



The Kalapa Court

Kalapa Governance: View, Practice and Action

Preparing for the Sakyong's teachings to the leadership of the mandala

I. The Sakyong's Wishes

The Sakyong, Jamgön Mipham Rinpoche, wishes to give teachings on governance to the leadership of our mandala. In preparation for these teachings, he has asked that members of the leadership take part in gatherings for presentation and discussion on ***Kalapa Governance: View, Practice and Action***.

Attending one of these gatherings will be a pre-requisite for receiving the teachings on governance that the Sakyong wishes to give when he returns from retreat.

The Kalapa Council is leading a design team to plan these Kalapa Governance gatherings for people who currently serve in any leadership capacity in the mandala, who envision that they might be in the coming years, or who wish to engage in this process of developing the governance of the mandala.

The purpose of the gatherings will be to strengthen the overall governance of the mandala. They will be based on the principles included in the teachings and practices we have received from the lineage, and which have been developed in recent years under the guidance of the Sakyong. These include the Mandala and Court principles, Secular Sacred Governance, the Three Pillars of Shambhala, the Six Ways of Ruling and teachings on Society and Organization. The Kalapa Governance gatherings will also provide a forum for sharing the extensive work that has gone into helping our mandala develop a sense of community and work with conflict, and which has enabled us to deepen our understanding of Governance as Path.

These gatherings will also help lay the ground for advances that the Sakyong wishes to see. He has stressed the importance of:

- developing a more integrated approach to governing the mandala,
- establishing a more clearly defined executive function, and
- implementing the model of the Three Pillars of Shambhala.

Integration of mandala governance. The Sakyong has encouraged efforts to make the governance of the mandala more integrated. Following the First Shambhala Congress, he introduced the new governing structure of the mandala to empower broad participation. His wish is to create a more inclusive and harmonious whole. ***Kalapa Governance: View, Practice and Action*** is being designed with this aspiration in mind, and will bring together a range of different leadership functions into a common approach.

The executive function within the mandala. At this time, the Sakyong wishes to strengthen the executive function of the mandala. This will provide greater clarity about lines of authority and communication, and greater precision about responsibilities and decision-making. Strengthening this function will enable him to ensure that organizational change is much more cohesive. The Kalapa Governance gatherings will help to establish this clarity and empowerment throughout the various levels of the mandala.

The Three Pillars of Shambhala. The Sakyong wishes to introduce the view of the Three Pillars model of governance throughout the mandala. The Kalapa Council is organized on this principle, and the Sakyong would like it to be replicated mandala-wide. “The Three Pillars of Shambhala” was introduced by the Dorje Dradül of Mukpo as a way of referring to the principal structures that form the basis of establishing the Kingdom of Shambhala. The three pillars are: Practice and Education, the Government, and the Dorje Kasung. Several other important functions, such as Societal Health and Well-being, Community Care, Culture and Decorum, the Arts and the Treasury, are included within this overall framework of the Kingdom and relate in various ways to the different pillars. The Kalapa Governance gatherings will be of particular benefit for those who currently represent any of the pillars. In conjunction with the next phase of the development of the mandala, Shambhala Centres also will be asked to strengthen local positions representing the Treasury and Societal Health and Well-being. Representatives from these areas will also benefit greatly from the presentations and discussions at these gatherings.

WORK IN PROGRESS

This document outlines the many strands of governance that will be woven together in each of the Kalapa Governance gatherings, but more work will be done to weave all this into a series of inspiring, practical and creative gatherings.

II. Elements of Kalapa Governance

Kalapa Governance: View Practice and Action will weave together a number of teachings, practices, structures and policies. These are described briefly below:

1. Mandala Principle

- The governing structure of Shambhala corresponds to mandala structure and principles.
- “Shambhala society is a mandala continually evolving around the core principle of basic goodness and the path of individual and social enlightenment.” -- *The Tenets of Shambhala Governance* (“*The Tenets*”)
- All parts of the mandala are inseparable from the centre of the mandala, and from each other, manifesting simultaneous interdependency.
- “We share the deeply challenging responsibility to ourselves and the future Shambhala society to preserve our profound legacy while empowering the living mandala to articulate a contemporary vision and contemporary manifestation.” -- *The Tenets*

2. Court Principle

- The Sakyong has requested that we refer to the mandala as a whole as “Shambhala”, the inner meaning of which is “The Kingdom of Shambhala”.
- The kingdom manifests through invoking, actualizing and joining “The Three Courts” – ultimate, inner and external.
- “Shambhala society is governed as a monarchy with the Sakyong as King.” --*The Tenets*
- “The Court is the seat of Shambhala Government and Culture.” -- *The Tenets*
- “As Monarch, the Sakyong has governing authority, where he chooses to use it, in all matters spiritual and secular.” -- *The Tenets*

3. Secular Sacred Governance

- “The overall role of governance and the work done by individual office holders are inextricably linked to the essence of the Shambhala and Buddhist teachings. This reflects the union of the secular and the sacred.” -- *The Tenets*
- Shambhala Governance is based on understanding and manifesting the inseparability of the secular and the sacred. The container is an expression of the dharma and the community itself. How we treat and nurture each other is both a teaching and a practice.

- The Six Ways of Ruling, taught by the Druk Sakyong and Sakyong Mipham Rinpoche, are the foundational instructions for Shambhala Governance.
- During the concluding session of the Fourth Shambhala Congress, the Sakyong emphasized the importance of Profound Kindness: “The success of our community, and its future, is going to depend heavily on the visible and ‘feelable’ kindness that is in our mandala. We can be doing a lot of things right when it comes to programs, but if there is not a feeling of kindness, nothing is really going to stick. As a community based on basic goodness, if somehow we do not exude kindness to other beings, all the posters will be in vain.”
- Culture and Decorum are a teaching and reflection of secular sacred governance. In the words of Sir Martin Janowitz: “Good Shambhala decorum uplifts us, not because it enacts a code of conduct but because such actions, properly executed, express natural hierarchy and sacred world on the spot. When we act in a decorous manner we are perceived to be elegant and uplifted because we care about the effects of our actions and this communicates. When we enjoy basic goodness it is reflected everywhere.”
- Governance is a Path. For Shambhala Warriors, governance and leadership is a direct manifestation of the teachings and practices we have received. It is a path of training in the principles of unconditional confidence and enlightened rulership. Raising windhorse, stroke practice, Werma Sadhana, and all of the Shambhala Buddhist practices enable us to manifest the inseparability of the sacred and the secular. This transformative power is reflected in the leadership oaths: “I accept the responsibilities of this position, appreciating the practice of governance as the training ground of humbleness and complete openness. May I develop unconditional compassion on this profound path of service.”
- A helpful way of understanding the activity of a Shambhala Centre is the description of outer, inner and secret, given by the Kalapa Acharya, Adam Lobel, in 2007. This is attached as Appendix B.
- Another perspective for understanding Shambhala is as an organization, as a mandala and as a kingdom. These perspectives, and their implications for the governance of Shambhala, were presented by Sir Martin Janowitz, the former Warrior General, and Ms Gina Stick in November 2007. They also provide a helpful way of understanding the diverse and often overlapping functions and activities that are simultaneously taking place at all levels of the mandala. This is attached as Appendix C.

4. The Three Pillars of Shambhala

- The Three Pillars of the Kingdom of Shambhala, as set out by the Druk Sakyong, are the pillars of Educating, Governing and Protecting.
- The Three Pillars are all represented in the Kalapa Council, the lha governing body of the mandala. The pillar of education is represented by the Kalapa Acharya; the pillar of government is represented by the President; the pillar of Protection is represented by the

Makpön of the Dorje Kasung. The Chagdzö Kyi Khyap (the Bursar General) is part of the Governance Pillar, but holds a separate seat in view of the importance of this role in relation to the finances of the mandala. Similarly, other seats on the Kalapa Council serve to further integrate key elements, such as the Royal Family, into the governance of the mandala as a whole.

- All Three Pillars hold the view of Shambhala; all are a path of practice.
- The Integrative principle: The Kalapa Council helps integrate the activities of the three pillars and other key elements of the Kingdom. The overall responsibility for facilitating and ensuring this integration rests with the pillar of government. For this reason, the Chair of the Council is the President, the head of the government pillar. Once this model has been more widely adopted throughout the mandala, the Sakyong will similarly empower Centre Directors so that they may feel a more direct bond with him and serve him by serving their centre.

5. Society and organization

- The Sakyong, in *“Treatise on Society and Organization”*, sets out the fundamental view on which many of the current governance structures and policies of the mandala are based. These principles have been the basis for the work of the governing bodies of the mandala and the policies and practices established by the Sakyong’s Council in creating a functioning model of governance that brings together the vertical axis of natural hierarchy and the horizontal axis of participation and community life.
- “Shambhala is a social monarchy...Shambhala monarchy is rooted in genuine representative bodies that broaden and give real meaning to participation in the governance processes of the mandala.” -- *The Tenets*
- “Shambhala governance connects Court and Society, manifests the dharma, administers the overall container for the teaching of the dharma, and provides mandala-wide services”. -- *The Tenets*
- “In Shambhala governance, natural hierarchy includes genuine participative consultation.” -- *The Tenets*

6. Policy Governance

- Shambhala Governance needs to provide clarity about levels of responsibility, and define the different functions within the governance of the mandala. It should assure the essential linkage between the lineage and the rest of the community. It also needs to develop policies (with processes for evaluation and assessment) to guide successive office holders at all levels.
- Shambhala is beginning to broaden access to a more defined practice of governance called Policy Governance. Policy Governance is an integrated framework for governance

that has been used effectively in a wide range of public and non-profit settings. One of its main strengths is its ability to be adapted by practitioners to different settings and organizational cultures. This governance practice can be helpfully incorporated into the governance of Shambhala.

- Placed in a Shambhala context, the core Policy Governance principles in a local centre are 1) to understand the vision of the lineage (*linkage*), 2) to express it through a written set of values and perspectives (*policy*) that explicitly define what to cultivate (and in what priority) and what to avoid, and 3) to be mindful and vigilant that these values are expressed in the local mandala activity (*ongoing assessment*). Shambhala, in conjunction with local centres, is evolving training in this governance practice for voluntary adoption at the local level.

Basic Documents

Some documents, setting out this material more fully, are included in the appendices, based on work that has been done over the past few years:

Appendix A: Shambhala Governance - Basic Reading

This document covers:

Teachings on Shambhala governance and society

The Structure of the Mandala

Principles of Shambhala Governance

Shambhala governing processes and procedures

Appendix B: The Activity of a Shambhala Centre

This document, by Acharya Adam Lobel, written in 2009, sets out the view of the outer, inner and secret activity of a Shambhala Centre.

Appendix C: Three Models, Three Visions, Three Structures, Three Energetics

This formulation, developed by Sir Martin Janowitz and Ms. Gina Stick, offers a perspective for understanding Shambhala as an organization, a mandala and as a kingdom.

Joe Inskip, Chair of the Mandala Structure and Governance Working Group is preparing a paper on Policy Governance in Shambhala.

III. The Three Pillars Model

The Sakyong wishes to see the model of the Three Pillars adopted as an essential element of the governance of the mandala as a whole. At the level of Shambhala Centres, the Three Pillars Model provides an overall framework of principles and structures, while allowing local centres to adjust to this model in light of their local realities.

It is important to understand the figurative, as well as literal, meaning of “Three Pillars.” While, there is a literal emphasis on these three, there are, of course, other valued positions in the leadership of the mandala. The phrase “The Three Pillars” does not mean that there are (or should be) only three people in the leadership of a Shambhala Centre! For example, the descriptions below include The Chagdzo, who is a member of the Pillar of Government. This role is so important that it has its own seat on the Kalapa Council and is a role that the Sakyong wishes to see established at all levels of the mandala. Other governmental positions referred to below include those relating to Culture and Decorum and Societal Health and Well-being.

This broader sense of the Three Pillars model envisages having the following positions clearly defined and established in Shambhala Centres:

Centre Director

The director is the head of the government pillar of the centre. The appointment is made by the Sakyong, on the basis of a nomination made to the Kalapa Court by the centre’s governing body. This is often felt to be a formality. The fact that it is an appointment by the Sakyong needs to become more of a felt reality, and would accord with the Sakyong’s wishes. As head of the government pillar, the centre director represents the President (who exercises executive authority on behalf of the Sakyong) and is responsible for ensuring that the centre functions as a living manifestation of Shambhala vision. S/he chairs the centre’s governing body and ensures that the work of the Three Pillars is integrated in the life of the centre.

Up until now, many centres have regarded the director’s job as an “administrative” function, rather than the principal leadership position in the community. Some centres will need to consider creating or strengthening an additional position that may be known as “Centre Coordinator” or “Head of Operations”, to handle week-to-week administration, so that the director can properly carry out his or her responsibilities as the leader of the centre.

Head of Practice and Education and the Shastris

The Heads of Practice and Education (which in some centres is one position, and in some centres two positions) and the Shastris represent the Pillar of Practice and Education. The Heads of Practice and Education provide the executive function for this vital aspect of the mandala. They work closely with the local or regional Shastri(s) who represents the mentoring and teaching facet of the pillar. The Kalapa Acharya and the Director of Practice and Education are working out the specific details of these roles and their relation to the Office of Practice and Education and to the structure of the Acharyas/Shastris/Teachers/Meditation Instructors. These issues will be worked out in time for the Shastri training this summer and for the Kalapa Governance gatherings to take place later (see below).

Dorje Kasung representative

The Makpön and the Council of the Makkyi Rabjam will be working on a plan to establish what level of representation is appropriate in the Three Pillar Model at the level of the Shambhala Centres. In some Centres that function may be played by the local Rusung. In others, it may be more appropriate to have a more senior or experienced officer of the Dorje Kasung play this role. This will need to be worked out by the Council of the Makkyi Rabjam.

Chagdzo

The Chagdzo Kyi Khyap (Bursar General) is working on a role description for local Chagdzos (bursar) of Shambhala Centres to include defining the responsibilities, reporting chain and requirements for the position. The aim is to ask centres to nominate candidates for these positions so that they can attend a Kalapa Governance gathering and be formally installed in their positions in that context.

Other positions

Another major role is that of **Culture and Decorum** whose purpose is to “bind” together the many facets of the mandala. The Shambhala Office of Culture and Decorum is establishing representatives at all Shambhala Centres, beginning with a small group of centres and then aiming to have a representative at all centres. This role, too, is part of the government pillar.

A further role that the Sakyong wishes to see widely established relates to **Societal Health and Well-Being**. At the recent Shambhala Congress, he stated that it is our duty as Shambhalians to develop a “culture of profound kindness”. Although holding this aspiration should inform the actions of all local and mandala-wide leaders, each Shambhala Centre will now be asked to appoint a local Director of Societal Health and Well-Being. The Community Care Council (a subgroup of the Sakyong’s Council) is working on a role description for this local leadership position. Centres will be asked to make appointments for this position so that local seat-holders can attend a Kalapa Governance gathering and be formally installed in their positions in that context.

In addition, there will need to be discussions with centres that have boards or other forms of governing bodies, for legal or other reasons, to contemplate how these overall principles can best be embodied.

IV. The Gatherings

In keeping with the overall objective of Kalapa Governance, we would endeavour to enable all participants to have a sustained experience of secular sacred governance. Practice would be the container for the program: opening the morning and closing the end of the afternoon. Every effort would be made to respect and manifest Shambhala culture and decorum.

Materials to be circulated and studied in advance are attached in the appendices to this note. There would be an advance gateway exam that participants complete prior to arriving at the program, to motivate them to read the basic texts that already exist and which are listed in Appendix A.

To enable a wide range of possibilities for participation in the Kalapa Governance gatherings, there would be several of them held in different locations in the period from late 2010 through to the summer of 2011. These would be regional programs. We estimate that there would need to be six in North America (with subsidies for Latin American participation) and two in Europe (including provision for Central and Eastern European attendance).

Here is the current (tentative) schedule for the Western Hemisphere, which will include provisions to enable people from Latin America to attend:

Atlanta Shambhala Center: January 21-25, 2011
San Francisco Sharchen Dzong: February 10-14, 2011
Chicago Shambhala Center: March 10-14, 2011
Halifax Shambhala Center: April 21-25, 2011
Boulder Shambhala Center : May 17-21, 2011
Karne Choling: September 9-13, 2011

We would offer a further four-day program immediately before the Sakyong's teaching (which is yet to be scheduled) for people who were unable to attend any of the previous programs.

Each program would be held over a weekend to minimize the number of days people have to take off work.

Major themes to be covered:

The culture of kindness and the governing principles of the mandala

Overall view that the mandate of every leader is to develop a culture of kindness at their local Center, and that all Center activities should be undertaken in such a way that they become manifestations of profound kindness. This session would take the overview of the Six Ways of Ruling in relation to the goal of every leader in Shambhala which is to create the Culture of Kindness, as directed by the Sakyong.

We could address what we mean by profound kindness. Given that leaders influence culture for better or worse, how can we insure that our influence is in the direction of profound kindness? What would this look like for each leader's personal practice? What are some practical steps Centers can take towards developing a culture of kindness? How

can leaders take this back to their communities and facilitate conversations (and actions) there regarding kindness?

Communication and Conflict

We could fold some of the view from the Congress into this, especially how to work with one's own mind in situations involving conflict. This could also include how to work with potential conflicts as they arise, how to recognize and work with people who tend to increase tensions, how to create a culture of "right speech" (which in itself would have a powerful effect on communication) and provide skilful ways of working with conflict, and so on. There needs to be some mechanism for follow-up mentoring and consultation for leaders who find themselves in difficult situations of conflict. One thing that came from the recent Congress was the view that differing views and conflict were actually necessary and welcome for creativity and wisdom to arise. Maybe this could be added to this section. It was helpful to see conflict as an opportunity for creativity.

The Three Pillars

This session would provide a deeper review of the logic of the three pillars, how this is working in practice at the higher levels of the mandala, how this can be used to structure governing bodies in Shambhala Centres, the specific roles of the pillars, and how they interrelate, what it means to integrate the work of the pillars and the particular responsibility of the government pillar to ensure that integration takes place.

Leading and working with others, including leading volunteers

Team-building and inspiring others to work well together are at the heart of this session. This session could look at the issues involved with leading volunteers – the different dimensions of how to treat and communicate with volunteers, harness the naturally arising volunteer energy, relations between paid staff and volunteers. The issue of working with volunteers might be broadened a bit for Land Centers. They have fewer true volunteers, but most staff earns just a stipend; along with that goes issues of feeling more entitled to things because they are working for so little.

This day could focus on the brass tacks of inspiring people to volunteer, organizing tasks so they are doable for people, supporting and supervising volunteers, and general elements of team building. This might also be an opportunity to talk about working with burn-out *as a practice issue* since we are almost all volunteers. Appendix D offers suggestions on this prepared by Mary Whetsell, following discussion with Connie Brock.

Governance as Path

This would be the discussion and engagement theme for two evenings, likely conducted in small groups. The goal is to enable leaders to share with each other the path quality of their experience of leadership. The aim is to deepen our collective understanding that governance is a practice path. The emphasis would be on the personal development of benevolence, how to unpack the elements of what we mean by Path, and why leadership in Shambhala is different from leading another sort of organization. We could share perspectives of leadership from the point of view of the yanas. We could think about shila as applied to leadership, could think about the Bodhisattva vow as applied to leadership. We could talk about our experience of lungta and working with the magical Shambhala practices as applied to leadership. We could also introduce working with the

practice of “Compassionate Abiding” as a powerful tool for practice in the context of leadership.

Policy Governance

How do we provide greater clarity about levels of responsibility, and define the different functions within the governance of the mandala, and ensure the essential linkage between the lineage and the rest of the community? How do we develop policies (with processes for evaluation and assessment) to guide successive office holders at all levels? How can we best use Policy Governance as an integrated framework for the governance of Shambhala?

How does a local centre understand the vision of the lineage (linkage)? How does it express this through written values and perspectives (policy) that explicitly define what to cultivate (and in what priority) and what to avoid? How can the leadership be mindful and vigilant that these values are expressed in the local mandala activity (ongoing assessment)?

Intensives

There would likely be separate intensives in the course of each gathering:

For the Centre Directors, there would be a more in-depth review of the structure and the integrating role they are expected to play, training in “The Artful Circle: leading effective meetings”, the skilful means of consultation and decision-making, understanding the decision-making process of “Reaching Broad Agreement” as used by the Sakyong’s Council, and an introduction to the essentials of Policy Governance.

For the Dorje Kasung Representatives, there would be an in-depth review of the role of the Dorje Kasung in governance of the mandala, the manifestation of protector Principle in governance and teachings from the Kasung Dharma in governance.

For the Heads of Practice and Education, there would be an in-depth review of their role, the meaning and implications of the new, integrated Way of Shambhala Curriculum and other topics to be determined.

For the Chagdzös, there would be basic training in consistent principles and practices of Financial Management to be applied throughout Shambhala. They would receive materials for study in advance. The first of the two sessions would address the questions: How do I understand my role? How do I provide the centre leadership with information to help them understand the financial implications of decisions? What are the financial requirements that have to be fulfilled? The second session would be devoted to practical training in how to communicate essential financial information effectively. The Chagdzö

s would take their oaths and receive their pins at the banquet.

For the Directors of Societal Health and Well-being, there would be in-depth discussion of the view for creating this new position in all Centres mandala-wide. There would be a review of the role description, and open-ended discussion of how this role could be implemented given differing situations from one Shambhala community to the next. Emphasis will be placed on helping local seat-holders understand their position

and feel confident in how to take their initial steps forward. The Directors of Societal Health and Well-being would take their oaths and receive their pins at the banquet.

APPENDIX A

Shambhala Governance: Basic reading

These documents include the Sakyong's Treatise on Society and Organization and other important materials on the view of Shambhala's "secular sacred governance". They include the main documents on the structures and principles of Shambhala governance, adopted from 2003 onwards, following the first Shambhala Congress and the establishment of the governing councils of the mandala. They also include a number of documents outlining the main processes and procedures used in the mandala for decision-making, running meetings, addressing complaints and protecting the name of Shambhala. There are additional resources for leaders listed which can be found elsewhere on the Shambhala website.

Teachings on Shambhala governance and society

Treatise on Society and Organization - A rich, core teaching by the Sakyong, Jamgön Mipham Rinpoche, on how to regard the Shambhala community and organization

The Six Ways of Ruling Sourcebook - A compilation of teachings on the Six Ways of Ruling. This is published by Shambhala Media under its "Garuda" imprint and available from Shambhala Media

Contemplating the Six Ways of Ruling - Excerpts from *Ruling Your World* and *The Court Vision and Practice* for use in contemplation practice.

Secular Sacred Governance - A talk by President Reoch, given to the European mandala, on approaches to "secular sacred governance", a term coined by Sakyong Mipham Rinpoche for the care of our sangha and the governance of our mandala

Forms of Kalapa - a talk by Sir Martin Janowitz on the role of culture and decorum in establishing the Kingdom of Shambhala

The Structure of the Mandala

The Tenets of Shambhala Governance - Articulates key tenets or principles of Shambhala governance

Shambhala Governing Structure: Empowering participation in the mandala - Describes the structure of governance, following the introduction of the Shambhala Congresses and the governing councils of the mandala: balancing hierarchy and participation in the governing

Shambhala is a Mandala - Answers the question, "What is a mandala and how does it work?"

The Charter Model - Defines key operating agreements and the rights and responsibilities of Shambhala Centres

Principles of Shambhala Governance

The Ground of Openness and Trust - An aspiration for Shambhala Society following the first Shambhala Congress

Statement on diversity, inclusiveness and community in Shambhala Governance -- adopted by the Sakyong's Council

Shambhala aspirations on diversity, accessibility and compassionate conduct - this statement is to be publicly posted in every Shambhala Centre

Shambhala Policy on Financial Transparency and Integrity – essential policy, adopted by the Sakyong's Council, on principles to be observed for accounting, reporting and relating to Shambhala finances

Shambhala principles of financial sustainability - Defines the key concepts and policies leaders need to know about working with finances within Shambhala

Shambhala governing processes and procedures

Decision-making Procedures - Describes the process of reaching broad agreement which is used as the decision-making procedure for the Sakyong's Council

Effective Meetings: The Artful Circle (chart) - A handy reference depicting the elements of both precision and openness that result in good meetings

Effective Meetings: The Artful Circle (transcript) - This talk by President Reoch further explains the elements of an effective meeting shown in the accompanying chart.

Shambhala Oaths of Office Procedures - Explains how to perform oaths of office and retirement oaths

Shambhala Care and Conduct - Describes the process used in Shambhala to work with complaints, conflicts, and allegations

Protecting the name of Shambhala - An important legal document instructing us how to protect the legal name and service marks of Shambhala

APPENDIX B

The Activity of a Shambhala Centre

By Acharya Adam Lobel

Outer

Specifically, meditation practice is our most direct offering. There is a demand for meditation instruction in our society. The spirit of shamatha that the Sakyong has been presenting over the past years has been one of openness and clarity. Openness refers to meeting people where they are. If someone wants to calm down, feel stronger, or meditate for their health, that is fine. We offer a simple practice for all human beings. If someone is interested in Buddhadharma and wants eventually to become a tantric practitioner, we offer the complete path. If someone is interested in Shambhala Training or the arts, we offer those profound teachings. If someone has no interest in a spiritual path, they are welcome to come to the centre, learn a meditation practice, and play a part in our community. Clarity refers to being honest and precise about who we are and what kind of practice we offer. We are Shambhala Buddhists, a community of people around the world who are interested in living a life based on basic goodness, compassion and meditation practice. We offer a meditation practice that anyone, from any tradition, can learn. We also hold authentic Buddhist and warrior lineages.

One of the main gateways into our community is a simple, one-day meditation program that introduces new students to shamatha practice. This kind of program embodies the “outer” role of the Centre in that it is flexible, yet clearly and authentically teaches meditation. One motto for the Shambhala Centre could be: “If you are interested in meditation practice, the Shambhala Centre is the place to go.” This should become part of the culture of the Americas, Europe and wherever the vision of Shambhala spreads. We can trust that those people who want to pursue the depth of our training path will feel the spark of goodness in the way that we teach meditation.

Our centres are rare in how open and accessible they are. New students can encounter everyday people with families and careers. The teachings, community and forms that we embody are unique in the Buddhist world: they are designed to support a society. Our Centres can reflect such a vision. We can help to create Shambhala Centres that reach out to the world with warmth and precision. We can put effort into rethinking what forms and programs would most skillfully touch the hearts of the people in our world. If we do so, our sangha will feel the joy of generosity. This is Shambhala Vision.

Inner

On an inner level, the Shambhala Centre is the home and gathering place of the sangha. The centre is where warriors gather to refresh their connection to the lineage, the teachings and the community. It is where we gather as a Mahayana community and deepen our bodhisattva understanding. It is where the Vajra sangha gathers to feast in the proper environment. It is where we clarify the view. The centre offers a container; it is a settled and protected space in which to express the forms and practices that we have received. In this sense, the Shambhala center keeps alive our unique lineage for a certain group of people living in a specific location.

On an inner level, the Shambhala Centre must consider the students who are already part of the clan and the lineage. Programs should not only focus on magnetizing new students, but should also offer an opportunity to deepen the training of older students. In turn, older students should

see the centre as the place of practice and should be a constant presence of service. It is important that new students feel that the center is a living community with many generations and levels of practitioners. One specific way to achieve this is to have weekly gatherings where all center members come together. This can also help to address new teachings coming from the Sakyong, answer questions and cut through gossip. We must find ways to raise our windhorse and unify our vision. The inner aspect of a Shambhala Centre also includes nurturing the community and its individual members as practitioners and in times of need. This involves community care and lays the ground to serve the greater world.

The forms and practices that make up the legacy of the Vidyadhara, Chögyam Trungpa Rinpoche, must be clarified and kept alive. We can be proud of who we are as Shambhala Buddhists. This includes learning to choose what forms are shown to the public, and what forms are kept for an inner group of students. Protector chants, lineage supplications, shrines, Dorje Kasung, iconography: all of these can be either a gateway to the teachings, or can be a way to close people off from the teachings. If we include traditional forms in a public environment, then we must take responsibility for explaining them with skill. At the same time, the centre must be a place that does not hesitate in proclaiming and manifesting Shambhala culture.

Secret

The Shambhala Centre is the manifestation of the Court of the Rigden and a microcosm of the entire mandala. In every centre, there is a seat for the Sakyong and symbols, texts and practices that embody the entire Vajra Dharma. On a secret level, the energy that is generated at Kalapa Court or in any part of the kingdom flows throughout all of the centers. This is both a source of inspiration and a responsibility to uphold. As Sakyong Mipham Rinpoche continues his efforts to strengthen our community, we can envision that each Shambhala Centre is the kingdom on the spot. If we have confidence in this, then we can create enlightened society. We have centres around the world and more continue to form. With a clear and joyous effort, each center can radiate the brilliance of the Court and express the profundity of the Kagyü and Nyingma lineages.

In summary:

On an Outer level, the activity of a Shambhala Centre is dedicated to the benefit of all beings and reaches to our world.

On an Inner level, the activity of a Shambhala Centre nurtures the warriors of the kingdom and deepens our practice.

On a Secret level, the activities of a Shambhala Centre are the rays of the Great Eastern Sun in the midst of the Dark Age.

When we plan programs, organize our schedules, consider the various logistical and personal issues that arise in the center, it might help to consider these three levels. All three need to interact in order to fulfill the potential of every Shambhala Centre. We can stop and ask: Are we skillfully relating to all three levels? If there is any disharmony, it might come from missing one of these levels. When all three work together, the Dharma will flourish and it will be obvious to all people who enter the space of Shambhala.

APPENDIX C

Three Models, Three Visions, Three Structures, Three Energetics

If we are clear on our vision of who and what we intend to be and why....

- We can work towards embodying it
- We can align and employ the skillful means of the energetic
- We create the seat of the Sakyong in its context

Vision = Heaven	Association	Mandala	Kingdom
Energetics = Man	Conventional	Sacred	Magical
Structure = Earth	Cooperative (network)	Dharmic (community model) Bodhicitta	Transcendent temporal (enlightened society) The Three Courts
Pattern	Lateral	Spatial	Multi-dimensional
Relationships	Connected	Interdependent	Co-emergent
Model	Planetary	Universal	Cosmic
Energy	Static	Interactive	Penetrating, Generative, Expansive
Outcome	Harmony	Inter-being	Transformation
Focus	Individual	Community	World- Society
Attainment	So So Tharpa	Warrior in the World	Universal Monarch
Skilful Means	Programs	Community Engagement; Relationships	Culture

This “three perspective” approach was developed by Sir Martin Janowitz and Ms Gina Stick and presented at the Planning Meeting convened by the Sakyong’s Council in November 2006.

APPENDIX D

Working with burn-out

Some thoughts on the practice of working with leadership burnout: How to prevent it, how to work with if it arises

We have in our profound teaching multiple skillful means to work with the burnout factors listed below. First they must be recognized, and then they must be brought to the path. We could draw from the Six Ways of Ruling, as well as a wide range of Hinayana and Mahayana approaches. But the main thing is the willingness to work with one's own mind in a gentle, tough way.

In terms of presenting any of the below in a session, just discussing each of them in a supportive practice environment could be of value to participants. We could invite them to share their experiences of the factors that lead to burnout, but more importantly, look for ways people are dealing with these factors in their own practice life. Maybe we could locate and /or develop contemplations that would address some of the factors below, or do an exercise where we invite people to create their own contemplations.

Some factors leading to burnout:

1. NOT PRACTICING. Balancing life so that meditation practice remains central. Burnout occurs in the context of post-meditation practice, but if there's no meditation, then there's no post-meditation. If you're too busy to practice, you're too busy.
2. CAN'T SAY NO. Learning how and when to say "no" to the requests of others, or even to your own ideas. Looking at and working with the mind that has difficulty setting limits.
3. TAKING THINGS TOO PERSONALLY. Leaders will always draw both praise and blame from others. Learning to develop equanimity in the face of criticism and the negative projections of others. Learning to work with pride, ambition and attachment to praise.
4. COGNITIVE DISSONANCE. Learning to work with the dissonance between vast Shambhala vision and the on-the-ground situation of earth. Developing a capacity to hold both heaven and earth without becoming overwhelmed by either.
5. LETTING "GOOD" GO TO WAR WITH "BEST". Working with the inflexible mind of perfectionism.
6. NOT APPLYING RIGHT-SPEECH PRINCIPLES. Exploring the mind that gossips, speaks harshly and/or complains. Learning how to work with the gossip and complaints that others bring to you so that this behavior is not reinforced.
7. MAKING THINGS TOO SOLID. Working with the mind that tends to see only the problems, and doubts the absolute brilliance and goodness of things as they are. Learning to work with space and openness. ***"We are ruling a dream, and we all share the same dream."*** ~ The Sakya Jamgön Mipham Rinpoche