shambhala exceptionalism. If you study the Buddhist tradition there is little that we do that is new. Some of the language Trungpa introduced in the Shambhala teachings is new, but if you look at what he says it's very traditional. We could enrich ourselves and our teachings a great deal by studying other presentations. You know, the 84,000 dharmas.

Shambhala is a Gate. Our lineage to the Buddha is far richer and more diverse than Rigden principle. Shambhala has a role to play in training, in providing a container for the teachings of the Buddha. But the deep-cultural connection is to our Kagyu lineage. We've become a lost tribe.

I still have faith in the Shambhala teachings and practices. To me, they are a pure jewel, but they need to be untangled from cultural conditionings such as patriarchy, top down leadership, that belong to the old world, and are not intrinsic to the essence of the teachings.

In response to the question "Do you have any comments on this proposed vision statement?":

It does not include Shambhala as a universal response to the Dark Age. It does not mention our wider societal mission for ES (Enlightened Society). It does not mention the proliferation of the teachings. I am not sure what 'the wisdom of all humanity' means - sounds nice, but meaningless to me. I also halt at the words 'Shambhala teachings and practices' because so much now constellates around the Sakyong's view, that the Sakyong IS Shambhala, and that the teachings and practices that emanate from him ARE Shambhala, which to me is not the whole picture of the Shambhala teachings and practices by any manner of means.

Some respondents felt that a commitment to understanding the core teachings of Shambhala would create common ground and address current divisiveness in the community.

I wish everyone would come back and study the Shambhala teachings together and stop attacking the teachers whichever way they choose to stand.

There is a mild division between Vajrayana and non-Vajrayana, which could be bridged through an emphasis on Shambhala culture.

We need to make sure there is a way for all people to feel connected to Shambhala and that there is a path forward; even if they do not feel a connection or devotion to either the Sakyong or

Chögyam Trungpa; are we interested in Enlightened Society for ALL; or just for those who feel a connection with two people on the planet?

Respondents described a view of Shambhala as distinct and complementary to Buddhism, contrasting this to a view of Shambhala as an expression of the Buddhist teachings.

I would like a stronger reference to the Shambhala Community as a container and support for Shambhala, Buddhist and other wisdom PRACTICES. These, in turn, teach us how to manifest gentleness, kindness, fearlessness and wisdom. Which, in turn, lead to the evolution of an enlightened society.

The very idea of Shambhala is a notion that all genuine spiritual traditions are included in Shambhala culture as an expression of basic goodness. Shambhala is the cultural setting, the Buddhadharma is the jewel at the heart. We need to remember our parental lineages, AND open the doors.

The Buddhist and Shambhala paths protect each other because of their differences. Homogenize them and you lose both, and the protection. The Shambhala path is the secular path but it has become religious, with a religious test of loyalty. Shambhala and Buddhism should be distinct. It is now a hodgepodge. Confused. No protection. This started with homogenizing the Shrines. My view, a disaster. A eunuch. Now we don't have either.

This approach is also responsive to the interest expressed by some respondents for a path that would allow for the practice and study of Shambhala without a commitment to Buddhism in general, or Vajrayana Buddhism in particular.

For me would be also helpful to stress Shambhala as a path that is beyond religion, i.e. not specific Buddhist.

Although Shambhala is about Buddhism, my approach is quite secular. I'd love to continue practicing in a secular surrounding (often, this aspect is lost when it comes to lineage, tradition, leadership etc.).

The heart of the teaching doesn't have to be religious, it doesn't even have to be part of the lineage, it's universal truths. Simple things we do every day.

Need to restore Vidyadhara's [Trungpa Rinpoche's] emphasis on Shambhala as a secular path for householders without the time or interest to do the retreat and study requirements of the Buddhist path vs the Sakyong's mixing this with Vajrayana path.

c. Inclusion of Multiple Traditions and Practice Paths

For some respondents the issue of whether the Shambhala community includes members with different relationships to Sakyong Mipham Rinpoche is immediate and personal.

We definitely need more exchange and guidance about "What is a Shambhala-Centre?", "What to do if people do not want to follow the Sakyong any more but remain a Shambhala-Centre?". These questions are urgent!

The divisive conflict surrounding following only the Shambhala path or Shambhala plus other Buddhist traditions is what we are currently navigating.

When I ask for programs related to the Sakyong such as White Tara, I am told that we will not offer that because some people will not participate because they have negativity toward the Sakyong. I understand that, but the local centre should still offer it for those who request it.

How do we allow for people with different views on this to all be together and talk about it without trying to convince the other that their view is right?

Some respondents expressed the view that an inclusive approach that visibly allows space for members to hold different views about the Sakyong is one way to unify the community.

The local community is very supportive of each other and our center, the divisions are over the fate of the Sakyong. Other divisions have arisen between those who followed the more traditional Buddhist path vs. the Shambhala training path. This division has been accommodated by bringing back traditional Buddhist path classes and programs and making our center more of a tent for various paths.

Need to have different communities with their own cultures and sets of priorities within the overall community. more society (varied types of people/viewpoints/affiliations) less community (uniform/monolithic).

In response to the question "What are your aspirations for Shambhala going forward?":

To include subsets of people with differing perspectives on the Sakyong Mipham, To include programs with great Nyingma and Kagyu teachers and all of Trungpa's students who want to be included.

A practice community where differences of opinion or practice preferences are respected.

There is an observation that Including individuals who do and do not want to relate to the Sakyong as a teacher could involve creating new organizational forms and accommodating a range of practice paths and teachings.

I believe that Shambhala needs to find a way to deal with this that is not bringing the Sakyong back in like it is all good and well. I know that some students will feel a strong connection with him and will need to follow him wherever he goes. Perhaps Shambhala actually could benefit from splitting into two organizations, one which involves the Sakyong and one which does not.

Respect and have a clear way for people who are not his [the Sakyong's] students to not support and participate in his spiritual monarchy financially and study and practice dharma with other teachers.

I miss the aspect of lineage and lineage holder. How can we be a Buddhist community without a teacher or (guest) teachers? A Buddhist community can only exist if there are (senior) teachers and vision holders involved in my opinion. This can be the Sakyong (if some deep healing / working with the community will happen) or can happen by inviting other Buddhist teachers from the Kagyu or Nyingma traditions.

To some extent, divisions between Shambhala community members who do and do not want to relate to the Sakyong reflect a generational divide, and respondents suggested that this aspect should be explicitly addressed.

There is a generational divide, and also a Vajrayana and rest of the sangha divide.

Open community conversations about breaking down the barriers between long-standing and newer members of the community.

Healing the generational divide, which is exacerbated by the current crisis.

Some respondents felt that an inclusive approach, bringing together individuals with shared interests but different practice and study paths, actually expresses the essence of Shambhala and the original intention of Trungpa Rinpoche.

The Kingdom of Shambhala should be the umbrella culture that supports practitioners of genuine disciplines that share the vision of creating an enlightened, sane and kind society.

My vision is that Shambhala, like the country it once aspired to be, hosts and nurtures a broad dharmic culture, is an international centre for dharma that practitioners flock to from around the world, built on a strong Vajrayana core of Kagyu/Nyingma/Shambhala teaching that is not afraid of its own diversity.

To be more an umbrella encompassing the wisdom teachings of Buddhism

In addition to accommodating students who do and do not want to relate to Sakyong Mipham Rinpoche, respondents described an inclusive approach as offering opportunities for members to encounter and study with other Buddhist teachers.

Less hierarchy based around "one teacher" ; recognition that members may have teachers in other Buddhist traditions and that is a good thing.

Challenging poverty mentality by opening up the space to offer teachings from BIPoC [Black, Indigenous, People of Color] Buddhist/Dharma teachers who aren't part of Shambhala.

I don't feel strongly about inviting other teachers, but I don't see a problem with it, and I know it would make a big difference to some people, so I'm for it.

Being exclusive created a lot of hard feelings. It seems like it could be refreshing to hear from other Buddhist teachers without diluting our commitment to Enlightened Society.

Several respondents added that they felt the Shambhala community would be enriched by more exposure to non-Buddhist wisdom traditions that resonate with Shambhala principles.

*I believe this needs to evolve over the next few years - Shambhala should keep a very open mind and see what (especially new) practitioners feel the need for. ALSO, benefitting from indigenous and earth-based and non-Asian practices can help on this front. I'm also thinking in particular of the "Black Prophetic" tradition. See *Radical Dharma*.*

We don't acknowledge all the rich relevant Western thought touching on the same concerns.

Que nous soyons en dialogue avec des enseignants de différentes voies bouddhistes, d'autres religions ou d'autres marches manifestant la bonté fondamentale à leur manière. Mon souhait bien humble, est que le Sakyong soit aussi en relation, en communication et en partage avec des personnes d'autres voies. Que de la solidarité est établie, sans compétition entre les voies. Qu'on soit de service pour l'humanité entière, Shambhala est un outil précieux outil, pas un nouveau territoire à défendre. [Whether we are in dialogue with teachers of different Buddhist paths, of other religions or of other walks manifesting basic goodness in their own way. My humble wish is that the Sakyong is also in relation, in communication and in sharing with people of other ways. That solidarity is established, without competition between the ways. Whether we are of service to all humanity, Shambhala is a precious tool, not a new territory to defend.]

However respondents also noted that inclusion of Buddhist teachers from other traditions into Shambhala and integration of other wisdom traditions needs to proceed cautiously so that clarity about the Shambhala and Buddhist traditions that are our heritage is retained.

It is important to me that Shambhala be open to other traditions if they are well-aligned and substantial, not fads or money-makers.

It would be questionable and sad for the goals of VACTR [Trungpa Rinpoche] if Shambhala became mostly an ecumenical platform (as nice as that project may be on its own).

Keep focus on Shambhala (+Kagyü and Nyingma lineages). There is an awful lot of "Buddhism" and meditation out there. Don't allow dilution or distraction by too much "other".

We can't be all things to all people.

d. Specific Suggestions for Restructuring the Training Path

The Sense of Shambhala survey was not designed to generate a systematic evaluation of the structure of the study path in Shambhala. However, responses to the open-ended questions on the survey suggest some approaches that could be considered.

There were several remarks suggesting that study paths be simplified and individualized.

I think we need to examine the "program" model for how to proceed on the path.

Stop this 1 teacher 10,000 student idea.

Let people be adults and practice and study where they are in the path not where some unenlightened being tells them they are.

A more tailored approach to connecting students with teachers, a curiosity about where I personally am on my path and an interest in helping me move forward.

Respondents noted that course content could shift to be more inclusive and more magnetizing.

A lot of language in Shambhala talks about whether you have "received the transmission" of some teaching. This language is exclusionary, and has a connotation like you were supposed to have been chosen by the divine to receive this teaching. It would be much more comfortable to use more common language, like "have you been taught X method? If not, no problem, just do Y. If you have, great, just do Z."

It's time to revamp these teachings after so many years and present them in a more engaging, compelling way.

We must find ways to make all the teachings appealing to a more varied demographic that includes minorities and various ages. "One size fits all" is a problem.

Decentralize the idea of 'lineage' and how teachings are evolving. Let creative people contribute to the development of further core content. Abandon the idea of a central lineage holder: lineage is what the people together cultivate and bring forward.

Respondents noted the need for greater availability of meditation instructors and for better training of instructors in course content, conduct, and in relation to trauma issues.

Meditation instructors are not given to all students to support their getting started.

Consistent implementation of Care and Conduct policy regarding suspending teachers in bad standing.

Integrating trauma knowledge and education in leadership is vital.

Would like instructors leading the programs to be better able to be with difficult emotions, experiences and traumas when they surface in participants.

e. Notes to this Section on Aspirations for Shambhala Going Forward with Practice and Study

The summary in this section was based on 2676 quotes coded for 1415 respondents. Responses to 62 questions were included. See Appendix 2, Table 3.

Part 2. Aspirations for Sakyong Mipham Rinpoche

This section examines the range of responses relating to the Sakyong Mipham Rinpoche. Answers coded with content codes relevant to this issue presented a wide range of views. Some respondents expressed aspirations which were clearly the opposite of the aspirations expressed by other respondents. Many other respondents had more nuanced views. As noted in the Methods section of the Appendix, this survey was fielded in January 2020. Communication with the Sakyong that has occurred since that time is not reflected in these responses.

a. Return of the Sakyong as Lineage Holder

Some respondents expressed the wish that the Sakyong would return as the teacher, leader and lineage holder for Shambhala, with no conditions required.

We need to have the Kongma Sakyong back so that we can continue with Shambhala Vajrayana teachings.

No Shambhala without a Sakyong

There will be no "going forward" for Shambhala unless the Kongma Sakyong and the Sakyong Wangmo return and take their proper places as leaders of Shambhala.

I think it's essential that the Sakyong can come back and teach. He is the mu cord that connects us to heaven, as a community and as vajra sangha. Without him, I don't know how Shambhala can continue to exist as a true community of practitioners!

Some responses expressed concern that, without a lineage holder, Shambhala would become a generic meditation organization and lose its character and connection to profound wisdom.

I would leave if we abandoned our lineage, our roots as a community and became simply another "mindfulness" meditation group.

[I would leave] If the so-called Shambhala Community rejects the rulership of the lineage of Sakyongs and establishes an only wishfully better democracy.

Without powerful and awake leaders who are holders of lineage - I see the community losing potency.

For some respondents, the key issue was the need for formal Shambhala entities and other Shambhala community members to express respect for the Sakyong.

If Shambhala choses to define itself in anti-Sakyong ways, I might need to leave to support the Sakyong better.

It must be made clear that the Sakyong is the leader of Shambhala and that members, even if they do not wish to study with him, must be respectful of him, even if they might be critical.

Finding ways to see the current situation as workable without the need to reject Sakyong Mipham Rinpoche as the lineage holder.

Finally, some respondents expressed an aspiration that the Sakyong return as lineage holder in the context of some type of healing process.

I don't want to leave Shambhala but I still don't feel it is now OK. Our community needs changes. And if the main person involved, [the Sakyong], does not address what happened, how he feels, what he envision, ask what we want, create an open dialogue, I am afraid Shambhala will no longer exist in the way of having a lineage holder. Some people would like to continue without him. But without him, we are weaker in terms of the quality of teachings. These were never questioned. So a resolution is needed to keep [the Sakyong] in Shambhala and after that we go ahead!

Me marchare a si mi relación con el Sakyong no pudiera sanar. Necesito un maestro presente para inspirarme, no solo libros, maestros y práctica. [I would leave if my relationship with the Sakyong could not heal. I need a teacher present to inspire me, not just books, teachers and practice.]

I would like a sense of hierarchy which includes leadership that is visionary. I would like the Sakyong to return after he has been able to communicate in a way that brings the community back together.

b. No Return of the Sakyong

At the opposite end of the spectrum, many respondents expressed the aspiration that Shambhala completely sever ties to the Sakyong. One set of reasons behind this aspiration was that the Sakyong's conduct fails to align with expectations for the conduct of a spiritual teacher.

The Sakyong and all of the other teachers with accusations step down. A zero tolerance policy towards abuse.

I am clear that the Sakyong just needs to be out of this organization in order for it to feel for me as if women's voices are being heard about the level of harm due to his actions and the cover-up of his actions by others.

If the Sakyong intends to return to his seat, I believe it will cause an irreparable rift that could end all of the accord we have managed to achieve in our community in his absence.

I don't think Shambhala can have any moral standing while the Sakyong remains in place.

I wish the Sakyong would appoint a regent, or something, so that persons such as myself could continue on the path.

Others questioned whether a hereditary lineage model and/or a model that combines the role of a king with that of a spiritual teacher is optimal for Shambhala in contemporary times.

I feel that a contradiction is built into Shambhala in its present form. Both Buddhist and Shambhala Vajrayana teachings depend on a guru-disciple relationship that has broken down. The Tibetan model of guru being more compassionate (and perfect) than the Buddha has been taken too literally in the West. Worse, we have culturally inherited the Western model of crucifying any leader who is less than perfect. And now we have a perfect storm. Until the idea of guru is reformed to reflect reality instead of this weird ideal, we are going to be disappointed-- and cut off from Vajrayana teachings and practices. Without a teacher capable of giving pointing out instructions, there is no entry point. Without a teacher who can afford to be human and therefore vulnerable and capable of making mistakes and amends, there is no entry point, either.

The rest of us, who don't feel that there needs to be a particular "king" for this tradition to be able to hold and sustain its great body of wisdom, kindness and community ... for us, bringing the Sakyong back in is what will drive us away.

The evolution I feel needs to come is away from the idea of a single source of dharma and leadership. Monarchy failed as a governing body for a reason, and Shambhala has demonstrated that even with an 'enlightened' monarch the same pitfalls exist.

c. The Sakyong As A Teacher but Not the Governmental Leader in Shambhala

Along the same lines as those who question the role of hereditary lineage holder in Shambhala, some respondents felt strongly that the role of organizational or governance leader should be clearly distinguished from the role of teacher.

The Sakyong shouldn't be the head of the government structure. There should be checks and balances.

The Sakyong must step back from his position of supreme governing authority (as sole shareholder of Shambhala) so there can be a separation of spiritual teachings/teachers from governance.

The organization of the group and the Dharma teachings are different items shouldn't be mixed.

The laity runs the governance and financial components of SI [Shambhala International] and [the Sakyong] and other SI teachers determine the curriculum.

Under those circumstances, some respondents suggested that the Sakyong could be one teacher among others who would teach within Shambhala. He could then offer teachings to those who want to study with him, but others would not be restricted from studying with other teachers.

Yes, a dialogue with [the Sakyong] about how we together will go forward would be best, but this may not happen. So, I think, [the Sakyong] should come back and teach, and people who want to hear him should be able to go to programs where he is teaching and should not be looked down on or considered traitors or insensitive.

Symbolically the Sakyong has to step aside and be invited back as a guest teacher. I realize this causes fear regarding the loss of our lineage holder and all of the financial consequences that would go along with that. Unfortunately, in order for us as an organization to distance ourselves from the regrettable events that have occurred we need to strip ourselves down to the bare minimum and build back up with compassion and trust.

Then ask the [Sakyong] back to just teach along with other Buddhist teachers.

In addition, some felt that relating to the Sakyong in a less hierarchical way would enhance their experience of his teachings.

I would like to see the Sakyong meet people on an equal plane-- maybe kingship is not going to work, after all the VACT [Chögyam Trungpa] tried on different hats to see what would work.

The Sakyong allowing himself to be part of Shambhala---not as "king" but as a teacher, one of us.

Most helpful would be meaningful communication with the Sakyong on eye level.

d. The Sakyong Should Make Amends

Many respondents described a range of expectations and aspirations for the Sakyong to be included in a healing process that would address the issues in the community. Some expressed a wish for more communication.

I had hoped the Sakyong would be invited and included in these processes - not as the source of all of our problems but as an equally loved and wounded member of a dysfunctional system.

Unless [the Sakyong] decides to start talking to the community at large, I do not see a solution to the deep schisms and divisions that have been created by his silence.

For him to show up and be with us, tell his story, be open for conversation, and actively heal with us together.

I do think the Sakyong or failing him, other empowered senior teachers, need to conduct a listening tour. Explicit acknowledgement of mistakes made and harm done needs to be part of that tour. (Again, not passive voice acknowledgement of "harm perceived".)

Some respondents felt that the Sakyong needs to explicitly acknowledge responsibility for the difficulties and challenges that his behavior caused for the Shambhala community.

That said, the main issue for me is that the Sakyong has not adequately accepted responsibility for the harm he caused & apologized, & therefore has shown that he's not fit to lead Shambhala. He cannot divorce his spiritual role as a guru or teacher from his social role as a leader, so no matter how valuable his spiritual teachings are for his students, if he cannot take full responsibility for the harm he's caused, apologize, & begin to redress the harm, he should not come back to teach or bestow empowerments.

That we have a leader who can own up to the ridiculous amount of chaos, pain and confusion that he has caused in our sangha.

I don't think I will be able to move forward in Shambhala until the Sakyong and people complicit in covering up can honestly acknowledge the impact of their behaviour.

Some respondents had specific ideas about actions the Sakyong should take to address personal issues.

The Sakyong must participate in a restorative process involving personal therapy, alcohol treatment, participation in a western ethics course and express genuine remorse for his actions.

Once the Sakyong either steps down or recognizes the harm that he has caused and gets treatment, the community can start to heal.

Also it would be nice if the Sakyong takes more time to self reflect, maybe do a long, long retreat, followed by dialogue with students that allow trust and healing to reemerge.

For some respondents, taking responsibility was described as the Sakyong's apologizing for his conduct and/or for the difficulties that his actions have created for the community. Others described this action as expressing remorse or making amends. For some respondents, making amends also implied providing some type of reparations or restorative justice with those who have been harmed.

The Sakyong needs to make a real heartfelt apology and take responsibility for the damage he has done to this community.

The Sakyong should do that which would be expected of any of us ... come clean, apologize, make amends. Acknowledge what he's taken part in and, as leader, enabled. Give us a real apology, like any decent person would, and do his best to do better.

The Sakyong needs to restore his relationship with the community, to communicate with us, maybe seek restorative justice with victims, and speak his story.

Encourage dialogue among the Sakyong and members of Shambhala to model a nonpunitive, fair, and honest relationship between a leader who has committed sexual harm and his students and members of his organization. The Sakyong can show how, in an Enlightened Society a leader who has done sexual harm can express responsibility and accountability for his actions; apologize, express remorse, and ask for forgiveness to those he has harmed by his actions and to

his community. The Shambhala community can show how, in an Enlightened Society, they can hold the leader who has done sexual harm, to be accountable for his actions, show compassion for both the leader and those wronged, and work toward healing practices for both the leader and those who have been hurt. The community can show how, in an Enlightened Society, they can work without a leader, develop a model of care, and conduct, and form a new model of governance and structure for the community and its members.

e. Notes to this Section on Aspirations for Shambhala Going Forward with Sakyong Mipham Rinpoche

The summary in this section was based on a review of 2345 quotes coded for 1397 respondents. Responses to 58 questions were included. See Appendix 2, Table 3.

Part 3. Aspirations for Shambhala Organization and Leadership

All of the comments recorded as aspirations for the Shambhala organization and leadership called for some type of change of the current situation. A very few respondents wished for a return to previous forms, which they viewed as stabilizing. However, the vast majority of responses on this topic called for significant change in organizational and leadership structure and practices.

I would leave if I get the feeling that we are going back to the old structure and old behaviors

Never coming back to an organization that by its own structure will not and cannot effectively change.

The organization must resolve the current crisis and have a clear path forward with a new organizational structure in place and finances clear and above-board

a. Address Harms and Regulate Leadership Conduct

Several Ideas were expressed about how to address the harm.

I long for a less problem-solving attitude that wants to wash away all the dirt and seems to be in a hurry to change all 'bad' into 'good' thereby skipping the deeper sources of our current confusion.

Without having a rigorous conversation about the mechanisms that have allowed for a culture of both subtle and gross abuse to thrive from the very beginning (under [Trungpa Rinpoche] and the Vajra Regent) it will be very hard to evolve and grow as a vibrant and healthy community.

[I would leave] if Shambhala did not do something to address the need for understanding of inherent power imbalances in some relationships, for example, MI/student, teacher/student, and how to hold these relationships with both tenderness and safety.

Some felt that this acknowledgement should take the form of a restorative justice process and involve public acknowledgement and perhaps compensation for people who experienced harm.

The leadership needs to have transparent restorative justice conversations with the community to show us that the existing leadership is not reabsorbing the old culture.

Something has to change organizationally so those who have been treated badly, or feel they have, are given a pathway and support to air their complaints and their side of the `story` and receive compensation if justified.

[I would leave] if there is no truth and reconciliation and no restorative justice for the people that had the courage to speak out

Some respondents focused on the need to have a strong Code of Conduct and to enforce it.

Some places call it trauma-informed, but to admit having harmed people and to publicize to the world what kinds of grievance procedures and unbiased reviewers will be put in place so that those with less power will not only be heard but also protected is needed.

It is important to me for Shambhala to act in more serious and aggressive ways to combat sexual misconduct.

Address the harms done, stop funding the people that cause the harm, including the leadership, don't allow those teachers who have caused harm to return to teaching

Mandatory sexual misconduct training for anyone in any leadership position. Background checks for anyone in any leadership position. Keep the Shambhala Community, especially the children, safe.

While it was clear that these activities will be challenging, respondents also felt that addressing harms and regulating conduct would have positive effects.

In terms of addressing past harms, it is important they be revealed rather than hidden, but the past cannot be reformed. The emphasis should be on making provision for preventing future harm rather than punishment for the past. The sangha could stand to be more kind, not only to newer students, but older students could treat each other better regardless of wealth or social status.

If the community actively took on this challenge as an opportunity to develop new paths for humanity around healing as a community from illnesses around power (as a sedative to pain) and abuses of it, as well as communal denial, I would be drawn back to Shambhala.

Transparent restorative justice would be a great example to the world.

b. Reform Hierarchy

As indicated in Section 1, many respondents found the model of hierarchy outdated at best, and at worst as a system that deflects accountability for the impact of leadership decisions and fosters a culture of abuse of power. Some felt that the use of titles and symbols of monarchy and of inherited lineage in Shambhala reinforces the negative implications of hierarchy.

The throne hierarchy has been very difficult for many to accept and I feel has been a set up for putting the Sakyong on a pedestal of western moral expectations.

Old and entrenched expressions of culture that arise from patriarchal structures, attitudes, and privilege must continue to be examined, and dismantled as necessary for new, more expressive and enlightened structures to grow and manifest.

The model of the Royal family and military style Kasung are not relevant and I also hope these can be changed.

Respondents envisioned an alternative framework that is more expressive of the types of relationships that they expect to experience in Shambhala.

I think our biggest challenge is to reinvent our structure from one based on hierarchy and patriarchy to one based on equality.

La hiérarchie est un obstacle quand elle n'invite pas à la participation. [The hierarchy is an obstacle when it does not invite participation.]

Re-envisioning the mandala principle as interdependence, rather than top-down autocracy, etc.

In my Vision Shambhala is a thriving community with senior teachers and lineage holders who are our spiritual guides. It is great to have an Independent (democratic) organizational structure to lead the community on a practical level. The organization and the teacher need to closely collaborate and be able to consult each other in a transparent way.

Survey respondents made several suggestions about governance practices that would express collaboration and interdependence.

Shambhala desperately needs a strong and effective governance structure that is open, democratic, accountable and transparent - so that Shambhala has a strong container within which the teachings and the sangha can flourish, and so that basic goodness, not abuse, is nurtured throughout the organization.

Please, structure the organization like any other sane, 21st Century enterprise. Checks and balances. Democratic representation. Fiduciary duties. Professional management.

Governing structure is more circular and horizontal than pointed and vertical.

Preferred governance practices included participatory decision-making, accountability and transparency.

The leadership and guru structure needs to change. The power and decision-making structures and dynamics need to change. I need to feel that I know what's going on and why things are the way they are, that as a member I have a voice in the way things are done.

Openness and transparency, rather than hidden, unsaid motivations behind certain decisions would seem to me the key.

The Shambhala Board may want to know what we are thinking, but the type of government Shambhala has formed is not designed to receive our unfiltered input.

Financial transparency and fiduciary responsibility were identified as important.

International could use better financial analytics in order to get a realistic picture of what is going on across the mandala.

In addition, the finances of the organization must change radically, to establish an independent board and assets held by the community, not controlled by one person.

How real legal and fiduciary authority will be established, distributed, and managed throughout the mandala will be the central issue for our thriving or withering over the next several years.

Respondents also suggested that the financial model of the organization as a whole needs rethinking. The model of assessing local centers to support the central organization seems unsustainable.

At this point, I am very reluctant to see my money used internationally. While we locally need support, guidance and training, I am more clear that there needs to be more of a local locus of control.

Because of Unified Giving, I am also not giving my local group/center any money. I only pay my own costs, e.g. food. If centers develop a model where none of my money goes to International, I will reconsider.

In addition, the need to generate revenue sets up a situation that is perceived to be in conflict with optimal meditation instruction and dharma teaching.

Being asked to act as a recruitment officer for membership (as an MI), which is something demonstrated and encouraged to me by a shastri, was very disturbing and upsetting to me.

There is a long history of new teachers who received better ratings than longtime teachers being driven away from a particular center due to competition for classes to teach and the longtime teachers' needs to make their living by teaching

Another clearly unsustainable feature of Shambhala at all levels of organization is the huge time burden placed on volunteers. Respondents reported that fewer individuals are willing to volunteer to the extent needed, but there were few alternatives proposed.

I feel we need a full rethink of our volunteer model.

People are leaving the community, leaving more work for the remaining volunteers to do.

It would be great if we had a paid staff and could keep the center open weekdays.

Care for our members by not letting them burnout.

c. Decentralization and Center and Group Autonomy

Some respondents reported that their local centers are putting governance forms in place that reflect less hierarchical and more participatory forms.

Creo que tenemos que seguir fortaleciendo la Asamblea de Socios, para discutir y tomar decisiones en conjunto sobre el futuro de nuestro Centro. [I believe that we have to continue strengthening the Members' Assembly, to discuss and make decisions together about the future of our Center.]

Since we've gone for a flat structure I feel I have every opportunity to take part in decision making.

Our leadership structure is communal with no acknowledged hierarchy.

Others report that their local centers are finding it hard to implement new forms because of lack of clarity around authority and decision-making across Shambhala.

I have tried to form a governing committee that meets once a month to work with whatever is needed. These are open community meetings and nobody has a title. I see it as a transitional form, but don't know where it is going. I am currently acting as an interim director but without a title. We really need help. I don't know if we will have a center in a year.

There is lots of talk about changes, but no one is sure about who can make the decisions for change. There is a big gap between the old way and people who have a vision for a different way.

Many respondents expressed support for a revised relationship between centralized governance structures and local centers and groups that are characterized by more feedback and interchange.

Encourage regional centers to send feedback and information about what is working and not working to the Board and Process Team so they receive wisdom from the trenches.

Je crois qu'il y a un manque de mutualisation, de réciprocité et de communication entre la base internationale et les centres. Le mouvement est plutôt vertical. [I believe there is a lack of pooling, reciprocity and communications between the international base and the centers. The movement is rather vertical.]

My sense is that top down will not work for the best interests of the community. Much more direction and control needs to be placed within local groups and centres. A hierarchy that gives much power to the needs and interests of individuals and groups.

At this point it is best to let the grass roots organize itself and thus inform the international organization regarding what is working, what is really going on and what needs to be done next.

I think that a feeling that there is greater local autonomy would increase community participation and cohesiveness.

d. Improvements in Leadership and Communication

Respondents felt that it was critical for leaders in Shambhala to manifest integrity, transparency and accountability and to lead through inspiration rather than simply through authority.

Learn how to delegate power, magnetize and manage teams.

Mindful responsible leadership with knowledge and vision, creating sense of togetherness rather than using hierarchy and power.

Respondents described leadership diversity and paths towards leadership that are open and clear, with training and support available for those who agree to take on leadership roles.

Leadership that reflects all members of the community.

I'd like to be replaced by people who are younger, have newer ideas, and are more energetic.

Make available leadership paths that are clear, non-subjective, peer-driven rather than top-down.

Would like to have leadership classes designed and offered to all members so that all interested members can engage in leadership as a path.

It is hard to find advanced practitioners who are not already involved in lots of activities in support of the centre. We now have to assign council responsibility to people who are not sufficiently advanced on the path, meaning they are not stable enough in practice and view. But we will see how this will work out, probably these people will also be less inhibited in trying out new approaches.

Several survey respondents called for more interactive communication between local Shambhala centers and groups and the international organization.

I would say that we feel there is no satisfactory two way communication. We don't know what is going on above except after the fact and we don't feel listened to or heard. Sending messages up the pipe line feels like dropping stones down a bottomless well.

Knowing anything about what is happening in Shambhala, even at the local level, one has to have a bullet-proof curiosity and persistence. For me, at least, it wasn't deemed part of what "the masses" needed to know.

Please just communicate more about the changes that are happening.

There were requests for communication that are more informative and useful, communicated in a straightforward way.

Beaucoup d'informations mais pas toujours lisibles, comprehensibles, claires ou simples. [A lot of information but not always readable, understandable, clear or simple.]

Personally, I appreciate straightforward and direct communication that respects common sense, psychological sane and maturity and avoids religious exaltation.

I would also feel satisfied if there was simply more transparency with the inner workings of Shambhala. If I could access clear information about policies, procedures, and most importantly clear and accessible financial information, I could seek the information I need and could review [it] at any time.

There were also requests for the use of information channels that are more personal and credible. Language barriers were also noted.

You cannot lead by emails and Zoom. We need in-person communication from leaders willing to listen, willing to talk bravely from the heart.

Things get posted all over the place- Shambhala Times, mail chimp, Sangha talk- pic one avenue of communication and stick to that so everyone can see it. Regularly communicate and regularly ask for feedback.

It might be good to have regional town halls to offer online conversations with locals and the board to help heal divisions and clarify important information in a more personable way.

Finally, respondents expressed an interest in more horizontal communications across Shambhala.

Ways to link up and maximize coincidences of interest and provide learning opportunities about roles would be great.

I guess the main thing is a feeling of being isolated from similar size groups and all the questions and problems that come up.

We have begun to build communication with other centers. But we are all busy. It is tough to do on your own initiative.

Overall I think there are too many silos and not enough synergy.

e. Notes to this Section on Aspirations for the Shambhala Organization and Leadership

The summary in this section was based on a review of 4007 quotes coded for 2002 respondents. Responses to 74 questions were included. See Appendix 2, Table 3.

Part 4. Aspirations for Community Atmosphere and Relationships

In their responses to the open-ended questions on the Sense of Shambhala survey, many respondents expressed aspirations and ideas and described innovations for shifting community activities, atmosphere and relationships to more satisfying forms.

a. Nurture our Current Community

Some respondents called for an emphasis on caring for current community members and enhancing those relationships, as a contrast to externally focused or programming-oriented activities.

We need to BE a well-functioning community based on our own true principles before engaging with or attempting to influence others' communities.

We need to focus on caring for and supporting our everyday ordinary members first, worry about the international organization and our religious hierarchy later/never.

I think that Shambhala should be less concerned with growth and thriving and more with the individual members.

Recognizing and relating to life-cycle experiences was part of this care orientation.

At 63, the aging and dying cycle is going to become more important to me.

There are people who are holding the deepest teachings of Buddhism, protecting them for the future, and there are people who just need a good uplifted space to sit in meditation practice. As we celebrate holidays, weddings, funerals, rights of passage together, we create a society.

More family events with everyone involved, not just families.

Supporting and REACTIVATING the Nyida days (Children's day, etc) and the education of our children in Shambhala.

Respondents indicated that outreach in this way could require some intentional actions on the part of local communities.

I also need to have sangha or a proper center near me – I'm sure there are many Shambhalian in my area because I live near a center that recently closed, but the Shambhala community doesn't offer any ways to connect with current or former members informally and organically, outside of formal centers. This is also discouraging, as if it isn't "proper" for us to maintain a sangha outside of a formal structure that was decided for us and is being maintained without our input.

Set up a committee of volunteers who regularly reach out to individual community members to check in about their experience of the sangha and any needs, concerns, or questions.

Outreach included increased awareness of common access barriers individuals face.

I want us to mandate that Shambhala centers are accessible to people with disabilities, I want us to be the Buddhist organization with the most knowledgeable teachers and leaders on issues or race and gender.

Getting old so long practice programs and travel to them can become a problem. Shambhala Online addresses this for some programs.

Some centers don't make sitting in chairs available.

Re-establishing satellites throughout the community for those who find it difficult to get to the main center.

It would be so helpful if extra effort was made to provide child friendly space at EVERY event, meeting, discussion.

As indicated in Section 1, costs and inflexible schedule demands were major barriers to practice.

Embracing people who do NOT have lots of time away from parenting or work commitments, and/or do not have lots of money.

More structure with trainings, more opportunities to attend seminars/teachings that are available to those of us who work full time.

Can we re-evaluate how much it costs to run these programs, the accommodations costs and the number of program staff? As in, simplify drastically to lower the costs?

Spend less and be more economical so programs are not so expensive.

Respondents encouraged availability of remote access and simplified physical arrangements.

Zoom access to meetings has enabled me to participate. I strongly urge Zoom access for all evening programs, social meetings, etc. Otherwise, trip is too long, transportation is nonexistent or poor.

Worked better when our local group met in homes. Warmer, easier parking.. ideally could carpool to main center.

Why not organize shorter and less expensive programs accessible for more people to participate?

Reducing barriers for participation and paying more attention paid to those outside of North America included translation services and support for travel costs.

Would like to see more publicity given to what is happening in other areas of the world outside of North America.

More inclusiveness and financial support on an international level for participants in countries that are on the fringes of the mandala.

Translation from English for non-English speakers will make it more attractive and easier for many Hispanic speakers to attend programs and participate in communication.

b. Reduce Feelings of Marginalization and Increase Inclusivity

Many respondents envisioned a Shambhala community that welcomes and includes a diverse range of participants. This was described as an expression of the core values of Shambhala.

We have an opportunity to reform ourselves into a truly inclusive, kind, enlightened society in which we do not give up on anyone.

We must find ways to make all the teachings appealing to a more varied demographic that includes minorities and various ages.

There needs to be clear discussions about ways in which people are being and could potentially feel excluded, and a clear direction for volunteers and teachers to follow in terms of what our core values are in terms of kindness and welcoming and what those things actually mean for Shambhala.

Study and training programs are one approach to becoming more inclusive, but their impact seems to vary across circumstances.

We need ourselves to take some responsibility for our part in the culture and undergo trainings around privilege and race/gender roles / inclusivity with regards to Vajrayana & non-Vajrayana.

We need mindful communication, restorative justice and appropriate behavior around sexual harassment training for the whole community, not just teachers.

We have had sensitivity training, we have discussed not sleeping with students, we have the inclusivity warriors. I don't think they have been received well and the people who really need it, don't hear it.

I have seen and felt less ignoring and ostracism, and a little more open communication, but so far, it doesn't seem to go very deep. How can a central group that has a sense of entitlement and power in relation to other members see its own ignoring/ignorance? That sense of entitlement seems to get in the way of clear seeing and feeling.

Even in the very few people of color conversations / events that I am familiar with, the middle-classness of it all is as apparent, as is the laughter inside our circle, familiarity with which some

people feel comfortable expressing, as opposed to how they feel they have to suppress among the white majority. I think this aspect of the "minority" participation / exclusion paradigm is still in its very infant stages of manifestation. And many issues go unaddressed.

c. Community Division and Community Conversations

Some respondents identified animosity and divisions within their communities as painful issues which are important to address.

I saw our local sangha fall apart due to the reaction to transgressions of our teacher. Yes there were hurt feelings, but we failed to approach the situation with kindness, gentleness, fearlessness and wisdom. The sangha fractured and remains fractured years later. I will always carry sadness in my heart as the sangha was there when I was ready. How many who are ready have no place to go. This is what we must guard against. I hope the vision continues to evolve. I know the seed was planted in me and allowed me to awaken and continue to grow. Shambhala needs to remain the fertile ground upon which all may thrive.

It is my aspiration to trust that everyone trying to fix this, regardless of "side", is motivated by the intention to free beings from suffering.

To accommodate different polarities within the same container and integrate that with the Shambhala dharma practices.

We need a way to stay kind to one another when we disagree with each other.

Maintain a dialogue between people and work together to create a safe space which includes everyone.

A variety of approaches to addressing community divisions was mentioned.

I have seen community-wide, inclusive, "neutral" projects (such as clean ups, renovations, or outward facing projects) as a method for bringing still-divided communities back together to work together.

Offering teachings about our lineage and how going through a dense jungle of scandal can be an actual source strength rather than a source of embarrassment.

Empowering people in their areas, encouraging change, trusting personalities even when they are different, more diversity, more young people.

In order to address divisions and to move forward more generally, many respondents highlighted the value of open community conversations.

Offering small group conversations where members practice good community and explore hierarchy/monarchy/governance; conduct and decorum.

To really talk openly to each other.

Avoir des occasions de discussion. Ne pas garder les choses en sous silence pour «protéger» une supposé harmonie. [Have opportunities for discussion. Do not keep things in silence to "protect" a supposed harmony.]

Some skills and commitment to follow through are needed to engage in these conversations effectively.

Learn techniques for how to communicate around strong feelings, painful or difficult situations, instead of avoiding topics or conversation.

Actually giving people some open time and space with good facilitators to process and figure out what changes we want to make and how.

Sharing openly and honestly each time the issues came up has been essential and had the strongest impact. Often, for those who didn't know about the allegations, after the initial outrage, people were more moved or touched by our openness. To see that we were also outraged and didn't try to cover anything up was powerful. A way of living the teachings.

d. Relating to the Larger Community and to Broad Social Issues

Some survey respondents sketched a picture of their aspirations for a local Shambhala center or group that relates in an open way to the broader or external community.

I think monthly community meetings with discussion of topics of interest, dharma book and poetry clubs, community interest groups, such as health professionals, teachers, parents, gardeners would be good.

We should have more entry-level programming and reach out and coordinate with other local groups to really be part of the community.

Shambhala offers its own programs (like WOS [Way of Shambhala]), but does not offer programs that are helpful to the wider community...like managing emotions, or dealing with conflicts or stress at work, or when addressing social justice.

We have found a system that is not based on the Plantation mentality of business as usual. I am not sure what is going to happen with our local center but I do know that we are going to locate ourselves in a SHARED community site that intersects with a coffee shop, book store or social service agencies, etc. Or we may share a space with another entity like a local yoga studio, etc. We want our space to be open and accessible, not secret and exclusive. People are suffering and Shambhala can help so many...like it has helped me. We want to share that in a way that is free/very low cost and highly accessible and a part of daily life.

For some respondents, this external orientation aligned with the Shambhala teachings and their own practice with engagement in broader social issues.

In my opinion [the vision statement] should include what we offer to the world at large, and to our local communities. For example, our local centers should be declared a safe space. There

should be a community service component at every center. Community engagement, ongoing trainings in diversity, trauma sensitivity, queer community, 12 step programs (not only heart of recovery). It is time we opened our doors. Community gardens WITH local engagement outside of the Shambhala sphere is a great example.

It does make me wonder how we engage with the world beyond creating a peaceful kind and stable culture in Shambhala. Not just creating a bubble that is not interacting with the issues we face globally on this planet.

Fostering genuinely contemplative approaches to social activism grounded in the view and practice of socially engaged Buddhism and Shambhala teachings, not conventional social justice approaches.

Some respondents highlighted the need to relate to the world's ecological crisis, both with activism and with an emphasis on sustainable practices within Shambhala.

I wish for a global ecological commitment, clearly stated and implemented. That would be the best way to start looking into the future.

Shambhala should be exemplary with respect to responding to climate change, for the sake of younger people and future generations. Thus, Shambhala should reduce its greenhouse-gas emissions footprint. Hence, Shambhala needs to rethink asking people to travel long distances to attend programs at Land Centers. For example, these Land Center programs could be replaced with on-line programs that people could attend without traveling. This might mean that Land Centers need to be re-purposed or abandoned.

Engagement social ET écologique. [Social AND ecological commitment]

At the same time, several respondents were concerned about combining social engagement in Shambhala with a political agenda or with an expression of commitments to social movements that could feel intolerant to others.

It is not up to my Centre to prescribe the right way to engage - such as to become active in environmental groups "x" or social justice group "y". Shambhala does not need to take a stand as a group; we are not a political party.

I am not interested in the integration of liberal Western social activism with Shambhala.

Center closed but was on way out prior to crash in Shambhala international. Honestly it was a social issue / activism issue that created factions in community and alienated some members and families.

Some respondents offered an alternative approach that encouraged Shambhala entities to be welcoming and inclusive, while encouraging individuals to pursue social engagement activities in their own way.

My feeling is a grounding in solid practice and study should be the main focus. Allow the society to emerge naturally from that without the forced enlightened society agenda.

Shambhala would be better off creating an environment in which people from different views can talk, rather than espousing causes which others will view as polarizing.

In my opinion, focusing on our core-business (practice, study and sangha) is offering the world a lot, because we are all participating (with this experiences again) in the bigger world. Trying to be also socially active as a sangha in the world would maybe put much more stress again on members. I always feel that Shambhala shouldn't add more stress/ speed to an already stressful world. Of course individual Shambhala members can be socially active..that is great, but should we as a community? (also while facing all kinds of internal problems)...

e. Align Actions with the Teachings (“Walk the Talk”)

Finally, many respondents used the open-ended questions to express the aspiration that the community addresses the current crisis in a manner that reflects the Shambhala teachings.

I would wish for us to focus on what changes we would like to make to work with and heal harm in a manner that is reflective of the teachings of Shambhala and our pursuit of enlightened society.

Follow the Shambhala teachings which lead to open-mindedness, open-hearted accommodation and the "culture of no mistake".

Become a community worthy of the name "Shambhala".

Respondents described several features of this approach, including honesty, vulnerability, personal responsibility and forgiveness or compassion.

People are more than in the past taking personal responsibility for their choices and actions (including leaving). This reminds me of less like school, more like life. It is sometimes sharp and painful, but more honest and real.

To me, honestly looking at issues, daring to own our part and being willing to feel, to show our vulnerability and then enter a process of forgiving ourselves and others is necessary, or Shambhala is dead!

Really, I just want to practice in community, and fearlessly communicate with one another, gently and with love.

It would be good to not get too righteous about these issues and allow diversity in solutions, including letting healing be up to the person.

Respondents also made comments that encourage us to appreciate our current situation as we move through it.

Let us have the courage to reside in this mess, with faith in our own good hearts and wisdom, so that we can find a true way, a true path forward.

Shambhala community as a living laboratory for learning into awakened society.

Appreciation of each other. More sense of being human together.

Never give up, always let go.

f. Notes to this section on Aspirations for Community Atmosphere and Relationships

The summary in this section was based on a review of 3717 quotes coded for 1974 respondents. Responses to 76 questions were included. See Appendix 2, Table 3.

Appendix 1: Methodology for Part 4 of the Sense of Shambhala Survey

The sense of Shambhala Survey closed on February 13, 2020, and volunteer qualitative data coders were recruited in the following two weeks. We established our coding approach in March and created Excel spreadsheets of data output from the Sense of Shambhala survey that included the open-ended text responses. Volunteers from the Survey Working Group and the Qualitative Coders reviewed the open-text responses and replaced proper names and place names within the response with anonymous codes. No identifying information was available for the respondent except a unique identification number.

In order to create the coding system, we took a sample of questions, read the responses and proposed codes. This was an iterative task that took approximately two months. We were guided by the principles of grounded theory when developing the coding universe, meaning that we let the responses speak for themselves, rather than imposing a predetermined scheme on to the data. Driving this was the goal of creating a set of codes that was free from coders prejudices and only reflecting the respondents answers themselves in the context of Shambhala; each iteration (code the example set, adjust the codes, recode the example set) took about a month and a half. The table below shows the final listing of the content codes with descriptions.

Code number	Top Level Category	Mid Level category	Content Code	Description
1.0	Dharma			
1.1			Buddhism-Integrate foundational practice	More Buddhism, return including Kagyu/Nyingma, mentions of Buddhism unless comment explicitly says Buddhism instead of Shambhala
1.2			Buddhism-path to Vajrayana with other teachers	Includes opportunity to be a Buddhist Vajrayana student, but not as an SMR student, able to choose another/additional lineage holder, another Vajrayana teacher, including empowerments by other senior students
1.3			CTR teachings, practices, students	Include CTR practices, as in Sadhana of Mahamudra, Milarepa day. Include responses saying only are CTR students

Code number	Top Level Category	Mid Level category	Content Code	Description
1.4			Teachers-other lineage holders, empower senior teachers, more variety of teachers	Includes both Buddhist lineage holder teachers from other Buddhist traditions and a wider variety from within the sangha
1.5			Shambhala Path requirements / curriculum stabilized	Path is confusing, too many requirements, requirements changing all the time
2.0	Sakyong Mipham Rinpoche			
2.1			Separation of the Sakyong from Shambhala	Separation from the Sakyong, he cannot return
2.2			Sakyong as a teacher in Shambhala	Not assume a monarch or organizational role
2.3			Making amends, taking responsibility	Apologize, explain, take responsibility, deal with alcohol and sexuality issues
2.4			Resumption of lineage holder role	Also includes return to monarch role
2.5			Sakyong accessibility for students	Less isolated from students
2.6			Court related atmosphere remarks, discomfort	Just remarking, no expression about action desired
2.7			SMR status - clarification	What will SMR's role be in the future, Board should pressure Sakyong to make a statement
3.0	SI Structural Issues			
3.10		Organization		
3.11			No Monarch	No more hereditary lineage holders
3.12			Separation of teaching and governance roles	
3.13			Reform of hierarchy	No return to the old ways top down management, rigid structure, more democracy. No patriarchy
3.14			Cult of Shambhala	Is a cult, make sure it's not a cult, clarify cult or not

Code number	Top Level Category	Mid Level category	Content Code	Description
3.15			Leadership issues requiring improvement	Feel no leadership mandala-wide, OR feeling talked down to, no interchange. disconnected as being a leader. top down, everything is presented as a fait accompli- decisions seem unconnected with membership desires. Prioritize member well being
3.16			Inclusivity	Social Justice/cultural relevance, Diversity: Race, Age - old/ youth, families,
3.17			Decision-making - more collaborative, cultural sensitivity	More collaboration with local centres, more sensitivity to national differences. too North American centered
3.18			Communications - mandala-wide improvement needed	Mandala wide - all entities, long letters more communication in non-English languages, include the comments about the style of the letters, vapid, deceitful, PR talk etc.
3.19			Acceptance of diverse practice paths	Includes Vajrayana vs non-Vajrayana and Sakyong vs VCTR. Shambhala vs. Buddhist Community participation open to people with range of feelings regarding loyalty to SMR. Separate Shambhala from Buddhism
3.191			Financial transparency - lack of it, need it	Lack of trust - issues other than finances are in 5.5, where does money go don't want money to go to Sakyong
3.192			Fundraising issues	Includes too much emphasis, too much formality, too many communications asking for money
3.20		Teachings		
3.21			Teachers - disappointment with community teachers	Generally focused on local - Comments on the Acharyas and Shastris, how well teachers communicate, do they know the material

Code number	Top Level Category	Mid Level category	Content Code	Description
4.0	Perception/reaction to the situation			
4.1			Community - feel disconnected, unsupported, unsafe	Disconnected from practice, unsupported by sangha...not feeling at home at the centre. specifically sexual objectification, generally discomfort at local centre. include minimal involvement, used to be involved but stepped back
4.2			Distress due to Leader behavior and/or culture	Will leave if no apology, amends. can't practice because of distress, is disengaging because of distress
4.3			Left, stopped, disengaged, exploring other paths	Left, stopped, disengaging, exploring other options, left to join other group
4.5			Positive responses to Shambhala	Inspiration, connection, commitment, feel connected, local, regional, int'l, any expression of connection. Shambhala teachings are/ have been important in my life. Shambhala is integral to my life
4.6			Negative responses to Shambhala	Heartbreak, disappointment, sadness, groundlessness, PTSD, upset, anger at the Sakyong being allowed to do a Rigden Abisheka, anger, disgust, betrayed
4.7			Sangha appreciation	Love my local center, incl community appreciation
5.0	Recommendations for improvement			
5.1			Practice and Teachings applied, Walk the Talk	"we need to be an enlightened society", practice what you teach, walk the talk. How it should be done.
5.2			Address sources of harms and trauma within the community, organization, including external resources	Restorative justice, code of ethics. involve external mentors and 3rd parties to improve ethics and organizational functioning, training, therapy, Olive Branch recommendations, institute the conduct codes

Code number	Top Level Category	Mid Level category	Content Code	Description
5.3			Accessibility	Better accommodation for disabilities, financial cost pressures, less elitist
5.4			Distrust - Transparency in organization's decision-making needed	Distrust of general governance, feeling that something is being hidden, don't know why decisions have been made
6.0	Inchoate comments hard to categorize			
6.1			Positive	Acceptable, ok, value art forms, land centers, various parts of the mandala
6.2			Negative	Shambhala is dead

Reading the responses was an emotionally draining process because respondents were writing about matters that we as members of Shambhala also deeply care about. Nonetheless, we read and reread the responses to distill the core messages embedded. This gave us a set of 45 codes that could be applied across all questions. As would be expected, some codes were used more frequently than others but we are confident that the code set captured the universe of possible responses to the entire survey. This was confirmed by the coders themselves, in the process of coding over 17,000 comments

Once the coding scheme was established, we loaded the template into the qualitative coding software program called Atlas.ti. We then divided the responses for 87 open-ended questions into projects, and the coding team members systematically loaded all the projects for each question into the software. We then coded each response, or in some cases components of each response, using the pre-established template. Some responses were easy to categorize whereas others required considerable reflection. Longer responses often required two or three codes to adequately capture their meaning. We found that while there were some content codes that appeared more often in response to some survey questions than to others, content codes also appeared across multiple survey questions.

Once the coding for all the projects were complete, we compiled them into a large Excel spreadsheet. Each of the 17,236 rows represented a quote segment, with each linked to a content code, an indicator of the survey question that elicited the response, and the identification number of the respondent. In all, 2987 individuals, or 96% of all respondents, recorded at least one text response to an open-ended question. Table 1 of Appendix 2 shows the distribution of quote segments across content codes, and the number of unique individuals with quotes coded in each code. The "intensity ratio" shown in Table 1 represents the portion of individuals with multiple responses coded with the same content code. Table 2 of Appendix 2 shows the number of quote segments coded for each survey question.

To create this report, we constructed a narrative scheme of sections and parts and identified which of the content codes should be reviewed because they contained responses relevant to each section and part. Table 3 in Appendix 2 shows which content codes were included in each section and part of this report. The quote segments in all of the relevant content codes were reviewed to identify the sub-

topics for each part of this report, and a few quotes were selected to illustrate the themes. Criteria for selection included whether the quote was comprehensible and if possible experiential. Google Translate was used to provide translation for the responses recorded in French, Spanish or Italian. We used the pivot table function in Excel to provide a count of the number of quotes, respondents and questions included in the analysis of each section of this report.

Appendix 2: Data Tables

Table 1. Distribution of Quotes and Respondents Across Content Codes¹

Content Code	Number of Quote segments	Number of unique respondents in each Content Code	% Respondents of all unduplicated respondents in this Content Block	Intensity ratio ²
Dharma connections..	6	6	0.3%	0.0%
Buddhism-Integrate foundational practice	1266	842	44.7%	33.5%
Buddhism-path to Vajrayana with other teachers	120	116	6.2%	3.3%
CTR teachings, practices, students	234	183	9.7%	21.8%
Teachers-other lineage holders, empower senior teachers, more variety of teachers	347	291	15.5%	16.1%
Shambhala Path requirements / curriculum stabilized teachings	140	133	7.1%	5.0%
Acceptance of diverse practice paths	408	365	10.7%	10.5%
Number of unique respondents across these codes		1882		
Sakyong Mipham				
Sakyong separates from Shambhala	545	372	22.9%	31.7%
Sakyong as only a teacher in Shambhala	43	41	2.5%	4.7%
Making amends, taking responsibility	744	570	35.0%	23.4%
Resumption of lineage holder role	380	263	16.2%	30.8%
Sakyong accessibility for students	141	130	8.0%	7.8%
Court related atmosphere remarks, discomfort	68	64	3.9%	5.9%
SMR status - clarification	206	188	11.5%	8.7%
Number of unique respondents across these codes		1628		
SI Structural issues				
SI Structural Issues.Organization.	2	2	0.1%	0.0%

Content Code	Number of Quote segments	Number of unique respondents in each Content Code	% Respondents of all unduplicated respondents in this Content Block	Intensity ratio ²
No Monarch	276	234	7.6%	15.2%
Separation of teaching and governance roles	2	2	0.1%	0.0%
Reform of hierarchy	903	712	23.0%	21.2%
Cult of Shambhala	321	281	9.1%	12.5%
Leadership issues requiring improvement	940	772	24.9%	17.9%
Inclusivity	755	606	19.6%	19.7%
Decision-making - more collaborative, cultural sensitivity	155	149	4.8%	3.9%
Communications - mandala-wide improvement needed	235	218	7.0%	7.2%
Financial transparency - lack of it, need it	147	132	0.1%	10.2%
Fundraising issues	49	42	7.6%	14.3%
Number of unique respondents across these codes		3096		
SI Structural Issues.Community.	4	4	0.0%	0.3%
Teachers - disappointment with community teachers	151	129	14.6%	10.7%
Teaching/Staffing/Volunteer issues	509	401	21.2%	33.3%
Community - feel disconnected, unsupported, unsafe	812	737	9.2%	61.3%
Number of unique respondents across these codes		1203		
Perception/reaction to the situation				
Distress due to Leader behavior and/or culture	451	393	9.9%	12.9%
Left, stopped, disengaged, exploring other paths	931	660	16.6%	29.1%
Positive responses to Shambhala	1043	746	18.8%	28.5%
Negative responses to Shambhala	956	723	18.2%	24.4%
Sangha appreciation	763	680	17.1%	10.9%
Practice and Teachings applied, Walk the Talk	948	773	19.4%	18.5%
Number of unique respondents across these codes		3979		

Content Code	Number of Quote segments	Number of unique respondents in each Content Code	% Respondents of all unduplicated respondents in this Content Block	Intensity ratio ²
Recommendations for improvement				
Address sources of harms and trauma within the community, organization, including external resources	559	489	25.1%	12.5%
Accessibility	622	484	24.9%	22.2%
Distrust - Transparency in organization's decision-making needed	155	148	7.6%	4.5%
Inchoate comments hard to categorize	18	18	0.9%	0.0%
Positive	363	338	17.4%	6.9%
Negative	518	468	24.1%	9.7%
Number of unique respondents across these codes		1945		
Total Code Segments	17,236			
Total unique respondents across all codes		2987		

¹ As noted in the Executive Summary, more emphasis on foundational Hinayana and Mahayana teachings is calculated here as the respondents with quotes coded as Buddhism- integrate foundational practices divided by the number of all those commenting on Dharma connections. Welcoming teachers and students from other traditions is shown here as the sum of those with quote segments coded as Buddhism – path to Vajrayana with other teachers, Teachers – other lineage holders and Acceptance of diverse practice paths, divided by the number of all those commenting on Dharma connections. Interest in inclusion is calculated here as the sum of Accessibility, Inclusivity and Decision-making collaborative and culturally sensitive, divided by the number of all those commenting on Organizational issues plus those commenting on Accessibility. The portion calling for accountability in government administration is calculated as the sum of those with quotes coded as No Monarch, Reform of the Hierarchy, Leadership Issues Needing Improvement and Decision-making Collaborative, divided by those with responses categorized as Organizational issues. The separate listings for leadership, reform of the hierarchy and abolition of the monarchy are those individuals responding with a quote in each content code, divided by the categories summed as relating to accountability. The responses related to the Sakyong are as shown in this table. Individuals expressing disappointment and distress are counted as those with quotes coded as Distress due to leader behavior, Left, stopped, disengaged or Negative responses to Shambhala, divided by the count of respondents with a comment in Perception/reaction to the situation. Individuals expressing appreciation were counted as those with quotes coded as Positive responses to Shambhala plus those coded as Sangha appreciation, divided by the count of respondents

with a comment in Perception/reaction to the situation. The percent of those with quotes coded as endorsing the actual application of the teachings is as shown in this table.

² The intensity ratio is the percent of respondents with more than one quote coded with this content code (% difference between number of code segments and number of unique respondents)

Table 2. Number of Coded Quote Segments per Survey Question

Survey Question	Number of Quote Segments Coded	Survey Question	Number of Quote Segments Coded
Question not Identified	525	Q022--Kasung A challenge not listed here (please describe)	5
Q002--If none of these fit you, you may use this space to describe your relationship to Shambhala.	415	Q023--Kasung - Open-Ended Response	4
Q003—Issues for Shambhala Other (please explain)	435	Q024--Foundational Buddhist Teachings Other (please explain)	179
Q004--Other dimensions that are important (please explain)	377	Q025--Foundational Buddhist Teachings - A challenge not listed here (please describe)	253
Q005--Other ways that Shambhala is important: Open-Ended Response	526	Q026--Foundational Buddhist Teachings - Open-Ended Response	402
Q007--Mindfulness meditation - A challenge not listed here (please describe)	20	Q027--Mahayana teachings Other (please explain)	102
Q008--Challenges to mindfulness meditation - Open-Ended Response	244	Q028--Mahayana - A challenge not listed here (please describe)	152
Q009--Social meditation - other	12	Q029--Mahayana - Open-Ended Response	267
Q010--Social Meditation A challenge not listed here (please describe)	2	Q030--Buddhist Vajrayana Other (please explain)	264
Q012--Societal issues Other (please explain)	128	Q031--Buddhist Vajrayana A challenge not listed here (please describe)	141
Q013--Societal issues - A challenge not listed here (please describe)	5	Q032--Buddhist Vajrayana Open-Ended Response	219
Q014--Societal issues - Open-Ended Response	90	Q033--Foundational Shambhala - Other (please explain)	66
Q015--Traditional arts - Other (please explain)	10	Q034--Foundational Shambhala - A challenge not listed here (please describe)	91
Q016--traditional arts - A challenge not listed here (please describe)	4	Q035--Foundational Shambhala - Open-Ended Response	180
Q017--Traditional arts - Open-Ended Response	3	Q036--Expanded Shambhala - Other (please explain)	6
Q018--Dharma arts - Other (please explain)	4	Q037--Expanded Shambhala - A challenge not listed here (please describe)	2
Q019--Dharma arts - A challenge not listed here (please describe)	4	Q038--Expanded Shambhala Open-Ended Response	5
Q020--Dharma arts Open-Ended Response	2	Q039--Shambhala Vajrayana Other (please explain)	4
Q021--Kasung Other (please explain)	345	Q040--Shambhala Vajrayana - A challenge not listed here (please describe)	3

Survey Question	Number of Quote Segments Coded	Survey Question	Number of Quote Segments Coded
Q041--Shambhala Vajrayana - Open-Ended Response	298	Q082-- volunteering - other challenges	67
Q042--Other teachings or practices	5	Q083-- volunteer not overextending	151
Q043--Other-A challenge not listed here (please describe)	3	Q085-- leadership other challenges	47
Q044--Other - Open-Ended Response	3	Q086-- leadership not overextending	64
Q048--Marginalized for reasons not on this list	722	Q091-- teaching Other challenges	50
Q050--Comments on marginalization experience	171	Q093-- MI Other challenges	39
Q051-- Do you have any comments about this marginalization experience comparing Shambhala to other communities?	3	Q097-- kasung Other challenges	1
Q054-- Anything else that would be helpful to address marginalization?	338	Q107-- other ways International supports Centers	145
Q058--Anything else that would be helpful in working with distress	569	Q108--Other (please specify)	79
Q062-- Other ways to describe formal relationship	1	Q109--Do you have additional comments about issues affecting Centre or Group leaders? Open-Ended Response	151
Q064-- Reasons for not relating to local center - other	157	Q110-- Other ways you would like to participate in local decisions	159
Q065-- If your Center has ended it's affiliation with Shambhala, how has this affected you?	40	Q111-- comments on satisfaction with local communication	104
Q067-- meditate with group - other challenges	11	Q112-- non-leaders: comments about local leadership	423
Q068-- meditation - not overextending	1	Q113-- comments on social interaction locally	83
Q070-- study with group - other challenges	16	Q120-- Other actions helpful for mending relationships locally	259
Q073--social with group - other challenges	4	Q121-- other changes in community	849
Q074-- social with group not over extending	9	Q122-- - Suggestions for strengthening sense of community locally	591
Q076--meetings other challenges	5	Q126-- Other sources of info on international leadership issues	1
Q077-- meetings not overextending	12	Q127-- Other sources of info on international financial issues	1
Q080-- civic projects not overextending	1	Q131-- Anything to share regarding relationship with international entities	721

Survey Question	Number of Quote Segments Coded	Survey Question	Number of Quote Segments Coded
Q133-- Other issues gaining access-geographic	143	Q141--If you are thinking about leaving Shambhala, what would need to change for you to stay?	632
Q135--Examples of region-related accessibility issues	353	Q142--If you plan to stay in Shambhala what would make you leave?	1182
Q137--Comments on the proposed vision statement	1266	Q143--If you have left Shambhala, what would need to happen for you to consider returning?	289
Q138--What are your aspirations for Shambhala going forward?	1360	Q144--Do you have anything to add?	30
Q140--What would increase your lungta in Shambhala?	111	Total coded by question	17,273

Table 3. Content Codes Used in This Report

Content Code	Section 1	Section 2	Section 3
Dharma connections..			
Buddhism-Integrate foundational practice	Part 1		Part 1
Buddhism-path to Vajrayana with other teachers	Part 1		Part 1
CTR teachings, practices, students	Part 1		Part 1
Teachers-other lineage holders, empower senior teachers, more variety of teachers			Part 1
Shambhala Path requirements / curriculum stabilized teachings	Part 1		
Sakyong Mipham			
Removal of the Sakyong from Shambhala	Part 2		Part 2
Sakyong as only a teacher in Shambhala			Part 2
Making amends, taking responsibility	Part 2		Part 2
Resumption of lineage holder role	Part 2		Part 2
Sakyong accessibility for students	Part 2		Part 2
Court related atmosphere remarks, discomfort	Part 2		Part 2
SMR status - clarification	Part 2	All	Part 2
SI Structural issues			
SI Structural Issues.Organization.			
No Monarch			Part 2 Part 3
Separation of teaching and governance roles			Part 2
Reform of hierarchy	Part 3		Part 3
Cult of Shambhala	Part 1		
Leadership issues requiring improvement	Part 3 Part 4		Part 3 Part 4
Inclusivity	Part 4		Part 4
Decision-making - more collaborative, cultural sensitivity	Part 3 Part 4		Part 3 Part 4
Communications - mandala-wide improvement needed			Part 3 Part 4
Acceptance of diverse practice paths	Part 1		Part 1
Financial transparency - lack of it, need it	Part 3		Part 3
Fundraising issues	Part 3		Part 3

SI Structural Issues.Teachings.			
Teachers - disappointment with community teachers	Part 1		Part 1
Teaching/Staffing/Volunteer issues	Part 3 Part 4		Part 3
Community - feel disconnected, unsupported, unsafe	Part 4	All	Part 4
Perception/reaction to the situation			
Distress due to Leader behaviour and/or culture	Part 2	All	
Left, stopped, disengaged, exploring other paths		All	
Positive responses to Shambhala		All	
Negative responses to Shambhala			
Sangha appreciation	Part 4		
Practice and Teachings applied, Walk the Talk			Part 4
Recommendations for improvement			
Address sources of harms and trauma within the community, organization, including external resources	Part 4		Part 3
Accessibility	Part 4		Part 4
Distrust - Transparency in organization's decision-making needed	Part 3		Part 3
Inchoate comments hard to categorize			
Positive			
Negative			