

## **Statement on diversity, inclusiveness and community in Shambhala Governance**

We, the members of the Sakyong's Council, commit ourselves to a spirit of diversity, inclusiveness, and community in the governance of Shambhala.

At the heart of our tradition is the vast vision of the Druk Sakyong, the Venerable Chogyam Trungpa Rinpoche, with its confluence of lineages, its rich fabric of teachings, forms and practices, and its aspiration to create enlightened society for the benefit of all beings.

Today, the Shambhala world continues to unfold. We are still mining the immense resource of the Druk Sakyong's teachings and example. Sakyong Mipham Rinpoche is offering fresh perspectives, teachings and paths of practice. We also host many teachers. Our community itself is expanding to embrace new generations, social groups, languages and cultures.

While these developments bring increasing richness to our community and to what we offer to the world at large, they also highlight the need for open-hearted and penetrating discourse about the nature of our mandala, the range of teachings we present, and our different view points.

At the second Shambhala Congress the challenge of diversity and inclusiveness emerged as a central theme. This included the following questions:

- \* How do we preserve the Vidyadhara's priceless legacy within the growing range of teachings we offer?
- \* How do we accommodate multiple teachers within the framework of the Shambhala mandala and our emerging Shambhala society?
- \* How do we provide for many traditions and levels of teaching and practice without watering down what we value?
- \* How can the Shambhala mandala serve as a container for our varied lineages, teachers and practices?
- \* What binds us as a community?
- \* How do we work with the ever-growing diversity of ages, social groups, classes, languages and cultures?

As members of the Sakyong's Council, we are committed to clarity in answering these and other related questions. We will encourage wide-ranging and fearless dialogue throughout the mandala, and we ourselves will engage with these subjects over the course of the year.

In particular, it will be important to clarify the paths open to different practitioners, bearing in mind our graduated programs of study as well as the various teachings and practices that involve specific vows and authorizations. It will also be important to

develop greater clarity about the offerings we provide to all those interested in meditation.

While the composition of the Sakyong's Council is not, by itself, a guarantee of this open spirit, we do comprise practitioners brought to the path by the Vidyadhara, the Vajra Regent and Sakyong Mipham Rinpoche -- and we study with a range of teachers. We span different points of view, generations, ethnic origins, race, social classes, and cultures. Our aspiration is that the challenge of working with our own diversity will help ground us as we work to promote openness, inquiry and deep appreciation of the basic goodness of everyone throughout our mandala.”

Adopted by the Sakyong’s Council

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