



Residential Agreement and Policies

Tara Mandala Buddhist Retreat Center

Approved by Board of Trustees, July 20, 2019

This agreement covers policies and conduct related to being a resident at Tara Mandala, a Buddhist Retreat Center in Pagosa Springs, Colorado.

All residents, aside from short term visitors and retreatants (program attendees) must adhere to these policies and sign them as part of their residence at Tara Mandala. The policies and procedures include the following areas:

1. Structure and Key Staff
2. Code of Conduct
3. Practice Requirements and Other Dharma Topics
4. Housing Policy and Procedures
5. Long Term Personal Retreats

There is a separate document for Employment Policies and Practices, and for Community and Communal Life at Tara Mandala, which also provides important information.

1. Structure and Key Staff

Tara Mandala, Inc. was incorporated as a Colorado Nonprofit Corporation in 1994. Tara Mandala is a tax-exempt 501(c)(3) religious organization and church. Tara Mandala is lead by Spiritual Director Lama Tsultrim Allione and managed by its Board of Trustees who provide overall governance and set policy, work on the strategic and master plans, and implement and follow its bylaws. In order to preserve Tara Mandala's core principle of the strengthening of the feminine voice, the organization commits to always having a majority of women as trustees on the Tara Mandala Board who identify with the feminine and the need for it in the world.

Tara Mandala day-to-day operations are overseen and managed by Executive Director, Joanne Brion, Operations Director, Clifton Carmody and Assistant Spiritual Director, Lopön Chandra Easton. The Executive Council provides support and oversight on key policy and operational issues. Natalie Baker, Staff Coordinator, provides staff and resident support and oversees the Living Dharma Program. Attachment A summarizes the organization of Tara Mandala and staff assignments, by department, and oversight and management roles.

2. Code of Conduct

Adopted by Board - January 22, 2019

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This Code of Conduct (“the Code”) establishes principles all individuals working with Tara Mandala are expected to honor in the performance of their work, whether they are staff, residents, contractors, teachers, living dharma program participants or members of the board (defined as “staff members” herein).

Tara Mandala is non-profit, Buddhist organization whose mission is to benefit all beings through teachings leading to the development of wisdom and compassion. This code of conduct is based on the five precepts and the 10 virtuous and 10 non-virtuous actions common in Buddhism.

The Five Precepts:

1. *To abstain from taking life, to care for and protect all living beings, our mothers.*
2. *To abstain from taking what is not given, to respect the property and boundaries of others.*
3. *To abstain from false speech, to tell the truth with compassion.*
4. *To abstain from sexual misconduct: refraining from breaking the sexual boundaries of your own or others committed relationships.*
5. *To abstain from intoxicants which tend to cloud the mind, cause harm, and lead to breaking the other precepts.*

The Ten Non-virtuous Actions, the Ten Virtuous Actions, and the Karmic Results:

1. *By avoiding killing and harming others, and by protecting life, we will gain a long life and good health.*
2. *By avoiding stealing and practicing generosity, we will have wealth, not be bothered by thieves, and have a strong body.*
3. *By maintaining pure sexual conduct, we will have a good faithful partner and few enemies.*
4. *By avoiding lying and speaking sincerely and directly, we will be appreciated and our words will be respected by everyone.*
5. *By avoiding slander and being a peacemaker, we will have good disciples and respectful employees.*
6. *By avoiding harsh words and talking calmly, amiably and gently, we will hear positive words.*
7. *By avoiding useless talk and gossip and talking about meaningful wholesome things, our words will be listened to respectfully.*
8. *By avoiding greed and cultivating an open and generous attitude, our aspirations will be realized.*
9. *By avoiding negative covetous thoughts and by cultivating love and goodwill, we will be free of fear and harm.*
10. *By avoiding wrong view, and by cultivating right view and practicing it, we will have a direct experience of reality.*



As staff members of Tara Mandala, we do our work ethically and to the best of our ability in order to honor the mission of Tara Mandala, add value to our community, and preserve our reputation of trustworthiness.

A. Basic Principles and Values

This Code of Conduct covers, in general terms, some of the various situations that we may encounter. While it is not possible to cover every situation that we may face, there are certain basic principles and values to which all of us should adhere.

1. Be Inclusive

We welcome and support people of all backgrounds and identities. This includes, but is not limited to members of any sexual orientation, gender identity and expression, race, ethnicity, culture, national origin, social and economic class, educational level, color, immigration status, sex, age, size, family status, political belief, and religion, and physical ability.

2. Be Considerate

We all depend on each other to produce the best effort and intention we can. Your decisions will affect guests, retreatants and colleagues, and you should take those consequences into account when making decisions. During periods of silence, staff members will not engage in conversation in common space and keep work related conversations to minimum audible level and out of range of retreatants.

3. Be Respectful

We will not all agree all the time, but disagreement is no excuse for disrespectful behavior. We will all experience frustration from time to time, but we cannot allow that frustration to transform into personal attacks of others. An environment where people feel uncomfortable or threatened is not a productive, spiritual, or creative one. Under no circumstances shall a conflict or disagreement be voiced, expressed in body language, or discussed in front of or with retreatants or visitors.

4. Choose your words carefully

Always conduct yourself professionally. Be kind to others.

Use Right Speech, which has four aspects:

- Abstain from false speech; do not tell lies or deceive.
- Do not slander others or speak in a way that causes disharmony or enmity.



- Abstain from rude, impolite, or abusive language.
- Do not indulge in idle talk or gossip.

Do not insult or put down others or engage in unnecessary gossip or discursive speech. Be respectful towards all residents, retreatants, teachers, and guest teachers and their spiritual teachings.

5. Make Differences Into Strengths

We can find strength in diversity. Different people have different perspectives on issues and that can be valuable for solving problems or generating new ideas. When we disagree, try to understand why. Differences of opinion and disagreements are normal. What is important is that we resolve disagreements and differing views constructively and kindly. Being unable to understand why someone holds a viewpoint doesn't mean that they are wrong. We all make mistakes and blaming each other does not promote a positive outcome. Instead, focus on resolving issues and learning from mistakes and finding growth from mistakes and conflict.

B. Behavior in the Workplace

We are expected to conduct ourselves in a professional, kind and ethical manner with other staff members and with any other individuals with whom we have contact on behalf of Tara Mandala. To this end, it is important that we do not insult or put down others or engage in unnecessary gossip or discursive speech. Tara Mandala will not tolerate inappropriate behavior, discrimination, harassment or violence committed by or against any officer, employee or resident or program participant. Anyone who is found to be engaging in inappropriate behavior such as harassment, discrimination or violence will be subject to disciplinary action, up to and including termination, and possibly immediate removal from the land.

Tara Mandala strives to create and maintain an environment free of discrimination and harassment and expects that staff who are subject to this, or witness this, to make a timely report to enable Tara Mandala to investigate and correct any behavior which may be a violation of this Code or Tara Mandala's policies. Staff who report harassment or discrimination will not be subjected to any form of retaliation.

C. Discrimination and Harassment

Tara Mandala strictly prohibits all types of workplace harassment, including sexual harassment and all other forms of workplace harassment or discrimination due to race, color, religion, pregnancy, sex, gender, sexual orientation, national origin, genetic information, age (40 and over), marital status, disability, military and/or veteran status, or any other characteristic



protected by applicable federal, state, or local laws. All forms of harassment of, or by, any person who is associated with or employed by Tara Mandala are not tolerated.

Harassing or discriminating conduct is unacceptable. This includes hiring, training, scheduling, advancement, compensation, benefits, discipline and termination practices.

Harassment, including sexual harassment, is a form of discrimination. It can involve, but is not limited to, unwelcome and offensive comments, persistent pursuit of unwanted relationships, conduct, gestures or any other contact likely to cause offense or humiliation or that might reasonably be perceived to place a condition of a discriminatory nature on employment, training, promotion or the provision of services, and that is related to a prohibited ground of discrimination. In general, if someone asks you to stop treating or talking to them in a manner they feel is harassing in nature, then stop.

D. Sexual Harassment

Tara Mandala strongly opposes sexual harassment and inappropriate sexual conduct. Sexual harassment is defined as unwelcome sexual advances, requests for sexual favors, and other verbal or physical conduct of a sexual nature, when:

- Submission to such conduct is made either explicitly or implicitly a term or condition of employment;
- Submission to or rejection of such conduct is used as the basis for decisions affecting an individual's employment; or
- Such conduct has the purpose or effect of creating an intimidating, hostile, or offensive working environment.

Inappropriate sexual conduct that could lead to a claim of sexual harassment is expressly prohibited by the Code of Conduct. Such conduct includes, but is not limited to, sexually implicit or explicit communications whether in:

- Written form, such as cartoons, posters, calendars, notes, letters, email;
- Verbal form, such as comments, jokes, foul or obscene language of a sexual nature, gossiping or questions about another's sex life, or repeated unwanted requests for dates;
- Physical gestures and other non-verbal behavior; or
- Unwelcome touching such as grabbing, fondling, kissing, massages or brushing up against another's body.

E. Violence

Tara Mandala strongly opposes violence, including, but not limited to, behavior that threatens, intimidates or coerces another staff member, retreatant or member of the public. Prohibited violence also includes all acts of harassment or threat of violence made verbally or in writing.

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Prohibited violence also includes any other conduct (including email, text or other electronic communication, telephone and social media network postings) that communicate a direct or indirect threat of physical harm, harassment or intimidation.

F. Intimate Workplace Relationships

Tara Mandala is a place where retreatants and staff members come to undertake accelerated spiritual growth. It is our aim to provide a safe place for the openness and vulnerability fostered by the retreat experience. Residents are not allowed to enter into intimate relationships with retreatants or other guests, including work exchange participants while on the land in a program.

For the protection of all members of our community, we strongly discourage staff members from entering into intimate relationships with one another. Should an intimate and consensual relationship develop, it is the responsibility of all staff members involved to ensure the relationship doesn't interfere with work responsibilities or Tara Mandala's precepts, even if the relationship should come to an end. If a consensual, intimate relationship develops between a manager and a direct report or subordinate, the manager has a responsibility to report this to 1) their supervisor; 2) the Operations Director; or 3) the Executive Director immediately so that the direct report or employee/resident can be reassigned to another department and manager. In instances where reassignment is not feasible, individuals involved may be asked to change roles/functions. If there are no alternatives, one of the two parties may be asked to resign from his/her duties.

Inappropriate relationships include:

- Managers engaging in sexual relationships with subordinates
- Staff members having sexual relationships with retreatants
- Staff members having sexual relationships with Living Dharma participants
- Authorized or Apprentice Teachers having sexual relationships with staff members or retreatants
- Board Members or Officers having sexual relationships with staff members or retreatants or Living Dharma participants
- Staff members having sexual relationships with Board Members or Officers

H. Mindful and Present: Alcohol and Drug Use

While at Tara Mandala in communal settings such as the community building and temple, we are committed to working on our minds and emotions, and in doing so we are agreeing to use alcohol mindfully and abstain from intoxication from drugs. Having a clear mind is central to this pursuit. Specific policies include:

Alcohol: At Tsog (feast offering ceremony) and other social gatherings there will be a small amount of alcohol offered. If you choose to drink alcohol while at Tara Mandala,



please do so with mindfulness and be respectful of those who abstain. Drinking alcohol is not allowed in the community building specifically. Please refrain from being intoxicated on the land and driving intoxicated on the land (or anywhere else). Driving a Tara Mandala vehicle while intoxicated is grounds for dismissal.

Drugs: We do not tolerate smoking of any kind on the land, including but not limited to cigarettes, e-cigarettes, vaping and cannabis. Also, the use of illegal drugs of any kind or the overuse of prescription drugs is prohibited. Any possession, use or sale of drugs is also prohibited. Simply going outside the Tara Mandala gate to smoke cannabis and returning intoxicated is not acceptable as well.

I. Violation of the Code of Conduct

If one or more of these codes of conduct or ethics are broken, Tara Mandala reserves the right to take performance action that is commensurate with the offense, up to and including termination for staff, and being asked to leave the land for others, including long term residents.

Any violation of the Code or failure to uphold and adhere to the spiritual mission of Tara Mandala may result in discipline, up to and including termination of employment or resident status.

3. Practice Requirements and Other Dharma Topics

Adopted June 2019

When Lama Tsultrim and David Petit founded Tara Mandala 25 years ago, they envisioned a place for deep retreat and a dedicated practice community. For many years, Lama Tsultrim and David held the community practice up at Prayer Flag Ridge (PFR) at 7am during the warm season for Prajna Paramita (PJP) meditation. This is a quintessential aspect of living at Tara Mandala, one that has touched many deeply. For this reason, Lama Tsultrim would like us to hold consistent daily morning and evening practice. Morning practice is held Prayer Flag Ridge weather permitting, and evening practice is held in the Temple at 5 pm, and includes protector's practice.

Please know that Lama Tsultrim and Lopön Chandra deeply value your presence and practice and we deeply care for your well-being here at Tara Mandala. The intention for the commitment to group practice at Tara Mandala is to help us benefit from this rare jewel of Sangha (community) who is committed to the inner journey, as well as, to being of service in the world.

The Six Paramitas

Paramita means "perfection." We practice the Six Paramitas in order to cultivate compassion and mindfulness while living and working in community. The Six Paramitas are: Generosity, Ethical Conduct, Patience, Diligence, Concentration, and Wisdom.

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Service to the Dharma

We have the opportunity to become fully dedicated to practice and being of service to the Dharma, seeing all work, regardless of its form or appearance, as opportunities to practice. Service is an opportunity to take Dharma “off the cushion” and into the world. Personal challenges become an opportunity to turn to wisdom, skillful means, and compassion as methods for transforming our experience.

A. Retreat Season

From May to September every year, we ask that residents attend community practice five days per week as a way to foster depth practice and community related to Lama Tsultrim’s practices and lineage. This creates a deep point of connection and comradely between the community when practicing together before the work day begins or at the end of the day.

We understand that you may have come here from different traditions with your own practices. We are not asking that you give those up. Rather we are asking that if you live on the land as a Tara Mandala Resident, that you support and attend our community practices on a regular basis to help hold the container of depth practice within the lineage offered by Lama Tsultrim.

Of course, in a perfect practice community you would be able and want to come to all practices all the time! But because we all have different needs (practice, work, personal) and because we live in a less than perfect yet amazingly wonderful community, we have developed these guidelines in the spirit of walking the middle path between the two extremes of "too tight" and "too loose."

- All residents are required to go to at least 5 practices per week, either 7am morning practice or 5pm evening practice. We feel this builds community and supports us living in a spiritual community, and it upholds the container.
- If you would like guidance organizing your practice schedule, please reach out to Lopön Chandra or your Kalyanamitra¹ to help map out your week.
 - For 7am Prajnaparamita practice: If you do not know PJP yet, you may do Shamatha or Mindfulness meditation on the ridge until you learn PJP.
- Sign in at practice:

¹ Need to define somewhere



- Please sign in at practice (sign in sheets will be provided at both 7am and 5pm practice locations)
- If you don't go consistently (five practices per week), you'll need to check in with Lopön Chandra and Clifton to discuss why you are missing and how to help overcome obstacles.
- If you are sick or unable to attend due to extenuating circumstances, please send an email to Lopön Chandra and copy (cc) Clifton to let us know.
- Accommodations may be made on a case by case basis in order to take into account health or accessibility limitations.
- If you continue to miss daily practice, we will need to discuss whether or not Tara Mandala is a good place for you to live since this is a key part of living in our practice community. This policy does not affect your employment status at Tara Mandala.
- Practice Leaders (Umdze, Chöpön, Drummer):
 - If you are a Chöpön (ritual arts), Umdze (chant leader) or drummer for 5 pm practice, Sang, or Naga Pujas this counts for your practice requirement for the days you serve.
- Weather: For 7am practice: When the weather is good, we will practice PJP on Prayer Flag Ridge. When weather does not permit we will practice PJP in the Temple.
- We encourage you to do your own practice at home on days you do not go to community practice or within a different time frame that works with your schedule.

B. Off-Season

Group Practice: Practicing together is an important aspect of being part of this spiritual community. During the off-season, the practices that residents are expected to participate in will be made clear. This generally includes a weekly Tsog (feast offering) on Wednesdays at 5 pm and a daily practice between 5 and 6 pm on most weekdays. Other weekly practices may be offered and are optional. As noted above, residents are asked to attend 5 practices a week, and these may include morning practices such as Sangs or Naga Pujas, etc..

Community Events: In the off-season, there are regular and spontaneous community events for which attendance is highly encouraged. Our regularly scheduled events include our annual Losar celebration and Equinox/Solstice events. Other spontaneous events include early morning Sangs, extended practice sessions and other events scheduled by Lama Tsultrim. Other community events are optional (such as parties, dinners, practices organized by members of the



community, etc.). If in doubt whether your participation is expected at a specific event, please ask.

Other Practice Related Topics

Temple Protocols or Etiquette

- **Prostrations:** It is a traditional sign of respect to stand when the Lama enters the room and to prostrate three times once the Lama takes her/his seat. However, if you do not feel comfortable prostrating it is not required. If you have physical limitations you can do a half bow with hands in prayer mudra.
- **Feet:** Never point the soles of your feet at statues, the shrine, teacher or others. Traditionally, this is considered bad manners. If leg extension is necessary the feet should be covered.
- **Text Treatment:** Texts are considered sacred. Thus, we handled them with respect, taking care not to place them directly on the floor, sit on them or step over them.
- **Puja Tables:** We do not step over puja tables since they contain texts and other sacred ritual items.
- **Respect Private Signs:** There are private work and living spaces throughout the Temple. Please be aware of any posted signs.
- **Personal Study and Practice:** If a space is not being used for a retreat, you are generally able to practice in that space. When in doubt, check with the Temple Manager. The Library and Lama Lounge on the second floor is normally available for personal use.
- **Speech in Temple:** When in Nirmanakaya or Dharmakaya, refrain from unnecessary chit chat or gossip or trying to resolve any sort of conflict. Remain in a contemplative state if possible and be mindful of your words, and actions.
 - Refrain from speaking loudly in the Temple or having detailed work conversations in the two shrine rooms.
 - Be aware of other people practicing, both in the room and in the entire Temple.

Dana or Generosity and Offerings

"Dana" is a Pali word that means generosity. Since the time of the Buddha, there has been an interdependency between the teachers of the Dharma and its students. Here at Tara Mandala, the Living Dharma Program participants as a group receive Dana from program retreatants in recognition of their hard work and service to the Dharma. The Dana is divided up and distributed by the Staff Coordinator and Finance Department.



When teachers, including Lama Tsultrim give an empowerment, it is appropriate to offer some sort of dana. If you do not have any money, you may offer a flower or other item. These offerings create “tendril” or connection between you and the teacher and is a sign of respect and gratitude.

Dana from staff and residents is not required for teachings but is welcomed and again creates tendril.

Khatas (traditional white or colored Tibetan scarves) are also offered with dana, and you may purchase one in the Dakini Store or borrow one from the temple supply. Please return it to the box when finished. When approaching the teacher, offer the dana and then the scarf and the teacher will return it to you over your head.

4. Housing Policy and Procedures

Adopted 2016; Revised May 2018

Tara Mandala provides housing for its Residents which ranges from camping sites, shared or private rooms in Prajna, to shared or private yurts and small cabins. All Residents are guaranteed a site for camping, at a minimum, and may be considered for other housing options as they become available.

The HR Committee and Board reserve the right to hold certain housing options to attract senior level staff on an as needed basis. In general however, when housing becomes available, a notice will be sent to Residents and they may apply using the process described below.

Housing Application Process:

- Unless otherwise specified or previously agreed to, an announcement will be made to the community (via email and at the community meeting) when a new housing option becomes available;
- Applicants may submit an application via email or in-person to the Executive Director;
- The application will be reviewed by the then-current leadership team; in case one of the above reviewers is an interested party, such party will rescue him or herself from the review.

Housing Application:

Tara Mandala maintains the right to evaluate housing based first and foremost upon business need. The following are factors for consideration: **(in no particular order of importance):**

- **Seniority:** amount of time spent living on the land and/or working for Tara Mandala;
- **Commitment:** amount of time applicant has committed to living on the land and/or working for Tara Mandala;



- **Job Duties:** duties the applicant performs and how these may affect applicant's need for such housing;
- **Job Performance:** the consistency with which Resident meets or exceeds job and community expectations;
- **Other:** other factors such as personal needs, including, but not limited to: whether the applicant has a partner, roommate, family; location of housing and applicant's ability to live in such housing

Changes to Current Housing

In rare circumstances Tara Mandala may require Residents to move from their current housing situation to another option. If changes are required due to the needs of Tara Mandala and its community, Residents will be given notice of any change. In the case where changes to current housing are necessary due to such needs, the process will be: the Executive Director first will contact the Resident whose housing is being affected. Then the Executive Director will hold a community meeting to announce the request for change, the reason for the request and collect Resident feedback. The Executive Director will then contact the HR Committee of the Tara Mandala Board of Trustees, requesting such change in writing and include the reasons for such request along with written feedback from the Resident meeting. Residents, including the Resident whose housing is affected, may also submit individual responses to the HR Committee.

The HR Committee will consider, vote and may approve or deny such request. In the case that a request for change is approved, the Executive Director will notify the Resident of such change and work with the Resident to find another housing option. Generally it will be the intention to allow the Resident whose housing is affected thirty (30) days to move to another housing option.

5. Long Term Personal Retreats

Each year, residents normally do a 2-week Losar Personal Retreat on the land. This retreat occurs two weeks before the Tibetan New Year or Losar. Each resident meets with Lama Tsultrim to determine their individual practice schedule for the retreat. Residents may request additional time off to do extended retreat before or after this 2-week retreat. Approval of this request must come from your supervisor or manager, and have Lama Tsultrim's blessing.

Request for use of one of Tara Mandala's retreat cabins, requires payment by the resident for use of the cabin. Costanzo's cabin may be used by residents at a discounted rate. Residents are required to pay for their food during personal retreats, beyond the 2-week Losar retreat and participate in normal protocols for retreatant care.

Extended long personal retreats by residents need to be made several months in advance so Tara Mandala can ensure your duties and responsibilities are covered during your retreat.



Tara Mandala Solitary Retreat Policy

Tara Mandala would like to support people living in the community reach their personal goals in practice. At times Lama Tsultrim may ask community members to go into solitary retreat, extend their Losar retreat, or community members may request to enter into solitary retreat. This policy outlines how these decisions are made.

Solitary Retreat Application Process:

- Applicants may submit an application via email or in-person to the Executive Director;
- The application will be reviewed by Executive Director, Director of Operations, and the Spiritual or Assistant Spiritual Director.

Solitary Retreat Application:

Tara Mandala maintains the right to evaluate solitary retreat applications based first and foremost upon business need. The following are factors for consideration: (in no particular order):

- **Seniority:** amount of time spent living on the land at Tara Mandala;
- **Commitment:** amount of time applicant has committed to living on the land at Tara Mandala
- **Spiritual Goals and Role:** duties the applicant performs and how these may affect applicant's need for such solitary retreat experience
- **Practice Performance:** the consistency with which Resident meets or exceeds practice and community expectations
- **Work Performance:** showing consistent high quality work and meeting your work deadlines

Acknowledgement and Signature

I, _____, have read this Residential Agreement, and agree to the policies stated above and to follow these rules and requirements while a resident at Tara Mandala.

Resident: _____ Date: _____