

Shambhala Governing Structure
Empowering participation in the mandala

Shambhala Day 2009

Summary

This paper presents an overview of the current practice of governance in Shambhala. It begins with a presentation of fundamental principles upon which our governance is based. It then describes the main governing elements of our mandala structure: the Court, the three Councils and the Congress. It also briefly discusses some of the key governance processes: the timeline for community consultation and the budget approval cycle.

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Shambhala Governing Structure *Empowering participation in the mandala*

Introduction: **Shambhala – vision and mandala**

The momentum of the First Shambhala Congress energized a broad participatory process throughout the mandala that has guided us towards improved governance structures aligned with our values and goals. As we continue to develop these structures and processes it is imperative that we do so in light of what is fundamental to Shambhala.

Through every shift in our development there has been one consistent binding factor – the core principle that Shambhala Vision is integral to everything we do. Through our connection to the lineage of warrior bodhisattvas we access the primordial, natural energy of goodness, the basis of who and what we are and can be. This view encompasses an inner path dedicated to realizing and expressing the trainings, culture and forms of Shambhala within our lives, our centres and our society as a whole. This in turn forms the basis from which can ‘turn the flower outward’ towards realizing enlightened society, the Kingdom of Shambhala, for the benefit of our world.

Everything we do occurs within the environment of this perspective. All we can accomplish as Shambhala Buddhists arises as we journey genuinely on this path as laid down by the royal lineage of Sakyongs. Our connection and loyalty to that lineage – past, present and future – and to the practices and disciplines of that lineage, are at the very heart of the governing structure described here.

This document presents the processes and forms for the governance and organization of our evolving Shambhala community or clan. It endeavours to be true to the principles expounded by our Sakyongs and our Shambhala traditions. Therefore, we hope to accelerate our progress towards fulfilling the mission of Shambhala – to manifest the principles of the Kalapa Court and enlightened society. This is what helps to distinguish us and our forms from other well-meaning organizations. As the Druk Sakyong is remembered to have said, “When we manifest genuinely within the Kalapa Court, the Kingdom of Shambhala is created on the spot!”

In accord with this outlook the Sakyong has indicated that he would prefer and it is time to start using "Shambhala" to refer to the entire mandala, rather than the term "Shambhala International". We should understand that using "Shambhala" (or "the Shambhala Mandala") in this way is an outer reference to the inner meaning: "Kingdom of Shambhala".

I. Finding a new balance

With the Sakyong’s decision to convene the First Shambhala Congress in 2003, our community embarked on a process of finding a new balance between hierarchy and

participation. Establishing a creative working relationship between the two was at the heart of the Druk Sakyong's Shambhala vision, with the creation of delegs and the many community institutions he inspired. The need for both is also at the heart of the Sakyong's *Treatise on Society and Organization*.

It was clear from the First Shambhala Congress that, among the many challenges facing the mandala, it was necessary to:

- open up genuine participation by community members in the governance of the mandala
- establish a decision-making system that is clear, transparent and accountable

The Congress report stated:

*It is essential that the participatory process started with the Shambhala Congress continue on an on-going basis to ensure efficiency, transparency and accountability across all levels of our mandala. Based on the results of this Congress, considering both pragmatic and emotional levels, we feel that this is the only approach that will lead to re-building trust, harmony and well-being within our Shambhala so that we truly **have** a flower to turn outwards.*

This aspiration was echoed in the Shambhala Community Plan, launched on Shambhala Day 2004, which included, as a core principle:

Understanding and developing the practical skills needed to create mechanisms of governance that are appropriately open, transparent and accountable, as part of our community-wide experiment with natural hierarchy...

An evolving process

It was decided that the agenda of the First Congress would be open. The Congress would discuss what its members felt needed to be discussed. Following the Congress, working groups were formed to respond to the key issues the Congress participants identified. These eight working groups were composed of members from across the mandala. By establishing review groups, publishing minutes of their meetings on the Shambhala website, issuing bulletins on the Shambhala News Service and participating in a joint meeting with centre directors, the working groups opened up their discussions as widely as possible. The result of these efforts was a detailed set of recommendations presented both to the Sakyong and to the 2005 Shambhala Congress. Those recommendations then became the basis of a large part of the subsequent work of the Sakyong's Council.

While this initial cycle was one of the most extensive processes of dialogue, consultation and change in our community for some time, nonetheless we've yet to feel satisfied that a majority of Shambhala members feel sufficiently involved, informed and engaged in governance. It seems clear that achieving this goal will be the ongoing practice of building Shambhala society.

Therefore the following governance model and recommended processes should be understood as a framework that leaves the door open to further change, while creating a core structure for governing the mandala during the years immediately ahead.

The Shambhala Community Plan

The principal task we faced in 2004 and 2005 was to build trust and participation in our mandala through developing and implementing the Shambhala Community Plan. The governance structure described below was designed to build that trust. The aim was to ensure maximum communication and participation by our grass roots membership at all levels. Further evolution of governance was to come from careful attention to both the evolving vision of the Sakyong and the needs expressed by our members during subsequent Congresses. This model of governance, therefore, was initially approved from Shambhala Day 2005 up to Shambhala Day 2007. It was extended by the Sakyong in 2007 for a further two years, with slight modifications based on recommendations from the 2005 Congress.

Feminine and masculine principles

This document, by its very nature, talks about a governing structure. Structure can be understood as a tangible, masculine principle of Shambhala governance. Space, the intangible or the nonconceptual elements are difficult to point to in the context of structural components. If government is the "stroke" then we need also to contemplate the space that surrounds that stroke -- the intangible, feminine principle which makes the stroke possible. Thus, the inseparable companion of Sakyong principle is the principle of Sakyong Wangmo. This principle manifests in this document and in our governance in a number of ways, including

- encouragement of genuine communication and participation throughout the Mandala;
- attention given to talking circles and other forms that enable people to speak from their hearts and address deep issues of concern to them;
- the emphasis again being placed on aspects of Shambhala that respect, nurture and create community, culture and the arts;
- promoting the vital role of court principle at all levels of the mandala, including in the Kalapa Court, the listening and communicating roles of the President and the office of the Kalapa Court;
- integrating the Dorje Kasung into governance throughout the mandala as a protector of the sacred space of Shambhala;
- an increased awareness of the need to understand and manifest the inseparable union of the masculine and feminine principles as recently articulated by the Shambhala Commission on the Status of Women and Feminine Principle.

II. Fundamental Principles

The central operating principle: a mandala

Shambhala may seem, at any one time, to resemble a religion, an educational system, a business, a non-profit, an association, and so on. But we are not any single one of those.

Our essential structure is that of a mandala. It is within the structure of the Shambhala Mandala that all our various activities of teaching, practice, study, governance and communication take place. This governance model is based on that central operating principle.

Visualizing the mandala

In a classical mandala, there is a central square surrounded by large concentric circles. The square in the middle is the palace or court, housing the central figure. The outer circles are the realms in which that core energy is manifested. The Shambhala Mandala conforms to the same principle. The central square is The Kalapa Court. Within that is the lineage of Sakyongs. The radiating circles constitute the Shambhala community. The whole mandala is the Kingdom of Shambhala.

Mandala structure: Court and Kingdom

Mandala structure has been described as “centre and fringe.” This doesn’t quite convey the essential character of a mandala as a network of communication and relationships. In line with mandala principle, it may be more helpful to use the terms “court and kingdom,” not in the sense of one-way, top-down, arbitrary rule over subjects, but as an interplay between natural hierarchy and community participation. The aim, clearly expressed by the Sakyong and by the Shambhala Congress participants, is to strengthen communication at all levels and facilitate participation in the development of Shambhala as a whole. For the next two years, this means giving primacy to the core elements of the Shambhala Community Plan and the key role played by Shambhala Centres, local groups and delegs.

Shambhala Centres, Groups and Delegs: basic community structures

We can look at our mandala as a network of structures and processes. The whole mandala flourishes if our structures and processes result in broad participation in the governance of the mandala. A first step towards participants is to encourage genuine communication so that people feel they are truly participating, not just in running Shambhala, but also in building an enlightened society. The governing structure that came into effect on Shambhala Day 2005 therefore actively encourages participation through local Shambhala Centres in our core governance.

All Shambhala Centres are strongly encouraged to discuss the proposals coming from the Working Groups to the Shambhala Congress, and to ensure that they send representatives to each session of Congress. We have increased the subsidies to support smaller and more remote centres and groups to attend the Congress. All Shambhala Centres will take their seats on the Mandala Council described below, so that they can exercise a formal role in the consultative and decision-making processes of the mandala.

Delegs

It would greatly help if we could open up a process (involving our current delegs) to examine all possible ways of supporting a fresh effort to establish delegs throughout the mandala as the basic building blocks of community participation in our kingdom. In

doing this, it will be important to understand what is needed to sustain a network of delegs since in so many areas of our mandala they are no longer functioning.

Local centre authority and empowerment

Over the coming years, it is important that we become clearer about the authority that local Shambhala Centres and groups have and are encouraged to exercise. within the framework of the mandala as a whole. The Sakyong particularly wants Shambhala Centres to be courts within the kingdom, having the status of Lineage Institutions under the Shambhala Charter (see below), proclaiming the Shambhala Buddhist teachings, running their own programs, managing their own finances under leadership empowered by the Kalapa Court. This is part of the Shambhala Community Plan: to ensure a sense of empowerment throughout the entire mandala with a functioning network of horizontal communication and a clear sense of mutual connection between the court and the kingdom.

III. The Tenets of Shambhala Governance

As a result of the first Congress, the Sakyong's Council, the Mandala Structure and Governance Workgroup and the 2005 Congress looked at many aspects of governance. In parallel with the work of elaborating functional structures and decision making processes, the governance groups agreed that identifying key tenets (or principles) was both important in itself and also the most appropriate ground for any renewed governance vision. The principles that evolved are called the ***Tenets of Shambhala Governance***.

The Tenets document was meant to highlight and encourage dialogue on a few central, overarching principles that seem particularly important for Shambhala governance. It was not intended to be a conclusive list. The Sakyong's Council expects it will continue to evolve along with our vision of governance. The full ***Tenets*** document can be found at http://www.shambhala.org/community/govdocs/Tenets_of_Shambhala_Governance.pdf.

The Tenets

Shambhala society is a mandala continually evolving around the core principle of basic goodness and the path of individual and social enlightenment.

The overall role of governance and the work done by individual office holders is inextricably linked to the essence of the Shambhala and Buddhist teachings. This reflects the union of the secular and the sacred.

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.

In the Shambhala mandala, the continuity of Kagyu, Nyingma and Shambhala teachings is protected and transmitted through the primacy of lineage.

Shambhala society is governed as a monarchy with the Sakyong as King.

As Monarch, the Sakyong has governing authority, where he chooses to use it, in all matters spiritual and secular.

The Court is the seat of Shambhala Government and Culture.

The cultivation of basic goodness and warriorship in society leads to the growth of open exchange in society – at all levels.

Shambhala monarchy is rooted in genuine representative bodies that broaden and give real meaning to participation in the governance processes of the mandala.

Shambhala governance connects Court and Society, manifests the dharma, administers the overall container for the teaching of the dharma, and provides mandala-wide services.

In Shambhala governance, natural hierarchy includes genuine participative consultation.

IV. The Structure

The Shambhala Congress

The Shambhala Congress is the principal mandala-wide gathering for discussion and consultation on matters of concern to the mandala as a whole. It has three main purposes:

1. The Congress is a consultative meeting in which representatives of all parts of the mandala, as well as participating individuals, express views, offer suggestions and make recommendations on the topics discussed by the Congress.
2. The Congress enables leaders and participants to present the outcome of prior community meetings held at their centres prior to the Congress.
3. The Congress offers a structure for exchange between the participants and the Sakyong, President and other leaders of the mandala.

All Shambhala Centres, groups and delegs are urged to attend the Congress. Centres are asked to send two representatives, one of whom is the Centre Director and the other anyone proposed by the community. The Congress is open to other individuals who wish to attend, subject only to the limitations of space.

The views expressed by the participants and recommendations made in the course of the congress are an important contribution to discussions and decision-making by the three councils described below: the Kalapa Council, the Sakyong's Council and the Mandala Council.

At the Centre of the Mandala: The Kalapa Court

The Kalapa Court is the point from which the central energy of the mandala emanates, and it is also the central governing point of our mandala as well. As such “the Kalapa Court” refers to much more than a residence of the Sakyong. Yet at the same time, one can think of the Court as a location where people and Court elements symbolically “reside”.

Linked together: the Court and three councils

In order to facilitate communication and feedback between court and the community as a whole, there are three closely linked councils. The three councils are:

The Kalapa Council
 The Sakyong's Council
 The Mandala Council

The Kalapa Council

As part of his vision for governing within and from the Kalapa Court, the Sakyong has appointed a Kalapa Council to advise him and to exercise executive authority on his behalf. He inaugurated the council in the forecourt of the Kami Shrine, devoted to Ameterasu Omikami, above Shambhala Mountain Center, on Wednesday 6 August 2008.

The Kalapa Council is the Lha body of Shambhala Governance. It's role, described by the Sakyong, is “to disseminate and govern” and it is “the structure for the Sakyong to express his direct command and wishes.”

The Kalapa Council fulfils these functions by:

1. Receiving. The Council consists of some of the Sakyong's closest advisers to whom he regularly communicates his wishes and discusses possible new directions. In this way, the members of the Council, individually and collectively, are able to receive the direct expression of his evolving aspirations, often before they take specific shape. In this way the Council works to formulate further the directives of the Sakyong.
2. Harmonizing. The Kalapa Council consists of a representative of the Mukpo family members, and representatives of the three pillars of Shambhala -- the government (including the treasury), the acharyas and the Dorje Kasung. They work together to share requests from the Sakyong, to discuss major proposals affecting the whole of the mandala, and develop a harmonized approach which can be taken forward for further discussion and implementation by each of the three pillars. In this way the Council works to ensure coherence in the governance of the mandala.

3. Communicating. The Kalapa Council works together to communicate the harmonized view of the Sakyong's commands and wishes. This is transmitted through the three pillars by their respective leaders. Within the pillar of government, it is the responsibility of the chair of the Council, who is also the chair of the other governing bodies of the mandala, to determine which matters need to be referred to other councils or to Shambhala offices for further consideration and action. In this way, the Council works to ensure that the Sakyong's vision manifests as action through each of the three pillars.

The Kalapa Council also acts in an advisory capacity to the Sakyong and the Sakyong Wangmo. Both may refer matters to the Council on which they are seeking advice. The Council itself may wish to offer advice to their Majesties on any matter that it deems appropriate.

The Kalapa Council plays a further role, which is to assist their Majesties in the governance of the Kalapa Court as the central institution of the mandala. The areas it concerns itself with, at the request of the Sakyong, include manifesting mandala principle, protecting and sustaining the lineage, ensuring financial coherence at the highest levels of the mandala, including the Kalapa treasury and Kalapa patrons, monitoring the global impact of the lineage, directing international relations and advising on court appointments in the mandala. Some of these functions are carried out through responsibilities delegated directly to individual members of the Council, or may be a shared responsibility of the full Council.

The Sakyong has asked the members of the Kalapa Council to serve as the board of Kalapa, the entity that would give legal form to the Kalapa Court. It's formal registration is underway.

Reporting and accountability

The members of the Kalapa Council are appointed by the Sakyong and serve at his pleasure. They report directly to him and are accountable to him. The Kalapa Council will keep the Sakyong's Council regularly informed about its work and will post quarterly (seasonal) reports to the mandala as a whole.

The Kalapa Council has eight members. These include the Sakyong and the Sakyong Wangmo, a representative of the Mukpo family members, and representatives of the three pillars of Shambhala -- the government (including the treasury), the acharyas and the Dorje Kasung.

The members are:

The Sakyong, Jamgön Mipham Rinpoche

The Sakyong Wangmo, Khandro Tseyang

The President of Shambhala, Mr Richard Reoch (chair of the council)

The Lamén Kyi Khyap, Dr Mitchell Levy

The Kalapa Acharya, Mr Adam Lobel

The Makpön, Mr Jesse Grimes

The Chagdzo Kyi Khyap, Ms Connie Brock
The Secretary to the Kalapa Council, Mr Joshua Silberstein

The Head of the Office of the Kalapa Court and Secretary to the Sakyong, Mr David Brown, has a standing invitation to attend the meetings of the Kalapa Council.

The Sakyong's Council

The Sakyong's Council is the central governance and implementation body of the mandala. It functions under the authority of the Sakyong and is chaired on his behalf by the President. Among its roles, the Sakyong's Council

- Is the overall governing body of the Shambhala community;
- Holds the primary responsibility for implementing the Shambhala Community Plan;
- Exercises the full decision-making authority of a board;
- Establishes and reviews the core budget of Shambhala, after making an annual financial presentation to the Shambhala Congress. This is reviewed by the Mandala Council, particularly to ensure that the overall envelope of the budget is not being exceeded without appropriate consultation;
- Considers other all other matters related to the good governance of the mandala brought to it by the Sakyong, President or the members of the Council.

The Sakyong's Council normally meets at least two times a year in person, and holds monthly conference calls. It establishes working groups to act on particular issues, ensuring that the full Council is well informed of the activities of these groups and that policy decisions remain the responsibility of the full council. There are currently over thirty members seated on the Council, a number of whom chair working groups whose mandates evolved from the Congresses. A full list of Sakyong's Council members can be found at www.shambhala.org/sakyongscouncil/index.php.

Corporate Affairs Committee

To provide expert legal and financial advice, particularly relating to the interface between Shambhala and the legal systems in Canada, Europe, the United States and other locations in which we operate, the Chief Legal Counsel chairs a Corporate Affairs Committee and be responsible for bringing any policy matters arising from that committee to the Sakyong's Council. This committee reports to the Sakyong's Council. Its chair, the Chief Legal Counsel, is a member of the Sakyong's Council.

The legal match

While we have the ambition to create a self-governing mandala with its own set of internal relationships, often based on vows and samayas, we also operate within the context of national legal systems. These require that Shambhala be legally registered, responsibly governed and able to fulfil reporting and other requirements.

One of those requirements in both Canadian and United States law – which also applies to Shambhala Europe – is that there be a board. In this governance structure, that

responsibility is carried by the Sakyong's Council, whose members are listed in reporting documents as the board, together with the Sakyong who remains the Director of the First Class with sole authority to establish and dismiss the board.

It will be the responsibility of the Chief Legal Counsel, with the Corporate Affairs Committee that he chairs, to assist the Sakyong's Council in fulfilling the obligations of a board, advise it on legal matters and ensure an appropriate match between Shambhala's objectives and processes and the requirements of the law.

The Mandala Council

The Mandala Council consists of the Directors of all Shambhala Centres, plus the representatives of other major entities in the mandala as well as leaders from forming Meditation Groups. It also includes all members of the Kalapa Council and Sakyong's Council. The President, assisted by two or more Vice-chairs, chairs the Mandala Council. Initially the Vice-Chairs are appointed by the President; these positions may later evolve into posts selected by the members of the Mandala Council.

The Mandala Council:

- Receives reports from the Sakyong's Council, including regular financial reports
- Is consulted as part of the process for drawing up the core budget of the mandala and related fund-raising plans for the coming year – so that the Sakyong's Council can include the views of the members of the Mandala Council in its decision making
- Is consulted on major expenditure by the centre of the mandala that could significantly exceed the yearly budget total (not changes to the budget within the agreed total).
- Reviews the services provided to Shambhala Centres and others in the community by the core services of the mandala. The Mandala Council has a broad policy development role, particularly in the area of services. (The Sakyong's Council then takes formal policy decisions and makes sure that these policies are implemented.) This provides a mechanism for membership representatives to have a say in what services the mandala receives, and how well these services are delivered.
- Performs a mid-cycle review of Shambhala Congress initiatives.
- Is responsible for planning and preparing the Shambhala Congress (many of the Mandala Council members attend the Congress)

The Mandala Council meets annually (see the yearly schedule below) and may also conduct business through a committee structure and on conference calls.

Unified Structure

Our governance structures (composed of the Court, the three councils and the Congress) are linked together like nested oryoki bowls. All Kalapa Council members sit on the Sakyong's Council; all Sakyong's Council members sit on the Mandala Council; and all Mandala Council members are invited to attend the Shambhala Congress. This assures a

high degree of unification and consistency in our core consultation and decision-making processes.

The Council of Warriors and the Warriors of the Centre

The Council of Warriors, mandated by the Sakyong, is represented by the Warrior General on the Sakyong's Council. The Council of Warriors, which includes all Warriors of Centres as well as its international governors, was established to build momentum towards materializing the Kingdom of Shambhala.

In recent conversations between the Sakyong, President and Warrior General, the Sakyong affirmed the ongoing leadership role of the Warrior General, Warriors and Council within the government of Shambhala. Their guiding principle is that Shambhala vision is integral to everything we are doing as a mandala. In general this is seen to encompass a few broad aspects:

- enriching the manifestation of Court principles (the expressions of sacred world and the culture of Shambhala) in and beyond our Shambhala Centres;
- facilitating dedication to Shambhala drala and lungta practices in collaboration with the Acharyas, Centres and Office of Practice and Study;
- bringing focus to how we as a Shambhala culture and society can open to meet, exchange and contribute to the larger culture (social engagement, citizenship and dialogue); and
- building the strategic, integrated momentum for realizing the societal mission of Shambhala, both within Maritime Canada as the root and globally.

In the coming period, in concert with the Sakyong's emerging vision, we will need to further clarify, connect and integrate the Warrior's role to our other structures, lines of authority and decision-making.

Continuity, renewal and succession

The composition of the three councils is based on the roles that people play in the mandala – such as Kalapa Acharya, centre director, chair of a working group or representative of an entity like the Shambhala Commission on the Status of Women and Feminine Principle, etc. The result is a mixture of long-standing members of the community, many of them holding senior positions; a proportion of newer practitioners; and a number of second generation individuals now taking on leadership responsibility.

V. Decision making and Consultation

A two year cycle of governance

For a two-year period, the cycle looks like the following:

The Shambhala Congress meets once every two years.

The Mandala Council meets once each year. It meets immediately following the Shambhala Congress. Its members experience the Congress energetically, understand the Congress discussions, and are in a good position to identify the key areas that should be forwarded to the Sakyong's Council. On alternate years the Mandala Council reviews how the government is doing in implementing initiatives adopted from the Congress.

The Sakyong's Council meets at least monthly by conference call, and face-to-face two times a year to delve more deeply into discussions better held in person. It always meets when the Mandala Council and Congress sessions occur. Additionally, the many working groups and committees of the Sakyong's Council meet regularly to carry on their specific responsibilities. The Sakyong's Council takes decisions about priorities and integrates recommendations from the Mandala Council in its role in implementing the "Community Plan".

The governance of our community mandala is thereby linked closely with the Shambhala Congress, which is like an oar stroke that helps moves our ship forward every two years.

The budget cycle: an example

- The Congress provides a primary source of input to the budget process. The recommendations developed at the Congress are reviewed and prioritized by the Mandala Council immediately following the Congress, and then submitted to the Sakyong's Council for approval.
- The Treasurer works with the Shambhala Finance Office and the Working Groups to develop financial estimates for the approved priorities.
- Other funding requests submitted from throughout the mandala are collected and added to the list for possible funding.
- The Finance Committee of the Sakyong's Council prepares a recommended budget which addresses the current budget, the post Congress priorities and other funding requests.
- The Sakyong's Council adopts the budget.

Managing exceptions (revenue or expense):

- Sakyong's Council will set guidelines for approval of expenditure by the Chief Financial Officer and the President that falls within the overall envelope of the approved budget. They are responsible for the management of the budget and for providing periodic reports to the Sakyong's Council and the Mandala Council.
- Exceptions for expenditure or revenue that exceed the agreed envelope of the budget will be first reviewed by the Finance Committee of the Sakyong's Council and then presented to the Sakyong's Council for approval.

The role of the Sakyong

The Sakyong is the spiritual and temporal head of the Shambhala Mandala. In terms of our legal obligations, the Sakyong is the Director of the First Class of the board of directors. That legal primacy is reflected in our structure. The relationship of the lineage of Sakyongs to the Shambhala Mandala is described by Sakyong Mipham Rinpoche in his *Treatise on Society and Organization*:

“The Sakyong is the centre of the Shambhala Mandala. The centre of the mandala manifests as the Kalapa Court, the seat of the Sakyong and the heart of his government. The energy generated within the Court radiates outwards through the teachings, culture, and structure of the mandala. The energy that is generated towards the Kalapa Court is harnessed by the organization...When the organization can extend the energy of the Court as the basis of inspiration throughout the mandala, the members of the community look in and around themselves for solutions, realizing their responsibility to motivate themselves and to communicate with others.”

The role of the President

The President is appointed by the Sakyong and exercises executive authority on his behalf. The President chairs each of the three governing councils, as well as the Shambhala Congress. The President’s role involves radiating the Court energy outwards through Shambhala culture and government, ensuring implementation of Shambhala Vision and the wishes of the Sakyong, and inspiring and helping community leaders and members look in and around themselves for opportunities to realize Shambhala society.

The President also appoints core staff, chairs of working groups and advisory groups, and the directors of dzongs (major centres like Boulder) and most of the practice centres (usually following the recruitment process of a local board). He hears appeals under the Complaints Procedure of the Shambhala Care and Conduct process.

(In the event of a complaint against the President, the matter is referred for deliberation and action to the Makpön and the Command Council of the Dorje Kasung. The Sakyong has indicated that if there are any concerns or complaints relating to him, that these may be raised through the good offices of the President.)

VI. “Mandala Services”

The term “mandala services” (previously known as “core services”) indicates those services provided by Shambhala to its centres, groups and members. The broader term “mandala services” enables us to broaden our understanding of how we serve the mandala and overcome the limiting notion that all such services are provided by paid staff from a single location. The Mandala Services function under the guidance of the President, acting on behalf of the Sakyong

VII. The Shambhala Charter and the law

The Shambhala mandala has become a significantly larger and more complex international organization with operations in many national and local legal jurisdictions. A growing number of Shambhala Centres are locally incorporating in order to facilitate

purchase of property, form governing boards with local perspective and commitment, and limit inter-organizational liability. These are viewed as rational and beneficial developments that reflect the geographical expansion and organizational maturity of our mandala.

In response to this increased complexity, it has become important to redefine our shared understanding of the operating agreements within our organization. We have termed this new understanding the “Shambhala Charter Model”. The model reflects a new corporate structure that maintains a “pervasive and harmonious whole” while at the same time being flexible enough to encourage and accommodate the local autonomy of our Shambhala Centres and constituents.

According to this new agreement, in order to be recognized organizations within the Shambhala Mandala, Shambhala Centres, groups and affiliates would sign a new Charter agreement specifying their rights and responsibilities.

Principles underlying the Shambhala Charter Model

The Charter agreement is designed to

- Encourage local autonomy and resourcefulness
- Encourage local participation in overall mandala governance
- Maintain the Shambhala Mandala as a coordinated, cohesive whole
- Maintain overall control and protection of the integrity of the Shambhala service marks.

To settle disputes between entities in the mandala (not individuals) or rule on interpretation or adherence to the charter (through mediation and arbitration), there would be a group of highly respected and experienced members of the community appointed by the Kalapa Court who could be asked by the Sakyong or the President to assist the Sakyong’s Council in resolving disputes.

Conclusion

The processes and structures described above reflect the current practice of secular-sacred governance within Shambhala. This model of governance emerged at the request of the Sakyong following a number of rounds of consultation involving the President, the Sakyong's Council, the Mandala Structure and Governance Working Group, and members of the larger Governance Review Group. At each major crossroad the Sakyong was consulted to ensure governance accurately reflected his vision and intention.

While many of its main elements took shape between 2003 and 2007, governance in Shambhala is continually evolving. For example, the role of the Kalapa Council began to emerge in the latter half of 2008, and beginning Shambhala Day 2009, a major initiative begins to review and provide further support for good governance in our local centres and groups.

From the outset, one of the Sakyong’s principal interests has been a more participatory

governance mandala. Your participation, either through feedback, suggestions or other kinds of contributions, is genuinely welcome. For a list of members of the Sakyong's Council you can contact, please see

<http://www.shambhala.org/sakyongscouncil/index.php>.