

Dear friends,

The particular language, symbolism, practices and society that express Shambhala vision are unique to our lineage. We are pleased to announce a celebration of this unique heritage with the unveiling of the Rigden shrine in _____ (your center).

The Vidyadhara, Chögyam Trungpa Rinpoche was a profound and visionary teacher while still a young man in Tibet, receiving terma and teachings about vajrayana and the Kingdom of Shambhala. After his arrival in the West, his teaching needed to bridge a great rift between Tibetan Buddhism and modern society. A commitment to fresh and at the same time genuine teaching marked his activity in the West from his early years in England through his death in Nova Scotia. He received the Sadhana of Mahamudra as the first terma for modern society, expressing how the inseparability of the Kagyu and Nyingma lineages could overcome the warring of the three lords of materialism. As the Vidyadhara's activity unfolded in the West, the Shambhala terma arose as the precise teachings for our world and these dark ages, and the context in which the buddhadharma could flourish. The Shambhala terma are the teachings, culture, and social vision that have arisen precisely for this time and place and are inseparable from the Buddhist tradition from which they arose.

Sakyong Jamgön Mipham Rinpoche is continuing to unfold the Shambhala lineage, propagating and completing the path of the Shambhala terma. At the same time, he continues to clarify the stages, view, and practice of the sutrayana, the inner essence of the vajrayana, and in particular the teachings of Shambhala dzogchen. In this activity he is fulfilling his role as Sakyong of Shambhala, the Mukpo family-lineage holder, and tulku of the lineage of Mipham the Great—who compiled the epic of Gesar, and was one of the most important propagators of the Shambhala teachings in Tibet.

The introduction of the Primordial Rigden Ngöndro and the Rigden Abhisheka has aligned the Shambhala Buddhist path from Shambhala Training Level I all the way to the Scorpion Seal Retreat. This integrated path enables warriors to move fluidly between Shambhala and vajrayana Buddhist teachings and practices, and to soak in the skillful means of both simultaneously.

The Rigden shrine was developed by Sakyong Mipham Rinpoche. It expresses our path and is a complete reflection of who we are. He has asked all centers to install it as a support for people pursuing the path of Shambhala Buddhist practice and education. On this shrine, the photos of the Vidyadhara and the Sakyong fully represent the Kagyü and Nyingma lineages of Tibetan Buddhism, as well as our lineage of Sakyongs. The Rigden, as the central figure on the shrine, in itself represents the unity of Shambhala and Buddhism, the sacred and the secular, and the terma stream unique to our lineage. The Rigden, like Vajradhara, also represents the basic enlightened nature and potential of each practitioner.

The Sakyong has taught that *Rigden* means “of the family”. Of which family? Of the vajra family. We are proud to proclaim our rich heritage and family lineage by

announcing the transition to the Rigden shrine in _____ (your center), to be fully empowered with Sakyong Mipham Rinpoche's visit later this month. We encourage anyone who wishes to discuss this transition to contact us directly. Through open dialogue about both our hesitation and our shared devotion to the lineage of Sakyongs we are confident that the vision of the Dorje Dradül will ultimately manifest as enlightened society.

Yours in the dharma,

Acharya Adam Lobel

Carolyn Mandelker, Director of Practice and Education for Shambhala

_____, Director