

23 January 2005

To the Noble Sangha,

Today I am writing to you from Kalapa Valley in Cape Breton, Nova Scotia, where I am engaged in the Scorpion Seal retreat. This feels very auspicious. The land is blanketed in pure white snow, and we are near the Keltic Lodge, where the Druk Sakyong, the Vidyadhara Chögyam Trungpa Rinpoche, first gave transmission for *The Roar of the Werma*, which was his mind terma—in Tibetan, *gong ter*.

According to Vajrayana Buddhism, great teachers have visions, profound teachings that are hidden in the mindstream, which then become revealed. Often these are secret transmissions that have been buried by Padmasambhava and Gesar of Ling. Out of the various terma that the Vidyadhara discovered, the majority was based upon Shambhala. The texts that we commonly call the Shambhala teachings stem from visions that the Druk Sakyong had from an early age in Tibet. These visions came from the Rigden and from Shiwa Ökar. The Vidyadhara often said that he was merely writing them down.

Often Shiwa Ökar is referred to as the lha of lha—the divine of the divine—the ultimate principle of dharmadhatu, the most primordial reality, which we often call primordial Ashe, or the confidence of all. The Rigdens are the manifestation of the energy, brilliance, and wisdom of that completely enlightened space. They are the manifest wisdom of that expressive nature—what we call dignity, authentic presence, or windhorse. These two principles are none other than our own mind as Buddha, the sugata, the Great Seal—mahamudra—or the Great Perfection, dzogchen.

As the Vidyadhara said, the secular and the spiritual are one: each depends upon the other. Gesar depends upon Milarepa, and Milarepa depends upon Gesar. This is what we call the Shambhala lineage—not polarizing the sacred and the secular. For truly, if we are to be successful in life, we need to rule the spiritual and secular. This is known as All-Victorious, an epithet for the Buddha.

I feel that my retreat here, even though it is a personal one, is not only some kind of maturation process for myself, but for the entire community. My father, the Dragon Sakyong, as well as other teachers, friends, and students, all asked me to do the Scorpion Seal retreat, which many of you may not know about. *The Scorpion Seal of the Golden Sun* is the most sacred and secret of all the teachings the Druk Sakyong revealed to us. In fact, on his last retreat, he himself primarily practiced the Werma sadhana, in hopes of then accomplishing the Scorpion Seal retreat. Since this never occurred, the responsibility has fallen to me. I am the first individual to do this retreat, the culmination of all of the Vidyadhara's terma. *The Scorpion Seal* says that this is the path to complete enlightenment in one lifetime.

For many years, I have felt that it was not time to do this retreat. But this last summer, after receiving and composing *The Primordial Rigden*, I felt that the time was right. In the past, in Tibet, every great terton—treasure-revealer—had a particular lineage of

practitioners who practiced and propagated those teachings. For example, the *Longchen Nyingthik*, visions that Jigme Lingpa had, were passed down, practiced, and held by many great teachers, including His Holiness Dilgo Khyentse Rinpoche and the Vidyadhara. Minjur Dorje's terma revelations were handed down and practiced, becoming the basis for the Palyül lineage of the Nyingma, of which His Holiness Penor Rinpoche is the head. There are others, such as Mindroling. All these lineages are based upon a great teacher's discovery of terma. These hidden teachings must then be practiced, understood, and passed on.

We are in a similar situation. The Vidyadhara's intention was for Shambhala—especially the terma that he revealed—to be the basis of our view, practice, and meditation. He often talked about Shambhala as the container of the Buddhist teachings, as the mountain that supports and protects them. What we consider the Shambhala lineage is unique and vast, stemming from the many traditions that the Vidyadhara himself held and practiced, as well as those that he initiated.

The Vidyadhara was born in Eastern Tibet and recognized as the Trungpa tülku, the head of the Surmang Kagyü, one of the main Kagyü schools in that part of Tibet. The Surmang tradition is unique, rich, and very long, one in which the transmission of mahamudra has been unbroken since the time of Tilopa. Its main practices have been Chakrasamvara, Vajrayogini, a unique six yogas, and chöd. These have been mixed with the dzogchen lineage of the Nyingma, and infused with the terma teachings of Surmang Rolpa Dorje, one of the very few tertons of the Kagyü, who was the regent abbot to the Vidyadhara. His retreat center Dechen Chöling continues to practice Padmasambhava. Yet, another aspect of the Surmang tradition are a series of dances of Chakrasamvara. All of these unique Surmang teachings are known as the Surmang Nyingju.

At about the age of twelve, the Vidyadhara began his education at Sechen, one of the main Nyingma seats for studying dzogchen, under the guidance of Khenpo Gangshar and Sechen Kongtrül. There Rinpoche began his study on the view in earnest, at which point his main practices became the *Longchen Nyingthik* as well as the dzogchen practice of trekchö and thögal. He also studied the dzogchen view as presented in the texts of Longchenpa and Mipham Rinpoche. During this time, he also began studying as well as receiving teachings on the Rigden.

I was told by Damchö Rinpoche, the Vidyadhara's brother, that during this time the Vidyadhara had several strong, clear, and powerful visions of the Rigden, after which he felt that it would be important to have a Rigden lineage, or more specifically, a Rigden Mukpo family lineage. He also felt that it be important to have a Buddhist kingdom, because through the visions he felt the oncoming change of the world. This could have been referring to either the communist invasion or the increase in materialism.

It is at this point that the Druk Sakyong had his first visions of Shiwa Ökar, after which he began writing on Shambhala. He wrote a book over a thousand pages long. According to Yonten, Rinpoche's attendant, while escaping Tibet that text was one of the few precious items that Rinpoche actually carried on his body. The others were the phurba of

Guru Rinpoche and a gold mahakala statue. At a certain point during the escape, the text had to be left behind. Later the Vidyadhara was able to recollect and bring forth these teachings, which we now know as the Shambhala teachings. Later they became known as terma, because to be acknowledged as genuine terma, they have to be recognized and approved by an authoritative figure. In this case, it was none more so than Dilgo Khyentse Rinpoche who said that they were genuine terma, so now, when we print these texts, we use the tertsik—a symbol with two circles with a line in between, the true sign of anything that is terma.

The Shambhala teachings are unique in that they present a world that we do not abandon, but rather, engage in. We understand the vicissitudes of suffering while trying to nurture our inherent basic goodness and the Ashe, the confidence of all. These teachings encourage us not to have our private stash of spirituality hidden away. They say that a genuine spiritual practice is having no privacy and laying down one's life and mind for the welfare of others. This is what we call enlightened society, enlightened world, or the kingdom of Shambhala. If this occurs, then, as it says in the text, "a new golden age dawns." The golden age is the opposite of the setting sun, samsara, in which—just like at dusk—there is not much daylight left and we are distracted by entertainment, idleness, and laziness. Having received these teachings, we are called to arms to wake up and fly the Shambhala banner high. This is the notion of Great East. We must have confidence in our goodness, which is lungta. We must abandon negativity. This is virtue and wangthang, authentic presence. Then we have glory, ziji.

The Druk Sakyong has been gone for quite a while. Some of us knew him—either well or not so well—and some barely knew him at all. Others never met him. To keep his work, dedication, and memory alive, it is vital that we engage in and continue what was most essential to him. All the sweat and tears that he went through were for a reason: he was genuinely thinking about how to preserve and adapt the teachings. Buddhism has always adapted through changing times, preserving the essence of what enlightenment is and how that fire continues to be handed on for generations to come.

Needless to say, whether we acknowledge it or not, things are changing. Change has affected us all. Just like the Vidyadhara thrust into a new world, whether or not he expected it, we cannot hold time still, for it is moving anyway. Change is one of the main characteristics of karma. If we are engaged in karma, we are engaged in change. In order to understand time and change, we are fortunate to have the dharma. With this as our weapon, we will be ready for any change. With the sword of wisdom, the Great Eastern Sun, and the arrows of confidence and fearlessness, we shoot petty mind and hesitation.

It is time to reflect on the vast inheritance we have and realize that none of it must be left behind. We are unique because we are mixing the Nyingma and the Kagyü traditions, as well as the terma of the Druk Sakyong, as well as the practices of Gesar of Ling, and finally the Kalachakra tantra. These five lineages have prominent roles in what we call Shambhala Buddhism. We must contemplate how to gather together our legacy and bring it forward.

It is vital that we practice all of the great lineages that we have inherited and hold. We must practice the siddhi-accomplishing lineage of the Kagyü, wherein lie unique meditation practices and the deity of Chakrasamvara, the teaching on Buddha nature, and the tantra of Hevajra, all thoroughly understood. We must practice the Great Perfection, the highest among all views, the original tantra brought to Tibet by Padmasambhava and propagated under the benevolent dharma king Trisong Detsen. We must thoroughly accomplish Vajrakilaya, the sister tantra to the primordial Ashe. We must understand the essence of the eighteen tantras by studying the *Guyagharba Tantra*, finally receiving the quintessential instructions on the nature of mind and awareness.

We must also practice the Scorpion Seal terma, which in its entirety is a complete path to enlightenment in a single life. Here we learn the vocabulary for true enlightenment. The hidden treasures of Ashe and windhorse strike the vital point, help us overcome concepts, and keep us from becoming too complacent in our understanding of buddhanature. As the ground, we have *The Primordial Rigden*, which lays the foundation for all to generate wisdom, compassion, and confidence. This Rigden will accommodate our coming and our going, our highs and our lows.

We are faced with quite a monumental undertaking. Not only are we practicing and continuing the Kagyü tradition as well as the Nyingma tradition, but we are also continuing the Shambhala terma tradition of the Druk Sakyong. It is also important that we incorporate the Kalachakra into our practice, since it is an integral part of the Shambhala path and legacy.

The Kalachakra is said to be the essence and culmination of the Buddhist teachings, the highest tantra, the culmination of vajrayana, mahamudra, and maha ati. They explain how we see our inner body, our physical body, and the celestial body as a display of great wisdom and emptiness. In the Druk Sakyong's terma, this is described as the three courts.

One of the last acts of the Buddha before he passed into nirvana was to give the empowerment to Dawa Sangpo, the first dharma king of Shambhala. Dawa Sangpo realized, as did all the subsequent dharma kings, that in order for a society to be truly successful—harmonious, and thus enlightened—it cannot be based on jealousy, greed, and anger. It must be rooted in a more primordial principle—something indestructible, something that does not vacillate or fluctuate based upon people's mood and intention, something that is not subject to birth, death, sickness, and aging. Therefore an enlightened society needs to be rooted in a basis beyond all level of conceptuality and manipulation, something that cannot be bought and sold. Since anger and jealousy can be manipulated—bought and sold—they are not primordial. A society that runs on these principles can never be stable.

Being wise, Dawa Sangpo realized that greed and anger were becoming all-too-convenient tools for people to use as a basis of society. Having clairvoyance, he saw the future and ultimate demise of society, whereby superficial principles would disempower humanity to live a decent, meaningful life. He saw that in order to be a true ruler, he needed to base his kingdom on a principle that would bring about harmony instead of

destruction or anger. A society based on anger, jealousy, and greed can only lead to anxiety and destabilization, mistrust and fear.

So Dawa Sangpo asked the Buddha for an empowerment that would reveal the primordial, most intrinsic principle by which an individual and a society could be guided toward true meaning. He received the Kalachakra. Through this ceremony and ritual, he introduced the ground basis of all, the vajra principle. “Vajra” means that something cannot be destroyed; nothing can penetrate it. This vajra principle is the innate nature of all beings. We call it “vajra nature,” the vajra basis of all. It is primordial. It accommodates everything, both samsara and nirvana. In addition, it contains all the attributes and qualities required to become enlightened, a buddha. Thus it is called good. Within the Shambhala terma, it is known as basic goodness. Even in the name “Dawa Sangpo,” meaning “good moon,” this principle is revealed. In the vajrayana, “moon” can connote the base, or basic.

Upon receiving these incredible instructions, Dawa Sangpo practiced and realized them. He recognized his own basic goodness and attained enlightenment, becoming a chakravartin—universal monarch, completely enlightened ruler. Inspired by these teachings and insight, he took them to Shambhala and built a giant stupa. According to the Shambhala terma of the Druk Sakyong, he performed the stroke of Ashe. Then he began to propagate and teach the transmission he had received from the Buddha about basic goodness. Not only was it his personal practice, but it was also a social transformation, for the view and understanding became the basis for all of Shambhala society. People slept, walked, ate, and worked according to the principle and understanding of their vajraness, their indestructible nature.

Seeing their inherent goodness, if people were swayed from this confidence and began to doubt it, they might—either metaphorically or physically—leave the land of Shambhala, roaming into the kingdom of anger and pride, because they had lost the windhorse to see that anger and jealousy are fickle, without any loyalty. They are temporary; we cannot depend on them. Pride is not the basis of life. Once anger has departed, we look the fool, having taken it as the basis of what we believed and thought. Not only that, but we are left having to clean up the karmic repercussions. Basic goodness is beyond karma. It does not fall into the pitfalls of having been created or not being created. Thus basic goodness is the ideal foundation of an enlightened society.

The transformation that Dawa Sangpo embarked upon for his kingdom began to influence all aspects of society, for it brought inspiration and meaning to people’s lives. Without the principle of basic goodness, we engage in life in a shortsighted way, because our view is narrow. When our life is not based on a far-reaching plan or some larger foundation of wisdom and goodness, we fall prey to aggression, jealousy, and desire, which lead us on. This lack of depth manifests as life without meaning or principle, life based on short-term goals for short-term satisfaction.

Without a vast understanding of the nature of ourselves, other beings, and phenomena, we are more prone to the negativity of materialistic forces in the world. Even though

these negative forces are ultimately within our own mind, they appear to us externally as well. With a shortsighted view, life becomes a continual battle in which we forsake our own dignity, which reduces our life force. Seeing these trends in his subjects, Dawa Sangpo encouraged them to engage in practices that increase *drala*, to practice and plant *Ashe* in the mindstream. Individual-by-individual, group-by-group, transformation began to take place.

This process continued for a succession of seven dharma kings, at which point Jampal Trakpa, the first Rigden of Shambhala, empowered all the subjects in Shambhala with the Kalachakra, which was intended to bind people to their basic goodness, to their vajra nature. Jampal Trakpa felt that without the empowerment, wrong understanding, wrong view, and setting-sun pride and anger would begin to consume the minds of beings in this kalpa, this eon. Ultimately, anxiety, negativity, and doubt would seize the day, bringing on life without meaning, heightened anger and frustration, and more forces of the setting sun. This would result in a dark age. Therefore, all citizens of Shambhala were offered this empowerment with the intention that they would then be of one family—the family of vajra, of basic goodness. This is how Jampal Trakpa became the first Rigden king. Rigden literally means “possessor of the family.” What family? The family of vajra, of basic goodness. Thus these principles, transmissions and teachings become the guiding elements in all the members of Shambhala.

Basic goodness, that indestructible nature, is the factor that underlies all life. “Enlightened” means we are aware, cognizant, and understanding of that principle. Not only are we aware, we wholeheartedly take possession of it. We own it. Thus each member of Shambhala is in fact a Rigden. The Shambhala terma of the Druk Sakyong clearly states that those who are awake to the fact that they have basic goodness are those who have the Great Eastern Sun. The word “great” means that we are no longer mired in doubt, cowardice, and fear about our true nature. We have awakened to our basic goodness. “East” means that we can perpetually recognize it. This is what we are designed to do, and we can do it.

We are being introduced to our basic goodness, because we are of that family. That is the *rig* in “Rigden.” *Den* means to “possess” it, to own it. This is the process of engaging on the path. The Buddha said that he can show us the path, but we are the ones who must tread on it. “Path” sometimes connotes certainty. Therefore the mahayana can be understood as great certainty, and the vajrayana can be understood as indestructible certainty, or in Shambhala, Great Eastern certainty. All these paths lead to the same principle, if we wholeheartedly engage in the view of basic goodness.

Inspired by Jampal Trakpa and all of the Rigidens, buddhas and bodhisattvas, and in particular the Druk Sakyong, next summer I will offer the Rigden abhisheka. I received this abhisheka many years ago from the Druk Sakyong in a private setting. He gave me the oath and empowerment of his Shambhala terma, after which he said that I should give it back to him. I was puzzled, since I had just received it from him. He said that since he had received it directly from the Rigidens, he needed now to take the oath of Shambhala

from me. As he persisted, I offered it back, and since that time it has been my intention to offer this abhisheka to others as my own samaya oath and promise to the Druk Sakyong.

The Druk Sakyong was a rare being indeed. I believe that his coming at the time that he did was not accidental, but totally auspicious, timely, and interdependent with what is happening in the world today. Even though he expounded a vast variety of teachings, none seemed dearer to his heart than these teachings on Shambhala. He dressed, walked, and ate according to those principles. As many great beings are offering wisdom in these troubled times, so too is the Druk Sakyong. I feel extremely fortunate. Even though many a moment in these times I am overcome with sadness and loneliness, I find solace and inspiration in the teachings that all beings possess goodness, and that there is truly a source from which to draw wisdom.

One of the overriding themes in the Druk Sakyong's teachings is overcoming doubt. Doubt can be a perpetual nuisance and ultimately undermine the warrior. In order to counteract this hesitation and remedy doubt, we need to support each other, engaging daily in developing our own windhorse, increasing our personal dralas, as well as gathering with friends and in groups to gather group energy and windhorse. As we gather our collective lungta, dignity, and doubtlessness about basic goodness, we will produce clouds of deathless amrita, the magical elixir that is the antidote for the setting sun. Even though Shambhala has existed in one form or another for over 2500 years, it has always come down to the principle of gathering for the welfare of others. Openhearted bodhichitta makes life not only livable, but truly enjoyable. Life is meant to be joyous, harmonious, and delightful.

At times we may feel overwhelmed or confused, but we see now that our Shambhala heritage is rich. What we call Shambhala is a union of many different traditions, wisdom, and knowledge, all for the purposes of either uplifting our physical environment, applying discipline or exertion to our body, or developing mindfulness and awareness of mind. We have many Kagyü practices and many Nyingma practices. We even have elements of Zen, as well as art forms that come from a variety of traditions.

After thousands of years of Shambhala as inspiration, what makes this Shambhala are the terma revelations, the mind treasures, of the Druk Sakyong, Chögyam Trungpa Rinpoche. This terma is the heart of our Shambhala lineage. It was the wish of the Druk Sakyong, as it is my own wish, that these teachings become a binding principle for Shambhala, since they have already seeped into many aspects of our life. These teachings initially inspired the Shambhala training course of study, as well as the Dorje Kasung. Even in the early stages of seminary, the Druk Sakyong wanted to design it as a self-contained Buddhist kingdom. The Druk Sakyong's intent even affected me personally. When I was a small boy in India, he insisted that I come with him, even though it was very difficult to travel, being refugees. Then I traveled with him to the West to receive an education, because he felt that my future activity would be to bind East and West.

No wonder we are sometimes uncertain about what practice to do—we are caught in the vast vision of a buddha-bodhisattva. What we have in our hands is a variety of precious

jewels, all wish-fulfilling, whether they be the Kagyü, the Nyingma or Shambhala terma, or others. We must practice and engage them all. Obviously, at times we may emphasize one practice over another, but we should not use these traditions as the basis for factionalism. Rather, we should regard them as our eyes and heart. We don't favor one above the other; all are essential.

I believe that if we as individuals and as a community can harmonize all the wisdom traditions we have, that collective energy will be a powerful, magnetizing, and beneficial entity that can truly help the world, fulfilling our vows of refuge, bodhisattva, samaya, and Shambhala. Already many people living in North America, Europe, South America, and even Tibet, are engaged in this process. We are living in a very critical time, and much trust has been placed in our hands. Not only the Druk Sakyong, but many of the other great masters, have passed away. The legacy of the past and hopefully the future is falling into many of our hands. Thus we are forced to understand and practice these teachings at a quicker rate than we might have chosen.

We are also caught in a generational change. I constantly face the challenge of dealing with at least three generations—the older, the middling, and the younger. I feel that we all experience the pains and joys of this transition. The young have the challenge of seeing the reality of life, and the old face the challenge of change and mentoring others. I find myself somewhere in the middle. I have made a concerted effort to work with all generations. In fact, it is a test of our dharmic skill to be able to deal with birth, sickness, aging, and death, as well as the Great Eastern Sun.

This generational unfolding that we are witnessing is new, at least to us, but it has been happening for thousands of years in past communities of dharma practitioners. The generations that we are experiencing are here to stay. In fact, it is a sign of health, a reflection of true society, and a good sign for the future that we have diverse groups interacting. Indeed, we are facing many challenges: transplanting, understanding, and digesting the dharma within a very short period of time, as well as changing lineage holders and generational changes. But it is a sign of good karma that we are born in a time when we can receive the genuine teachings and transmissions.

Rather than feeling overwhelmed, I feel more a sense of optimism, since we have been given the rich nourishing milk of the dharma and have personally received the honor of bodhichitta and the sword of prajna from enlightened teachers and warriors. With the Rigden abhisheka and the unfolding of the complete path of the Druk Sakyong's mind terma, my hope is that now all levels of practice will be infused with energy, which will inspire even deeper insight and commitment.

With this further level of practice and inspiration, we will need a deeper understanding. So I plan to initiate a program that will emphasize a deeper level of training in order to help people on this Shambhala Buddhist path. Because students will need good and sane guidance, they will need teachers who can guide them appropriately. Therefore, starting in the summer of 2006, I will be conducting an annual month-long teacher's academy. The teachers will consist of khenpos, scholars, and acharyas—experts in their various

fields—who will take the students through a shedra-style curriculum, teaching on the profound and vast subjects of Mahayana Buddhism, madhyamaka paths and stages, abhidharma, and so forth. There will also be in-depth study of tantric texts such as the *Guyagharba*, *Hevajra*, and *Kalachakra*. There also will be deeper study of the root texts, the Shambhala terma of the Vidyadhara.

As the tülku of Jamgön Mipham Rinpoche, who was considered one of the great teachers Tibet produced, I was asked to be the head of the Mipham Institute in Tibet, an organization that consists of some of the greatest scholars and teachers in Tibetan Buddhism today. This allows me to draw on a wealth of teachers, not only in Asia, but also in the West. My hope is that after several years of study, students would graduate from the academy fully qualified to teach wholeheartedly within Shambhala and beyond. This academy will also help us to understand and deepen our connection to our roots and clarify all the wisdom within our Shambhala lineage. It will help us to clarify what our Shambhala lineage is, and who we are.

This training will also provide the opportunity for me to personally guide and encourage those students, and to share my understanding and what wisdom I have. Personally, I have found it both inspirational and essential to keep the process of education alive and to deepen it with practice. In fact, for me, learning has become a great joy.

As a teacher, I am perpetually learning how to listen to what you have to say, in order to encourage you in your practice, study, and personal involvement. I feel that we have come to a point in the development of our community where some of the activities are going to be organized, but many others need to be initiated by individual inspiration. I encourage all of you, whatever your generation, to engage in any way possible. Please do something if you feel inspired. The activities of Shambhala are so broad and varied these days that you do not need to wait for me or anyone else to request that you become involved.

As I sit here in my Scorpion Seal retreat, I contemplate how best I can honor all the oaths I have taken and the lineages that I hold. On my recent trip to India and Tibet, I was asked to uphold the Kagyü Lineage as well as the Nyingma lineage, as well as to protect and propagate the heart teachings of the Vidyadhara, the Shambhala terma. Also I was asked to continue and propagate the lineage of Mipham the Great. As I do the Werma sadhana and practice *The Scorpion Seal of the Golden Sun*, I feel a deep upswell of good fortune and inspiration. These teachings of Shambhala seem to be so timely. There is a feeling of awe at what has been accomplished, and excitement and enthusiasm about what we can accomplish in the future. I feel that in my role as Sakyong, as a protector of all these lineages, I can best do this with the guidance of the Rigden and purity of Shiwa Ökar.

One really never knows what another is thinking. Years ago, when my father asked me to do these practices, I asked him what would happen. He just smiled and told me that I would be able to help the world. It certainly feels that the world could benefit from these teachings. If nothing else, more than ever, I feel tremendous love for the Vidyadhara. He

once told me that we were partners, and that the Rigdens had sent us. It was years later that I realized how much love he had for all of us. Proclaiming the Shambhala teachings and the teachings of basic goodness is not an easy task, and it is fortunate for us that he persevered. The reason that I persevere is out of my love and devotion to him, and faith in what he was doing. I feel it a privilege to trail-blaze the upper reaches of the snow mountain of Shambhala. It is an honor to practice and discover the deep profound terma that the Druk Sakyong left for us to discover.

Hopefully, in the not-too-distant future, many of you will be able to delve into these deep waters of Shambhala dharma, and thus into the Druk Sakyong's mind. For many years now many people have been doing various levels of Shambhala practice, but it is not until now that we can see the full width and breadth of these teachings. The Druk Sakyong asked me to add a few finishing touches to the abhisheka, and to expand on certain principles that were indicated in the root texts. He said that future sakyongs would continue to add to the Shambhala terma lineage, revealing the mind of the Rigden and all of the hidden wisdom held within the cosmic mirror.

As I meditate on my own basic goodness, I feel a great sense of love for all of you, who are truly my teacher. You have helped me learn patience, compassion, and exertion. I realize that we are all in our own way trying to understand this vision and make sense of it. Sometimes we might feel that basic goodness is miles below the surface of our mind, but as I reflect on all of you, I can see it just under the surface, ready to be exposed. As we enter the new year, I make this aspiration that all of you may have true and genuine success in whatever you wish to accomplish. Whatever practice you are doing, I encourage you to do it wholeheartedly, for the ground of all wisdom is the same. This next year is a special moment within our history. May this not be the final chapter in our legacy, but the beginning of the golden age of Shambhala.

With much love and blessings,

The Sakyong Jamgön Mipham Rinpoche