

# SHAMBHALA MEMBERSHIP POLICY

## What's New?

- A mandala-wide definition of membership
- A unified approach for every Center to know how many members they have
- An International membership category for persons not affiliated with a Center
- Centralized support for local membership coordinators
- Membership in a local Center automatically confers membership in the mandala-at-large
- Membership as an open and public community event
- Emphasis on magnetizing members rather than making membership mandatory

## What's the Same?

- The cornerstones of membership: strengthening the Shambhala community through practice, financial giving, and service to one's local Center.
- Local determination of dues structures and membership categories
- Local determination regarding service to the Center by members

PLEASE NOTE: Throughout this document, there are references to the core services of Shambhala. For the membership in Europe, many of these roles and tasks are carried out by Shambhala Europe.

## SHAMBHALA MEMBERSHIP POLICY

### What does it mean to be a member of Shambhala?

**Definition of Membership:** A member of Shambhala makes a connection to mindfulness-awareness practice, and works to integrate that practice into daily life. This connection may also be made through contemplative practices based on mindfulness-awareness. As part of the global mandala of Shambhala, members are dedicated to creating enlightened society. This is accomplished through individual and group practice, by supporting the mandala financially and by sharing in the tasks and responsibilities of manifesting Shambhala vision.

As members of Shambhala:

**We are willing to undertake regular mindfulness-awareness practice.** This is the best way for all of us to support our Shambhala communities, our world, and ourselves.

**We are willing to give regular financial support to our Shambhala community,** based on our income and other financial obligations. Providing financial support to the Center is viewed as a part of our practice.

**We are willing to donate our time to various tasks the Shambhala community needs accomplished,** based on our abilities and time availability. Providing service to the Center likewise becomes a part of our practice.

### Membership throughout the Shambhala mandala

1. Membership is based on an individual's choice to become a member, which arises from his or her felt sense of connection. The decision to become a member is left entirely to the individual, as opposed to an external screening, recommendation or acceptance process.
2. To insure a unified approach to membership across the mandala, informational materials about membership will manifest common principles in all centers.
3. Each Center will designate an individual who will serve as membership coordinator.
4. Each member will have access to a Meditation Instructor.
5. The Office of Practice and Education will review the ways that we train and support Meditation Instructors, and will also serve in a consultative role to Shambhala Centers who feel their Meditation Instructor resources are not adequate to meet the needs of their students.

- 6.** Systems will be developed whereby people new to the Center are welcomed into the social and community life of the Center through personal contact with one or more members.
- 7.** The relationship between local centers and the mandala-at-large will be described in informational materials provided by the core services of Shambhala.
- 8.** When people become members of their local Shambhala Centers, they automatically become members of the entire Shambhala mandala.
- 9.** The Office of Practice and Education will clarify what the entire path looks like so that potential members have access to this information.
- 10.** Centers and Groups will develop their own dues structures and membership categories, as well as systems to accurately monitor membership.
- 11.** Local Centers will develop systems for working with volunteers, including ways to invite and mentor new volunteers. “Best practices” will be shared across centers.
- 12.** Every Shambhala center and group will develop ways to let its community know who its members are.
- 13.** Whenever possible, a Shambhala community leader or Meditation Instructor should meet face-to-face with members who have ceased to contribute to and associate with the center.
- 14.** Both members and non-members alike are completely welcome in whatever ways they wish to participate in the mandala, so long as they meet program prerequisites.
- 15.** Those who are regularly active in the Shambhala community, but who are not members, should understand the Shambhala community has volunteer needs, and that they are welcomed to help out.
- 16.** Those who are regularly active in the Shambhala community, but who are not members, should understand the community has financial needs, and that they are welcomed to help out.
- 17.** The “Shambhala Household Membership” category should be developed and offered at local Shambhala centers, with the particulars based on the local situation.
- 18.** Anyone who has an interest in the activities of Shambhala can join as an International member of Shambhala.
- 19.** Requisites for attending programs should be set by the entity that has developed the training, usually the Office of Practice and Education. These requisites should not be determined locally as part of a Center’s membership policy.

## DISCUSSION OF SHAMBHALA MEMBERSHIP POLICY

### **WHY BECOME A MEMBER?**

Membership is based on an individual's choice. By this we mean that only the individual can determine his or her level of connection to Shambhala. Pressure should never be applied to anyone contemplating membership. A standard service provided by local centers would be to provide necessary materials, including accurate information about their center and the Shambhala mandala, to help familiarize an individual with who we are and what our organization provides.

Membership for some dignifies their aspiration to practice, study and connect further with the teachings of Shambhala, and is a formal statement of one's affiliation with the Shambhala community. Membership should be recognized in a public way as a powerful expression of trust (even if embryonic) in the Shambhala and Buddhist teachings, in our teachers and in one another as a meditation community. Finally, membership is a practical way to support the teachings and practices through supporting the mandala within which these flourish.

### **WHAT DOES IT MEAN TO BE A MEMBER OF SHAMBHALA?**

**Definition of Membership:** *A member of Shambhala makes a connection to mindfulness-awareness practice, and works to integrate that practice into daily life. This connection may also be made through contemplative practices based on mindfulness-awareness. As part of the global mandala of Shambhala, members are dedicated to creating enlightened society. This is accomplished through individual and group practice, by supporting the mandala financially and by sharing in the tasks and responsibilities of manifesting Shambhala vision.*

NOTE: At many Shambhala Centers, a substantial number of new members enter through the Nalanda gateway. The term "contemplative practices based on mindfulness-awareness" refers to those activities sponsored by the Shambhala Center, such as Shambhala arts, kyudo, etc. that a potential member might relate to as a practice, and which occur within the context of a Shambhala Center.

#### ***As members of Shambhala:***

***We are willing to undertake regular mindfulness-awareness practice. This is the best way for all of us to support our Shambhala communities, our world, and ourselves.***

***We are willing to give regular financial support to our Shambhala community, based on our income and other financial obligations. Providing financial support to the Center is viewed as a part of our practice.***

*We are willing to donate our time to various tasks the Shambhala community needs accomplished, based on our abilities and time availability. Providing service to the Center likewise becomes a part of our practice.*

## **MEMBERSHIP THROUGHOUT THE SHAMBHALA MANDALA**

**1. Membership is based on an individual's choice to become a member, which arises from his or her felt sense of connection. The decision to become a member is left entirely to the individual, as opposed to an external screening, recommendation or acceptance process.**

Even though membership is based on an individual's choice, governing bodies of local Shambhala Centers retain the right to discontinue an individual's membership. This would occur only in unusual instances in which an individual's continued membership is judged to be detrimental to the local sangha as a whole.

**2. To insure a unified approach to membership across the mandala, informational materials about membership will manifest common principles in all centers.**

One of the central administrative functions would be to supply sample materials. These materials would clearly delineate for local centers in which ways they are free to customize membership information to better fit their local situation. They would also make clear the information that needs to be given to everyone mandala-wide.

**3. Each Center will designate an individual who will serve as membership coordinator.**

Critical job duties for this individual include, but are not limited to: making sure accurate and up-to-date informational materials about membership are readily available to everyone, making sure that those who are considering membership receive the support they need, maintaining accurate membership records, and coordinating with Shambhala's central administration regarding membership issues. The core services of Shambhala would supply a sample job description (See Appendix A: Local and Central Responsibilities).

## **HOW CAN WE ASSIST THOSE WHO ARE CONSIDERING MEMBERSHIP?**

There are three important elements in helping someone who is considering membership. These elements are: A.) support, B) information/education, and C) our example as practitioners.

## **Support**

Everyone should be offered the opportunity to work with a Meditation Instructor. Furthermore, new students will require help in understanding the role of a Meditation Instructor, how a Meditation Instructor might be useful to them and what sort of things one might talk to a Meditation Instructor about. Understanding that a new student has no context for understanding the above, the Meditation Instructor takes initial responsibility for offering support and meditation know-how to students.

### **4. Each member will have access to a Meditation Instructor.**

It is essential to check regularly to see whether each person has a Meditation Instructor or at least has been offered one. If possible, the Meditation Instructor should play a key role in the membership process through communicating the view to students, explaining what is involved in becoming a member and helping them to decide whether to become members.

There is wide variation in how effectively the Meditation Instructor system is working in Shambhala communities across the mandala. If the Meditation Instructor system is to play such a key role in our mandala, it needs a major tune-up. More effort and training needs to go into developing Meditation Instructors. There needs to be a system of continuing education and follow-up for Meditation Instructors. Consideration needs to be given regarding how to help Centers and Groups who do not have enough Meditation Instructors to meet their communities' needs.

### **5. The Office of Practice and Education will review the ways that we train and support meditation instructors, and will also serve in a consultative role to Shambhala Centers who feel their Meditation Instructor resources are not adequate to meet the needs of their students.**

Everyone at the Shambhala Center offers support to potential members by being warm, welcoming and friendly. Even the newest people can be personally invited to community social functions, open group sitting, etc. E-mail is not a substitute for person-to-person contact and support.

### **6. Systems will be developed whereby people new to the Center are welcomed into the social and community life of the Center through personal contact with one or more members.**

It is suggested there be a designated person, perhaps the membership coordinator, who takes responsibility for tracking new people and for keeping them in the loop. For many students, this could be at least as important as having a Meditation Instructor.

## Information

It is important for potential members to be aware that the Shambhala mandala is much larger than just the local Shambhala community. Even if they choose to attend only local programs, they should have a sense of what is happening in the mandala-at-large. They should understand the various functions that are centrally administrated, and they should understand the relationship between the mandala-at-large and local Centers. Finally, they should be aware that their local community provides financial support for the Sakyong and the core services of the mandala, and therefore that they too are supporting the mandala-at-large.

**7. The relationship between local centers and the mandala-at-large will be described in informational materials developed by the core services of Shambhala.**

**8. When people become members of their local Shambhala Centers, they automatically become members of the entire Shambhala mandala.**

The names and contact information of all current members will be forwarded to the core services from local centers. As new members join, the local Membership Coordinator will also forward their names and contact information. The governing body of the Shambhala mandala will acknowledge new members with a welcome letter, provided through the appropriate local or regional structure.

The Sakyong has suggested that new students to our Centers receive an overview of what is possible for them as students and practitioners of Shambhala Buddhism. Obviously, this implies that we should be able to provide this overview with clarity and warmth. An understanding of the possibilities that lie before them is particularly essential to those contemplating membership. They should know about the three wisdom lineages from which our mandala has sprung. They should know their local group isn't "making this stuff up".

**9. The Office of Practice and Education will clarify what the entire path looks like so that potential members have access to this information.**

This is particularly important now that the curricula for Shambhala training and Buddhist training seem to be merging more and more. Adequate training in this view is essential to all who will be responsible for transmitting it to students.

Potential members should understand that they are free to work with the various practices and teachings at their own pace, with no expectations or pressure to do otherwise. At the same time, encouragement to go further, given within the context of a trusting relationship, is always appropriate.

## Our Example as Practitioners

As practitioners, the example we set is a singularly potent way to support and inform potential members. How we conduct ourselves, how we relate to one another, and how we practice and study communicates far more to others than do our words or our policies.

### **HOW DOES A MEMBER SUPPORT THE SHAMBHALA COMMUNITY?**

**Regular mindfulness-awareness practice:** This is the best way for all of us to support our Shambhala communities, our world, and ourselves. As we come to realize the importance of study and practice to our lives, we are inspired to:

**Financial support.** Members are willing to give regular financial support to their Shambhala community, based on their income and other financial obligations. Financial support therefore becomes a part of one's practice, and

**Service at the Center.** Members are willing to donate time for various tasks the Shambhala community needs accomplished, based on their abilities and their time availability. Providing service to the Center likewise becomes a part of one's practice.

**Giving:** The amount of giving is less important than the exchange of energy between a member and their community, although dues structures should be developed with the financial needs of the Center in mind. Persons with extremely low incomes should still do their best to give regular support to the Center, even if it is as low as \$1 per month. The best way to structure financial support will vary from Center to Center and should be based on the local situation, size, etc. Local guidelines regarding financial support will be developed at each Center, in writing, and be available to all members and non-members. Support and advice regarding financial concerns will be available to each Center through the Shambhala Office of Finance and Development.

**Service:** The administration of volunteer activities is left up to the discretion of local Centers.

### **ARE THERE MANDALA-WIDE MEMBERSHIP PRIVILEGES?**

There are no mandala-wide membership privileges at the present time. Shambhala Centers throughout the mandala offer a diverse range of privileges to their members. In some communities, for example, only members receive newsletters, while in other locations the newsletter is employed as an important vehicle for outreach. In many Centers members receive program discounts, but in other Centers this is not the most skillful way to proceed. These types of membership privileges need to vary across Centers, based on the local situation, and will not be centrally adopted as a matter of policy.

## **HOW DOES A COMMUNITY KNOW WHO IS A MEMBER?**

Membership should be a transparent situation in each Shambhala community. When this is the case, everyone knows how to become a member, the ways in which a member pledges to support the community, and who are the members of each Center/Group. It is important for membership to be a discrete event in time, so that each new member could actually know on what day and year he or she became a member. (Old members could be grandfathered in, maybe all on a certain date, so long as they are actively supporting the Center). Membership pins can be purchased by individual centers, if they wish to do so, to be given to new members. New membership could be celebrated within the community as fits the local situation.

When the act of membership is a public event in the community, and when the ways in which a member pledges to support the Shambhala community are clear, knowing who is a member becomes simple: Members pledge to support their Centers, and therefore the mandala as a whole, through practice, financial support, and service provision. While it is not possible, or even desirable, for any of us to judge another person's practice or how much time they feel they have to volunteer, it is possible to monitor financial giving within a community.

**10. Centers and Groups will develop their own dues structures and membership categories, as well as systems to accurately monitor membership.**

**11. Local Centers will develop systems for working with volunteers, including ways to invite and mentor new volunteers. "Best practices" will be shared across centers.**

There are many ways to publicly and openly announce membership, including welcome letters to new members from the community, membership ceremonies for new members, listing new members names in the newsletter, adding their names to membership directories, etc. Community events that celebrate and welcome new members add power and support to the process of becoming a member. The skillful means of announcing membership could be decided at the local level.

**12. Every Shambhala Center and group will develop ways to let its community know who its members are.**

Relating with our members is a natural part of caring for the overall well being of our community. Every Center and group has members who disappear from the radar screen, often with no follow-up regarding their welfare or why they have disappeared. Monitoring members' financial and volunteer giving should not be done as a way of policing the local situation, but as a way of caring for members by tracking their involvement with the community.

**13. Whenever possible, a Shambhala community leader or Meditation Instructor should meet face-to-face with members who have ceased to contribute to and associate with the center.**

Attempts should be made to understand why the member has disconnected from the community, both as a way to care for the member and as a way to gather information that may be important to the center. If such a member has decided to discontinue their membership, this should be explicitly understood via person-to-person communication.

**WHAT ABOUT THOSE WHO WANT TO BE A PART OF THE COMMUNITY'S LIFE AND ACTIVITIES, BUT WHO DO NOT WISH TO BECOME A MEMBER?**

Most Centers and groups in our mandala report a significant number of people (around 25 to 30%, on average) who attend programs and activities but who are not members. Some of these people may eventually become members, but some will never join despite frequent attendance at Center programs. There are many skillful means for working with participants who are not members; these upayas vary from Center to Center depending on size, age of the Center or group, etc. Even given the variation between Centers and groups regarding this issue, all Centers include non-members as part of their larger community.

**14. Both members and non-members alike are completely welcome in whatever ways they wish to participate in the mandala, so long as they meet program prerequisites.**

All non-members who are regularly active in the Shambhala community will be warmly welcomed and their decision to not become a member should be respected. Every effort will be made to include them in the life of the community. Often the creation of an “out-group” is unintentional, and results from poor or inconsistent communications from the leadership outward. Although there may be valid exceptions, our intent is that everyone who is active in the Shambhala community, whether members or not, will receive the same information and communication. Examples could include: newsletters, directories, invitations to social and practice events, etc.

**15. Those who are regularly active in the Shambhala community, but who are not members, should understand the Shambhala community has volunteer needs, and that they are welcomed to help out.**

This invitation should be extended with warmth and without expectation. They should be personally invited to volunteer (some Shambhala communities report that in many cases those who accept invitations to volunteer often end up becoming members).

**16. Those who are regularly active in the Shambhala community, but who are not members, should understand the community has financial needs, and that they are welcomed to help out.**

This invitation should also be extended with warmth and without expectation. Some ways this has been accomplished in the mandala-at-large include the use of a donation basket, the use of a “Friends of the Shambhala community” category that involves a small monthly donation, higher program fees for non-members, and the use of direct fund-raising efforts. Each Shambhala community should determine the approaches that fit best for them, given their local situation.

## **SHAMBHALA HOUSEHOLD MEMBERSHIPS**

Including families and children in practice events and the general life of the Shambhala community is crucial to the health of our Mandala. Local Centers are encouraged to develop a “Household Membership” category that would include children and dependents of member-practitioners. This type of membership category is only now evolving in our Mandala, and questions arise regarding at what point a dependent/child should become a member in their own right. There are also questions regarding how to structure fees with this type of membership. At this point, the Household Membership category could be structured in a way that best fits each local situation, with the idea that we begin to share “best practices” with one another.

**17. The “Shambhala Household Membership” category should be developed and offered at Local Shambhala centers, with the particulars based on the local situation.**

## **INTERNATIONAL MEMBERSHIP**

Not everyone lives in a city with a Shambhala group or Shambhala community, or they have other reasons why they cannot be a local member. Often such people are studying Shambhala and/or Buddhist teachings and practicing meditation on their own, and would like to connect with the larger mandala. To date, Shambhala has not had a mechanism for this to happen other than through joining an already existing Shambhala community or Group.

**18. Anyone who has an interest in the activities of Shambhala can join as an International member of Shambhala.**

International members are asked to support the mandala-at-large through paying an international membership fee. They are also required to continue to deepen their practice of meditation and their study of the Shambhala Buddhist teachings, as evidenced by connecting with a Meditation Instructor.

Those interested in International membership can join Shambhala through contacting the core services in Halifax or through signing up on the Shambhala website. International members would receive informational materials about Shambhala, a welcome letter, and access to the member's pages on the Shambhala website. Shambhala core services would connect these members to a Meditation Instructor who would work with them on-line and/or by phone. These members would also be informed about on-line opportunities for study, such as those currently being offered through Naropa University, as well as Ngedon School. Shambhala core services would be responsible for working out the details of this type of membership and for communicating this information to the mandala-at-large. Shambhala core services would also be responsible for developing and maintaining a list of Meditation Instructors who would be interested in working with International members.

### **IS MEMBERSHIP EVER MANDATORY?**

In some Centers in our mandala, membership has been a requirement in order to attend certain advanced programs.

**19. Requisites for attending programs should be set by the entity that has developed the training, usually the Office of Practice and Education. These requisites should not be determined locally as part of a Center's membership policy.**

Requisites for attending programs are determined by the Office of Practice & Education, and may change over time. A genuine feeling of commitment to sangha (the community of practitioners) and the aspiration to create enlightened society is one indication of a student's readiness to receive advanced teachings. For this reason, membership in Shambhala is currently required throughout the mandala for some advanced programs. Some exceptions to this may be made on application to the Office of Practice & Education.

Local Shambhala Centers should introduce the view of membership some time before students are ready to attend these programs, so they may begin to contemplate membership as a practical expression of warriorship or bodhisattva activity. This will prepare them for the membership commitment they will need to have made upon application to these programs, and ensure that it is not perceived as a boundary or something that excludes people. Significant regions of the mandala, such as Europe, may feel the need to strongly recommend membership earlier in students' paths if they feel it is appropriate for students in that region. The Shambhala Office of Practice & Education in Halifax will be asked to approve such recommendations.

## **BACKGROUND**

### **How this policy was created**

In spring of 2004, the President of Shambhala instituted a system whereby various “working groups” could follow-up on issues that had been identified at the first Shambhala Congress. One such issue was that of membership. The President named a Chairperson of the Membership Policy Working Group, who was empowered to invite members onto the working group. The Membership Working Group was composed of persons from three continents, and included both newer and older students from Centers of varying sizes.

The first objective of the Membership Working Group was to determine existing approaches to membership across the Mandala, including areas of similarity and areas of differences. To this end, information about current membership practices was gathered in two ways: (1) thirty-two Centers & Groups with representation from Europe, North America and South America were personally queried by members of the Working Group, using a structured interview format, and (2) a survey was sent out on Center-talk to which a total of forty-two Centers and Groups responded.

Based on the information gathered above, the first of many drafts of the Shambhala Membership Policy was created. All work produced by the working group was shared with a larger membership review group, to which persons from every local Center in the mandala had been invited. Regular conference calls were held with both the working group and the review group, whose feedback helped to shape the policy recommendations.

Next, a lengthy process of review and revision began that lasted over the next 15 months. Policy recommendations were reviewed by the Mandala Council in summer 2004, by the Sakyong’s Council in fall of 2004, by the entire mandala prior to the Second Shambhala Congress, by the participants at the Shambhala Congress in February 2005, by the Sakyong’s Council in spring 2005, by the entire mandala once again during summer 2005, and finally by the Mandala Council in August 2005.

At this final meeting, after many revisions and much work on the language of the document, the Mandala Council recommended to the Sakyong’s Council that the policy be adopted. That evening, August 25, 2005, the Sakyong’s Council approved a unified membership policy for Shambhala. While the persons listed below comprised the Membership Policy Working Group, the Shambhala Membership Policy was actually developed through the generosity and cooperation of hundreds of practitioners mandala-wide who contributed to this effort.

**Chairperson:** Mary Whetsell of Birmingham, Alabama

**Members:** Fernando Allyon of Valencia, Spain  
Wendy Layton of Halifax, Nova Scotia  
Candia Ludy of Memphis, Tennessee  
Francesca Nilo of Santiago, Chile  
Corey Simpson of Boulder, Colorado  
Chris Tamdjidi of Cologne, Germany  
Susan Wagner of Media, Pennsylvania  
Jane Ward of London, England

## **The discussion**

When membership is discussed, questions immediately begin to arise related to our identity as a mandala. The question of who is a member, and therefore who is not a member, highlights differences in view among us and often sparks fear that some may be inappropriately excluded or included. Defining membership is further complicated by the fact that within our Shambhala culture, wide variations exist in terms of how we relate to the teacher principle, the teachings, and to our community of practitioners.

Questions regarding our core identity as a mandala touch each of us deeply, and therefore give rise to lively and impassioned debate. What are the distinctive qualities and features that constitute our Shambhala mandala? What forms the boundary of our mandala, and how does one actually enter or become a member? Matters regarding membership must be considered within the context of these larger questions.

Although there seems to be tremendous diversity of viewpoint regarding who we are and where we are headed as a Mandala, there is actually substantial agreement about how one might take the first steps of this journey by becoming a member. At the 2005 Shambhala Congress, strong support was voiced by Shambhala Center representatives that the definition of membership in Shambhala not attempt to also include a definition of Shambhala itself. The logic for this preference was three-fold. First, the definition of membership sets forth the conditions of entry into the mandala at the outermost level, and needs to be worded in a way that a relatively new practitioner can easily understand. Second, Congress participants felt the issue of “What is Shambhala?” is a much larger question than who may become a member, and that clarifying identity issues remains an ongoing process. Following a similar logic, the membership definition does not address questions related to samaya connections to a particular teacher. Rather, the recommended membership definition casts the widest net possible, with emphasis on an individual’s connection to meditation practice (or a contemplative practice based on mindfulness-awareness) and a wish to support Shambhala.

This document outlines a unified approach to Membership in Shambhala. The historical situation in the Shambhala mandala is that there has been no unified membership policy. Based on the findings of the Membership Policy Working Group, we know that most Centers have been unable to report the number of members they have due to a lack of clear definition and/or administrative procedures regarding membership. In many cases, there has also been a disconnection between local membership and a sense of belonging to a worldwide Shambhala mandala. So the aim of this policy is twofold:

- To develop an approach to membership that genuinely reflects our diverse mandala.
- To start the process whereby such a policy of membership is a reality in our centers and groups.

Finally, we acknowledge that regardless of the form that membership in Shambhala takes, there will always be those people who choose not to become members. The Membership Policy Working Group encountered near-unanimous agreement that those who are not members always be warmly and completely welcomed into our communities and our shrine rooms.

## **APPENDIX A:**

### **LOCAL AND CENTRAL MEMBERSHIP RESPONSIBILITIES**

#### **Local Responsibilities:**

- Designate a membership coordinator.
- Monitor the assignment of Meditation Instructors to potential members.
- Develop a system for tracking persons new to the Center, including keeping them in the information loop, inviting them to functions, and educating them about membership.
- Develop informational materials about local and mandala-wide membership.
- Coordinate with Shambhala central administration, forward names and contact information of all members.
- Develop dues guidelines and membership categories (if applicable), in writing, and distribute to all members and non-members.
- Monitor volunteer activities of members, invite and mentor new volunteers.
- Monitor financial giving.
- Create ways to announce and celebrate new members in the community.
- Follow-up with in-active members.
- Develop an approach for soliciting financial and volunteer support from active non-members.

#### **Central Responsibilities:**

- Develop informational materials about the mandala-at-large to include definition and view of membership, mandala-wide membership policy, etc.
- Create a suggested job description for local membership coordinators.
- Revisit the current system for developing and supporting Meditation Instructors to be sure that a) the training is adequate, b) the needs of local Centers are being met as regards Meditation Instructors, and c) there is opportunity for continuing education for Meditation Instructors.
- Design central membership services at the international level of Shambhala to provide liaison to local Centers and to International Members.
- Send all new members a letter of welcome from the President of Shambhala.
- Consult with local Centers regarding membership issues.
- Collect and distribute “best practices” related to dues, volunteering, and other membership concerns, and develop ways to disseminate this information.
- Set up the International membership category, including website information, fee structures, and the development of Meditation Instructors for international members.