



SHAMBHALA EUROPE

LEADERSHIP AND GOVERNANCE MANUAL

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INTRODUCTION

The flourishing of any community or society very much depends on the quality of its leadership. This also applies very much to our Shambhala communities and to Shambhala society in general.

Leadership is a path. There are many traditions and ways of developing leadership qualities. As well, there are countless management books giving interesting and insightful advice on leadership development for both profit and non profit organisations. While much can be learned from these traditions and books, in the Shambhala tradition we have our own unique leadership path, laid out in the Shambhala Terma, received by the Vidyadhara Trungpa Rinpoche and Sakyong Mipham Rinpoche.

The Shambhala path of enlightened warriorship contains many profound and helpful teachings on how to lead. . The Rigdens and their tülku, the Sakyong, as well as the ancestral sovereigns, are examples of enlightened leadership—beings who brought about a flourishing society where basic goodness could shine. The skilful means propagated in the Shambhala teachings are not only meant to bring about the realisation of the individual, but to help bring about an enlightened society. One of the supreme ways to do this is to be a leader, and to lead organisations, communities or societies to fulfil their potential, their innate goodness. While the ultimate role of leadership of such a society rests with the Sakyong, as members of the organisation we all play a role in the leadership of our society:

The role of the Sakyong is to provide space, to protect the space, so that the flowers can blossom. The sun does not pull the flowers up to the sky; the flowers grow, reaching toward heaven. If heaven is too close, the flowers will not exert themselves. Therefore the organization is necessary as the extension of Sakyong's ability to provide and protect the space.



Sakyong Mipham Rinpoche—Treatise on Society and Organisation

The teachings of Shambhala are about king's view, how we rule our world and help others by tapping into the power, magic and brilliance that exist in the cosmic mirror, the natural elements, and the human domain.

Sakyong Mipham Rinpoche—Shambhala Buddhism

As far as study of Shambhala principles are concerned, it is the king's principle, principle of royalty, principle of monarchy at its best before it has been corrupted... everyone of you are, can join heaven and earth. You could be, every one of you could be, king or queen.

Dorje Dradül of Mukpo, Level 5 Sourcebook.

Overview of this Manual

This is a manual of practical advice, highlighting aspects of the teachings in the Shambhala terma and suggesting how to apply them to the leadership situations in which we find ourselves. The primary focus is the leadership of centres and groups in our mandala, but the principles set out here can also be applied to other situations,

To begin to understand leadership, we need to step back and reflect on the overall nature of our communities and the Shambhala society we find ourselves in. As leaders, we have to understand what we are doing—if we have no sense of vision, of view, we will not be able to lead others. As the Sakyong has repeatedly stressed, if we do not understand what we are doing in our practice, we will not have much success. In the same way, if we do not have a clear view of what we are trying to bring about as leaders of our communities, of our societies, our hard work may not bear much fruit. So before we attempt to lead it is important to have some understanding of the view of Shambhala society.

We speak of the Shambhala organisation as a mandala. The first two sections of this Manual—Sacred World, and the Path of Shambhala Leadership—examine some of the basic aspects of the mandala principle and how they apply to the path of leadership. The third section—How to Lead—examines how to apply some of the basic Shambhala teachings, especially the Windhorse principle, to ourselves as leaders. The final section—Skilful Means in Leadership—gives an overview of some of the skilful means that can be applied in situations we might face in our centres and groups.

BASIC PRINCIPLES OF SHAMBHALA GOVERNANCE— SACRED WORLD

The basic point of Shambhala leadership is helping others see the Great Eastern Sun, the sun of human dignity, and bringing about Great Eastern Sun society. These two are not separate—seeing the Great Eastern Sun, seeing and manifesting sacred world, is creating Great Eastern Sun society on the spot.

Student: Do you think the Kingdom of Shambhala will manifest again on a worldwide scale as a Golden or Enlightened Age?

Chögyam Trungpa: You bet.

Student: Do you have any time frame for that, say a hundred years or two hundred years from now?

Chögyam Trungpa: Right now. It is possible.

Student: Many lamas have said it may happen within a hundred or two hundred years.

Chögyam Trungpa: That's speculation. It happens right now.

Chögyam Trungpa, *Great Eastern Sun*,
Shambhala Publications, Inc. (Boston: 1999), p.195.

The vision of building enlightened society is not a distant dream, some distant goal we travel towards for untold years before we finally arrive there. When we manifest sacred world, we are manifesting enlightened society on the spot. Therefore, in order to understand what we are doing as leaders in Shambhala, we have to understand what it means to create and transmit sacred world. This is not something that is only up to the teachers in a weekend program – it is up to all of us.

To understand sacred world we need to understand the mandala principle. The word *mandala* means “association” or “society.” The Tibetan word for mandala is *kyilkhor*. *Kyil* means “centre” and *khor* means “fringe,” “gestalt,” or “area around.” A mandala is a way of looking at situations in terms of relativity: if that exists, this exists; if this exists, that exists. Things exist interdependently, and the interdependent existence of things happens in the fashion of orderly chaos.

The Shambhala organisation is a mandala, so we need to understand how the mandala principle manifests in our organisation, and in particular how it applies to our particular situation as leaders. To say it in another way, in order to take our seat as leaders, we need to understand how we can actually see the Shambhala organisation as a mandala, a sacred world.

There are a number of ways in which we can “tune into” seeing the Shambhala organisation as a mandala, or ways in which we can see our leadership role as a practice, and thus as a way to connect to Sacred world. In a sense, these principles are trying to point to how the organisation and roles we have are actually a manifestation of the Shambhala teachings. Looking carefully at our organisation, or mandala, we can tune into it as an embodiment of sacred world. There are many ways of describing this – in the section that follows, seven aspects or principles are laid out.

Leadership to Benefit Others

The job of leadership is helping others see sacred world, and thus the basic approach to leadership in the Shambhala tradition is helping others—bringing out the basic goodness of others.

Seeing sacred world, seeing the Great Eastern Sun, is only possible from the point of view of egolessness. Thus, a fundamental aspect of being leaders in this mandala is to take the view of serving others. Without that view we can never see the sacred world.

Because the job of leadership in the Shambhala tradition is helping others see sacred world, our basic approach to leadership is that of helping others—bringing out the basic goodness of others.

We would like to understand more about leadership. We would like to be powerful perhaps, or at least feel competent. No longer awkward. We would like to understand how to be leaders. But before we can look at the principle of leadership and how we can lead others, we need to look at what leads our own lives. What is the principle by which we govern our own lives? If that principle is a selfish one, then our ability to lead others will always be limited.

If we live our lives according to a principle of selflessness, placing others first, then we can actually lead others—for we can discover how we can fully unfold their own wisdom and basic goodness.

Sakyong Mipham Rinpoche, Dechen Chöling 2003: Unedited Transcript

Selflessness is based first and foremost on discovering our own sanity and wisdom, discovering what we have to offer others. Based on this appreciation of ourselves, we can then discover and help to bring out the wisdom qualities of others.

The Shambhala Training is based on developing gentleness and genuineness so that we can help ourselves and develop tenderness in our hearts. We no longer wrap ourselves in the sleeping bag of our cocoon. We feel responsible for ourselves, and we feel good taking responsibility. We also feel grateful that as human being, we can actually work for others.

Chögyam Trungpa Rinpoche, *Shambhala: The Sacred Path of the Warrior*

Sakyong as an Example of Benefiting Others

The role model for leadership is the Sakyong, and the role of the Sakyong is to help bring out goodness in others.

“Sakyong” is a Tibetan word, which means “earth-holder” or “earth-protector” [Sk: bhūmipala]. This term has a wider connotation than king, although its meaning includes kingship. “King” means the head of a nation; “Sakyong” means the protector of the earth.

The full definition of Sakyong is He who joins heaven and earth together in establishing enlightened human society.

The role of the Sakyong is to provide space, to protect the space, so that the flowers can blossom.

Sakyong Mipham Rinpoche — Treatise on Society and Organisation

Enlightened Society—Bringing Together the Spiritual and Secular

We are not just janitors in the school where dharma is taught—we and the containers we take care of are inextricably linked with the manifestation of sacred world. They are the expression of sacred world, the way we can present sacred world in a tangible way.

The purpose of leadership in Shambhala is to bring about an enlightened society. An enlightened society is a place where the natural goodness of all people can shine, where people can discover their own basic wisdom and intelligence and live according to this.

An essential part of this, both in terms of basic principles and in terms of our role as leaders, is not separating the spiritual from the secular. Creating an atmosphere of Great Eastern Sun—sacred world—and the vision of building enlightened society are inseparable, and can be manifested on the spot. Therefore, to understand what we are doing as leaders, we have to understand what it means to create and transmit sacred world. This is not something that is only up to teachers— it is up to all of us.

In Shambhala Vision, we don't separate the secular from the sacred at all.

Chögyam Trungpa—1978 Hinayana Mahayana Seminary Transcripts,
“Exertion and Meditation”

We need to examine how this applies in our communities and organization. There are a number of reasons why this is relevant:

- It is in accord with the Vajrayana view of the world. In emphasising this view, we train in the Vajrayana view of the world
- It gives our society much more potency because such a view allows for no gaps in our experience, and thus we can take our whole life as a path.

Sacred World and Cultural Forms

In order to deepen our experience of the dharma, it is necessary to soak 100 percent in the teachings in every moment of our lives. This is one aspect of life in a monastic setting. In the Shambhala and Vajrayana view, because we see our world as sacred, every moment of our experience can be met with mindfulness and used as the path for waking up. Based on that, there is no need at all for separation between the spiritual and the secular, between our ordinary life and our practice.

Thus, even if we are simple administrators working on some database, we see the sacredness of this work directly—not because it is a higher or spiritual database, but

simply because we appreciate our existence. In the same way we appreciate sacredness in working in the government (the body or group of people and entities involved in governing Shambhala) t, and we see the task of government as sacred—not particularly higher or spiritual, but simply as practice.

To help us see our whole lives as an opportunity to wake up, we have many cultural forms—the contemplative arts, etc.—that provide us an opportunity to work with our minds in our everyday life. These are not only practices, but also expressions of our culture that we hand down from one generation to another.

Administrators and Teachers as Directors

The presentation of the teachings is always done within a Shambhala Buddhist context—that is to say, not only the teacher and the teachings, but also the container and the atmosphere are considered relevant. Thus a whole weekend is an enlightened mandala—not just what is said by a teacher during talks. The teacher is a Director—both the spiritual head of the program as well as its executive manager. This makes for a more powerful teaching situation and offers an example of how we can begin to think of our whole governmental mandala as an opportunity to manifest the teachings.

Thus, we hold the ideal of the Shambhala warrior-statesman in our society (See *Court Vision and Practice*) as someone who manifests the Shambhala and Buddhist teachings in his life.

In holding this view, not because it is a romantic spiritual view but because it is a potent view, we see that any member of government, any administrator, is involved in not only creating, administering and rejuvenating the forms and containers where the teachings take place, but also in manifesting the teachings in some way. Administrators and teachers may have slightly different emphases in terms of the roles they play, but essentially they are not different. We are not just janitors in the school where dharma is taught—we and the containers we take care of are inextricably linked with the manifestation of sacred world. They are the expression of sacred world, the way we can present sacred world in a tangible way.

Thus we do not lay too much emphasis on deep religious activity alone, but on actually handling our situation, our lives, our work, our government properly at the most basic level.

Enlightened society comes from the kitchen sink level, from the bedroom level. Otherwise there's no enlightened society, and everything is purely a hoax.

Chögyam Trungpa, *Great Eastern Sun*,
Shambhala Publications, Inc., (Boston, 1999)

The kingdom of Shambhala could be said to be a mythical kingdom or a real kingdom (...) Spirituality was secularised, meaning that day-to-day living situations were handled properly. Life was not based on the worship of a deity or on vigorous religious practice, as such. Rather, that wonderful world of Shambhala was based on actually relating with your life, your body, your

food, your household, your marital situations, your breath, your environment, your atmosphere.

Chögyam Trungpa, *Great Eastern Sun*,
Shambhala Publications, Inc., (Boston, 1999)

Many religions have encouraged individuals to become monks or nuns. Although monasticism is very natural, in some sense, it's also a heightened or rarefied level of existence. In the Shambhala teachings our main concern is working with society. We want to develop an enlightened society that will be based on the idea of pure letting go (...).

There is such a thing as the Shambhala style of how to treat ourselves. That is learning how to be a warrior. I don't want to purely present philosophy, but I want to share my own training, what I do myself. I would like to tell you how you can actually become warriors, practically speaking, and how you can treat yourselves better so that we can have an enlightened society.

Chögyam Trungpa, *1981 Kalapa Assembly Transcripts*,
Vajradhatu Publications, p. 19

Thus both the overall role of the government and the work done by individual members of the government is inextricably linked to the essence of the teachings. We often pay lip service to this point, but it is essential to take this seriously. If we do not do this carefully, then we are missing crucial points.

Natural Hierarchy

The teachings on natural hierarchy basically express that there is a natural order to things—that there is an order, a harmony to the way the world functions, and from that there is an appropriate way for us to relate to this. Connected to this, every situation has to have a leader.

Another very important aspect of Shambhala leadership is the teachings on natural hierarchy. These teachings basically express that there is a natural order to things—there is a harmony to the way the world functions, and from that there is an appropriate way for us to relate to this.

It is like the four seasons. Cold winter turns into inviting spring, which brings luscious summer, which gives us the productive autumn, which then goes back to winter. The discipline of winter gives way again to the beautiful unfolding process of spring. The spring melts the snow, bringing the exposed earth of summer. Then again, the possibilities of summer cannot last throughout the whole year. So the discipline of autumn occurs...that is natural hierarchy.

Chögyam Trungpa, *Shambhala: Sacred path of the Warrior*,
Shambhala Publications, Inc., (Boston)

Decorum

Natural hierarchy plays a role in the organisation and the forms of Shambhala, first and foremost as expressed in decorum. Based on the natural way of things, there is a

harmonious way to relate to them based on appreciation and respect, rather than on an expression of ego.

Decorum occurs at every point where mind touches the phenomenal world. That is why we stand when a person of rank enters the space, or bow when we first enter the shrine room. We are not performing these actions because they are prescribed in a code. Decorum exists because such actions, properly executed, express natural hierarchy and sacred world on the spot.

Chögyam Trungpa Rinpoche—Decorum of Shambhala

Thus, relating to natural hierarchy is a way of bringing out the basic goodness, the sacredness of a situation, and helping things to flower.

Our notion of hierarchy is more like a flower than a lid. It is more like a waterfall than a volcano. Hierarchy can help people organize their lives in such a way that they can contribute individually—every one of them. You as dekyongs have the possibility of uplifting people. You have the possibility of bringing people up and cheering people up genuinely.

Chögyam Trungpa Rinpoche—Dekyong Manual

Equally, from an organisational point of view, every situation needs a leader.

In any organization—business, educational or social—human beings found still you have to have a manager, you have to have a director of some kind. Then because of that the hierarchy begins to happen after that. If you want to set up a restaurant, you have to manage that restaurant. Then you have waitresses and other people. Investors come in, investors maybe could be regarded as ministers of the king. Then you have the workers of the king, which is the public, people who work with such situation. If it's at a bank, same thing. It's a bank manager then the various other divisions. The system still works that way, nonetheless. But we are so shy of that situation.

Chögyam Trungpa Rinpoche—Level 5 Sourcebook

The point is not to get bloated by being a leader, or to get depressed or feel oppressed when one is not a leader. Being a leader is just a function one performs for a period of time. One has to submit to the position in order to do it fully, humbly. One should not be confused between fulfilling the role of leader and a sense of personal greatness from leadership.

So it seems to be the Shambhala vision approach and the ambition of the Shambhala vision at this point is that people should realize the hierarchy, higher, medium and lower hierarchy people. People should learn to conduct themselves in Shambhala style, which is to the hierarchy. The highest in rank does not exert his power from arrogance but from a sense of humbleness and genuineness and sympathy level, and bla bla bla ... so on down below ... that way. So existence of such nature is already there, whether you are in a completely democratic or communism, or whatever level, they still cannot help having a manager of the restaurant.

Wherever you go in the world they always have those kind of systems which maybe human beings found is the best working basis. You always have a Chairman Mao, or Khrushchev, or whoever in the communist world. And you have Jimmy Carter in spite of commi ... in spite of the ... what we call it...? Democracy. You still have a president. If we truly have democratic there shouldn't be any president at all! Which can't happen! A country can't run that way! Any organization couldn't run that way, so there is always hierarchy.

But hierarchy is being somewhat mismanaged and misused already, so the Shambhala vision's approach and the traditional approach is to rectify such situation, not necessarily like somebody's completely autocratic or dictatorial but the leaders should be more humble and workers should be more proud, more arrogant, maybe. So by the leaders having humbleness and workers having arrogance there will be some meeting point somewhere that the enlightened society can function that way between the two juxtapositions. In the generations to come. The worker are not having enough arrogance and feeling bad because they have not the money. They don't have any dispositions of any nature, and the leaders have too much. So, so far even in democratic situation the leaders are still taking arrogant pride and they sometimes go deaf and dumb.

Chögyam Trungpa Rinpoche—Level 5 Sourcebook

Teaching Situations as an Expression of Natural Hierarchy

Looking carefully at what happens in our shrine rooms during a talk or a program is an excellent example of how we manifest natural hierarchy and why this is so important.

When we enter the shrine room, we see the shrine. It is a reminder of our basic sanity, of the lineage of enlightened mind. We pause for a moment to appreciate that, and out of appreciation we bow. We surrender our discursiveness and acknowledge the brilliance, the sanity of the lineage and the teachings. This is an expression of decorum.

Then we invite a particular person to teach. They have the confirmation of the lineage (authorisation as a teacher), and we place them in the centre of the mandala for the weekend. When someone teaches, we actually create a seat for them, a situation of mutual appreciation. By placing someone on a chair, respecting them, we are learning to open our minds and hearts to them. We are creating a situation of embodied physical hierarchy (teacher on chair versus participants on gomdens). This creates the opportunity for us to be open to and hear the teachings. At the same time, the teacher is aware that they are taking their seat in a chair of appreciation, and that it is not because of their personal greatness that we respect them, but because they are representing the lineage, transmitting wisdom from the lineage to us. The teacher has to surrender their personal style and discursiveness in order to transmit the dharma to us in this heightened atmosphere. A transmission can take place that can far exceed what a teacher of that realisation could actually do in other situations.

So when we have all the components in this situation, basic appreciation of wakefulness gives rise to decorum. Out of appreciation for decorum we can create a

situation which is a manifestation of natural hierarchy. This situation, this mandala that is created, is one that is conducive to transmitting enlightened mind, to waking people up. It is in harmony with the basic goodness and sanity of all people.

Natural Hierarchy and Leadership

It is natural that someone must fulfil the role of leadership, of being a central figure in a certain situation, and people need to relate to this person in a certain way because of the role. In the same way, people in such positions need to relate to the further organisational hierarchy with respect, and see themselves as part of a chain which derives its ultimate legitimacy from the Sakyong and from Shambhala vision. There would be no situation, no centres and groups to lead if we were not part of Shambhala, if we were not working for the Sakyong, propagating the energy of sanity from the Kalapa Court.

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 toward the Kalapa Court is harnessed by the organization. It is not the role of the organization to dampen or suffocate. If it becomes too thick, its members tend to become complacent and irritated. 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. This process is not simply one of administration, but also of education, since the curriculum must also reflect an understanding of the individual.

This is the primary teaching within the literature on natural hierarchy. Specifically, it means that you, as well as the rest of the leadership of the mandala, need to facilitate this dissemination of energy from the Kalapa Court. You must organize the mandala and extend communication in the most effective way.

Sakyong Mipham Rinpoche—Treaty on Society and Organisation

It is also important to realise that this notion of hierarchy is very fluid—a natural expression of the order in a situation. Thus, one day we may be Director or teacher or leading the meditation, and the next day we could be cleaning the shrine room floor or the toilets. Thus Shambhala hierarchy has very little to do with credentials or titles—that we are an Acharya or Director—but is related to situations and recognising what is best for the situation.

So it is important to relate to natural hierarchy. It is avoiding the truth to try to dissolve the whole thing into one non-hierarchical soup, where all are equal. Such an approach can breed a lot of chaos and conflict. That is often the case in centres and groups when there is no clear hierarchy, or no relation to the wider hierarchy of Shambhala.

Authentic Presence

Connected to the notion of natural hierarchy, which is acting in accord with the way things are, is the notion of authentic presence. If someone has really brought their qualities to fruition, acts in accord with their basic nature and manifests basic goodness, that is experienced by others as authentic presence. Appreciation arises naturally from this—our own natural intelligence immediately appreciates this sanity in others. We can appreciate their greatness, and this also invites us to long for our own sanity to manifest.

If we recognise such excellence, intelligence and sanity wherever it manifests, we create an incentive to cultivate our own basic nature and beauty, and we also recognise the potential for full-blown goodness in others. Acknowledging this, even if it is sometimes uncomfortable in the modern world which is often so critical of hierarchy, is an important aspect of enlightened society. Through this, all are encouraged to find their own place, their own unique way of being fully who they are.

In our organisation sometimes there is a danger that we do not want to acknowledge the genuineness and brilliance of others. We get jealous or cut someone down, rather than acknowledging their brilliance. Instead, we should be careful to appreciate the uniqueness of people, help them flower in their own way, and acknowledge the radiance, the overwhelming genuineness of someone, rather than dissolving into a soup of mediocrity.

Joining Heaven and Earth

In the Shambhala tradition, we often speak of joining heaven and earth—that it is both the role of the Sakyong to join these two together, as well as up to each of us to do so. Joining heaven and earth is bringing together vision and practicality, manifesting the potential of goodness, sacredness in all situations. Actually uplifting our existence and bringing about Great Eastern Sun society.

I think the notion of heaven is anything that is spacious, including lofty ideas, and your beliefs, your metaphysics and your wishes, your desires. Anything you hold as sacred, anything you might put in your personal—what you call it?—safe deposit. Anything earth is related with your personal existence, your key to your car, key to your apartment, your money in your wallet, and your grocery for the night, for the rest of the day, rest of the week. And your husband, your wife. So you have a natural sense of what should be, without protecting us from earthly problems, such as like ideals, such as that you studied at your University that you get credentials, which is lofty principles. Then the other one is what you have in your house, in your refrigerator, in your bank account which is earth. It is very interesting joining them together. If you think in terms of international-wise. If you think of how a country should join heaven and earth together it begins to get quite complicated. But if you think of yourself and how you relate with your life joining heaven and earth it's quite simple, domesticated. That is heaven and earth. And we might think that heaven is not sacred enough, earth is not sacred enough to be joined together. Nonetheless, what we say in Shambhala principle is fundamental appreciation and respect whatever we do. It is -a sacred act

altogether. Because of such inspiration therefore we regard our life as sacred as well. Therefore we can join together.

Chögyam Trungpa Rinpoche—Level 5 Sourcebook

While joining heaven and earth is a very real, direct thing we can do to uplift our personal existence, it is also a basic principle of Shambhala governance, Shambhala leadership.

*To join heaven and earth
In order to establish a human society
Man must have his King.*

Another way of putting this is that what joins heaven and earth together is the king or queen, and therefore it is basic goodness. In other word, if there is natural law and order, the principle of royalty, or the principle of the monarch, already exists. Because the principle of the universal monarch joins heaven, earth and human beings together, therefore, we can join our body and mind together as well. We can synchronize mind and body together in order to manifest as Shambhala warriors.

Chögyam Trungpa, *Great Eastern Sun*,
Shambhala Publications, Inc., (Boston, 1999)

In a lot of the conventional ideas of a king, usually it's just heaven principle. Often in the western tradition or in the latest industrial revolution, or any kind of industrial revolution any spokesman, speaker or utterance is regarded as speaking off/for the earth. So the earth is completely opposed to heaven, so there shouldn't be any monarchy, there shouldn't be any king. If you want people to have happiness and good salaries and workers be treated better there shouldn't be any heaven, there should be purely earth. But it seems to be in the Shambhalian tradition, as well as the Chinese and Japanese, and maybe Indian tradition as well, that it is necessary to have a king in order to join heaven and earth together. So people have lofty ideas to live up to so they not particularly fall into depressions of practicality alone. But at the same time in order to avoid purely being lofty idealism, you also need to have a working basis.

So, nonetheless, in spite of everything chaotic that went on in this world, on this planet earth, so to speak, there has been problem with the joining heaven and earth situation. And moreover, there is the problem of joining mind and body together, synchronizing mind and body together, which is a very big deal in the Shambhala tradition. We try to introduce the notion of kyudo, the Japanese approach to archery, tea ceremony, and flower arranging; all of those disciplines actually apply very much in a synchronization of mind and body together properly. So far, throughout our research and study we found that one Western tradition is riding horses, a dressage system, dressage style, is one of those participants that is unique and very sane and enlightened. How to synchronize one's mind and body together properly. I'm sure that in medieval situations there are a lot of disciplines such as that, that have happened already. We have to study more, look further. So that is number three: realizing that the king joins heaven and earth together therefore we

can join our mind and body together, synchronize our mind and body together properly.

Chögyam Trungpa Rinpoche—Level 5 Sourcebook

Organisation to Join Heaven and Earth

The energy that is generated toward the Kalapa Court is harnessed by the organization. It is not the role of the organization to dampen or suffocate. If it becomes too thick, its members tend to become complacent and irritated. 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. This process is not simply one of administration, but also of education, since the curriculum must also reflect an understanding of the individual.

Sakyong Mipham Rinpoche—Treatise on Society and Organisation

As clearly summarised by the Sakyong above, the role of the government (or administration) functions is to help the Sakyong in joining heaven and earth. There should be a real sense of receiving and transmitting the instructions from heaven, and at the same time being connected to earth. Thus, for example, the work of a central organisation such as Shambhala Europe can be grouped into three areas corresponding to heaven, earth and man.

Heaven: Receiving and transmitting the key instructions from the Sakyong and other senior teachers in a systematised manner.

Man: Training the students in the mandala in the proper essence of the teachings and ensuring that the hierarchies, the training paths, etc. are properly manifested and passed on.

Earth: Ensuring contact with the ground—that the required materials and resources are available for the teachings to be transmitted and for the communities to flourish.

Such a view can be applied to a centre or group.

Graduated Path of Practice and Study

Another important way to reflect upon joining heaven and earth, vision and practicality, is by looking at our graduated path of practice and study. When the Vidyadhara started teaching the dharma in the West, he realised that he needed to ensure that there was a container and a clear organisation for this teaching. In Tibet and in Japan, the dharma was mainly transmitted in monasteries, with each monastery being supported by the surrounding communities. The paths and the study material within each monastery were somewhat different. In fact, in Tibet, each valley and each practitioner had a different approach to the dharma.

One of the first and unique things that the Vidyadhara did in the West he was to create a unified path of study, and to have all of his students do the same practices in sequence. It is difficult to describe the significance of the cultural and spiritual leap this was—this had simply not existed in this manner in Tibet.

In a similar manner, the Shambhala Training program is presented as a clearly graduated path of study and practice, with the need for significant administration of teaching materials, teachers and the path of the student.

Thus in the West, the Vidyadhara was unique in creating a clear path for students, and the Sakyong continues to uphold this principle. Naturally, such a graduated and unified path of study brings with it the need for considerable administration—in communicating and preserving the curriculum, and in ensuring that the students stick to this path to a greater or lesser degree.

This is not only an example of joining heaven and earth, but also a very important organisational principle for our community. Administering this common path and ensuring it is well transmitted is one of the central tasks of leadership in the mandala.

Organisation as a Container for the Teachings

Trungpa Rinpoche was also unique in deciding early on (in his retreat in Charlemont Massachusetts in 1972) that the dharma would not be transmitted mainly in monastic or retreat centers, but through the organisation (Vajradhatu) and the local centers (Dharmadhatus). The organization would be the container for the dharma. He created the first board of the organisation, and, unusually for a spiritual teacher, acted for many years as its President and met weekly with his board to discuss administrative matters.

This organisation is responsible for holding the structure of the path, and administering the overall container of the dharma. The Sakyong has also maintained this view, and has essentially, by the appointment of the President, strengthened this container. In the same way, the Sakyong has described the organisation as the stem of the flower of Shambhala society.

The Sakyong as the Centre of the Mandala

From an inner view, we see our own innate basic goodness and wakefulness as the centre of the Mandala, and from an outer view, we see the Shambhala organization as a Mandala, with the Sakyong, the embodiment of basic goodness, at the centre.

In Shambhala, the Sakyong is in the centre of the mandala and at the centre of our government. He is not only the spiritual head of our society, and the main presenter of the higher teachings, but the centre of our organisational and personal mandala:

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 toward the Kalapa Court is harnessed by the organization. It is not the role of the organization to dampen or suffocate. If it becomes too thick, its members tend to become complacent and irritated. 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. This process is not simply one of administration, but also of education, since the curriculum must also reflect an understanding of the individual.

This is the primary teaching within the literature on natural hierarchy. Specifically, it means that yourself, as well as the rest of the leadership of the mandala, need to facilitate this dissemination of energy from the Kalapa Court. You must organize the mandala and extend communication in the most effective way

Sakyong Mipham Rinpoche—Treatise on Society and Organisation

Mandala View

When we see sacred world, we see the interconnectedness of all phenomena. Surrendering a discursive view of the world, our awareness can expand and embrace all of perceived reality with precision and luminosity. We do not separate between subject and object, self and phenomena. Mandala is above all the whole of our being, a sense of total existence, with ourselves at the centre as the embodiment of awareness, the King of Basic Goodness. In the same way, the Shambhala organization is a mandala, the locus of awareness, and its centre is the manifestation of basic goodness—the Sakyong.

Thus from an inner view, we see our own innate basic goodness and wakefulness as the centre of the mandala; and from an outer view, we see the Shambhala organization as a mandala, with the Sakyong, the embodiment of basic goodness, at the centre.

Even if we do not understand the profound view of mandala, it is important to keep the Sakyong in mind and remind people of the Sakyong. Whether people like or dislike the Sakyong, simply the fact that he exists is a reminder that we are part of a bigger situation than what is reflected in our community or centre. Whether we appreciate him or are irritated by his existence, the existence of the Sakyong is itself a confirmation of the mandala principle. Just remaining confident in this single point raises our gaze.

The following are further ways of understanding that the Sakyong is the centre of our mandala.

Sakyong as Monarch

Our society is ruled by a King. The King is not merely a person—he is a living expression of the teachings.

When we talk about a monarch here, we are talking about that which rules the world in the form of basic goodness. From this point of view, we regard basic goodness as the king or queen. It is almost an entity in itself, not just a metaphysical concept or an abstract theory of natural order.

Another way of putting this is that what joins heaven and earth together is the king or queen, and therefore it is basic goodness. In other words, if there is natural law and order, the principle of royalty, or the principle of the monarch, already exists. Because the principle of the universal monarch joins heaven, earth and human beings together, therefore, we can join our body and mind together as well. We can synchronize mind and body together in order to manifest as Shambhala warriors.

Chögyam Trungpa, Great Eastern Sun,
Shambhala Publications, Inc., (Boston: 1999)

In this sense, it is the king who joins heaven and earth. Without such a king, the society is incomplete.

*To join heaven and earth
In order to establish a human society
Man must have his King.*

This King rules from the point of view of basic goodness and for benefiting people. This, not some dictatorial view of government, is the source of the King's empowerment.

We're talking about monarchy, and monarchy usually is based on the notion of leadership of an individual in which—depending on whether it's in the West or in the East—there is a quality of connection to some higher force. In the East they say heaven, in the West divine right, but altogether the notion of monarchy means that the power of rulership is invested in an individual who would see to be benefit of people.

Chögyam Trungpa, "Dekyong Council Retreat", 25 May 1985

The seat of the King is the Court. The Court is not only a place where the King resides, from where he rules. It is the place in which students can fully experience the enlightened mandala of the King, the Vajra Master of Shambhala society. In some ways it is the pinnacle of the society, and since it is dedicated to enlightenment, it is a place where students can learn and soak in the atmosphere of an enlightened world. Students are invited into this world, to meet the King or master and his family. They enter as students, typically in a serving situation. Such service is a central aspect of our mandala.

Sakyong as Buddhist Guru

The purpose of our society is the nurturing and transmission of enlightened mind. This, the Sakyong says in his *Treatise on Society and Organisation*, is central—everyone is part of this: “a society—rather than an organization—in which their own transformation and personal participation is a key element and building block for the entire endeavour”.

Enlightened mind is transmitted and nurtured both through a lineage of realised teachers and their teachings, as well as in numerous teacher-student relationships in our mandala. Thus, one of the central features of how we go about creating enlightened society is through emphasis on the teacher-student relationship, which is by nature a hierarchical relationship.

The Sakyong holds the role of Guru for many students in the mandala. This places him in a central role in their lives. Actually, in our Shambhala mandala, the Sakyong as King and the Sakyong as Guru are not separate:

I would like to declare that the concept of Sakyongship has come up with something further, that is to say, the notion of dharmaraja. At this point it is about time to announce that the Sakyong king is also the Dharmaraja or Dharma King at the same time. That brings together a very important announcement to you, that the Vajra Master is also King, monarch at this point. That change of gears is planned that way, not necessarily by frivolity, but at this point I think we have to realize that when the Sakyong speaks truth, it is dharmic truth at the same time. Such as we had in the past—like Gesar of Ling who is also a dharmic warrior and Emperor Ashoka who was a dharma king, dharmaraja. At this point, the indivisibility of the Sakyong and the Vajra Master has become completely one. Giving an order, a command, is one command, one order.

Chögyam Trungpa Rinpoche, Meeting of the Lodge, January 4, 1979

This hierarchical relationship extends from the main teacher to all the teachers and students in this society, as well through the transmission of teachings and forms. Thus, from the mandala point of view, we talk about centre and fringe.

Participatory Monarchy – the importance of community participation

The flowering of our innate wisdom and the flourishing of healthy communities go hand in hand and are the expression of sanity coming forth. So we pay particular attention to community well being and the participation of all in the mandala.

In the previous sections we have talked a lot about the importance of the teacher, the hierarchy of the student teacher relationship, the role of the Sakyong as King and Guru. However, it is important to also reflect upon that one very defining aspect of Shambhala governance is the participatory nature, and to stress the importance of a flourishing community.

Our path is based nurturing our own awake state of mind. This is connected with resting in basic goodness, or nurturing our bodhicitta. As we rest in basic goodness, or cultivate bodhicitta, we bring out aspects of enlightened mind - an innate intelligence and wisdom, as well as the characteristic of communication and exchange. So in cultivating our communities and societies, we try to find many ways to bring out the intelligence and wisdom of all, and invite them to contribute and participate in Shambhala governance. This is the social or participatory of our Shambhala governance monarchy.

Flourishing communities as the seeds of enlightened society

Creating enlightened society is not some distant goal, but happens on the spot all the time when we connect to a view of Sacred world. Naturally, this is more powerful if we can do this in a group, a community, and if this is not just a momentary visualisation, but something ongoing. So a healthy flourishing community or practitioners, all holding the view of sacred world, is a powerful manifestation of the teachings, and a seed of a real enlightened society.

We have many practices and form that are related to helping our communities flourish, including the different forms of community meetings, community practice time, delegs and dekyongs, desung, Care and Conduct guidelines and so on. All these are a vital part of the overall Shambhala mandala.

Community practice

The Vidyadhara and the Sakyong put considerable emphasis on group practice and study – both to act as a container for the practice of people, and also to begin to encourage people to really work with each other as a community. The Sakyong has been emphasising this strongly – a number of his Shambhala Day and Harvest of Peace talks have been emphasising the importance of the role of community for our practice and as the basis for our society.

Students as teachers

A special aspect of the Shambhala mandala is the emphasis on training students as Meditation Instructors, Teachers, Administrators – to directly put into practice their path and to allow them to discover their own innate and brilliant wisdom. We place a lot of trust in people, even if we are all quite junior on the path. Thus there is never simply a top down approach to transmission of wisdom – but a constant exchange of wisdom and invitation to people to participate at all levels of the mandala.

Participatory monarchy

Finally, it is important to add that there has been significant thought put into a real political system, centered around the role of the Delegs. The delegs, selected by community members to be their representatives, are a crucial aspect of the participatory monarchy that Trungpa Rinpoche spoke of. They are part of fulfilling the view of creating enlightened society.

“ The delek system cuts down the extraordinary hypocrisy of dictatorship, as well as the idea of too much democracy. It brings us a middle path, which is somewhat democratic : your individual contributions could become very positive and excellent through the delek system, and the dictatorial aspect of society could be cut down. Our notion of hierarchy is more like a flower than a lid. It is more like a waterfall than a volcano. Hierarchy can help people organize their lives in such a way that they can contribute individually – everyone one of them. You as dekyongs have the possibility of uplifting people.

You have the possibility of bringing people up and cheering people up genuinely. ”

Chögyam Trungpa, “ Dekyong Oath Ceremony ”, 15 June 1982

The Vidyadhara envisaged a full parliament of Dekyongs. This is currently manifested to some degree in the Shambhala Congress, a bi-annual gathering of delegates from all over Shambhala to come together and discuss the well being of the community.

The Sakyong Wangmo and the feminine principle

It is very easy for an organisation or government to fall into the trap of rigidity, and becoming a bureaucracy, or being too focused on efficiency and getting things done. This happens when we solidify our roles, when we become too fixated on speed and aggression. In fact, we often confuse the organisational structure with Shambhala society. But actually it is the flower of Shambhala society that should blossom on the stem of the organisation.

In the text, Court Vision, the Dorje Dradul talks about the importance of the Sakyong wangmo and the feminine side of warriorship:

“Throughout history, the mother lineage has played an important part in the Shambhala tradition and continues to do so now....The term warrior might be misunderstood. In the Shambhala tradition a warrior does not necessarily have to be a man. According to history, most empires have been ruled by men, and most wars that needed to be fought have been fought by men. However, we should not be misled by that – masculine warriorship has always been inspired by feminine warriorship. In sense the two principles are one: the warriors right side is masculine, the left side is feminine.”

Chögyam Trungpa Rinpoche— Court Vision and Practice

Just as water binds yeast and flower together to make bread, the Sakyong wangmo will bind the disparate elements of the Kingdom together to create a spirit of warriorship.

Chögyam Trungpa Rinpoche— Court Vision and Practice

In any organisation, there is a tremendous danger that everything becomes focused around activities, tasks, projects and so on. Taking time to be, to celebrate, to appreciate, to embrace is as essential as tasks that need to be taken care of. These are manifestations of the feminine principle, which binds and brings to flower the aspects of Shambhala.

Communication

The feminine aspect manifests itself in healthy communication – dignified and genuine communication – which both makes people feel included and informed of the activities in Shambhala, and also propagates the dignity of the Shambhala vision.

Elegance and appreciation of the arts

Elegance and the appreciation of the arts is way in which the feminine aspect of warriorship becomes apparent. Through paying attention to ones appearance and manner, and through engaging in the contemplative arts, there can be a genuine flowering of the fine arts, music, good food. This is the harvest of an enlightened society, and without the feminine principle and the appreciation of this richness, we cannot speak of the full flowering of enlightened society.

How to See Sacred World

In the Shambhala and Buddhist teachings, there are many teachings on how to see sacred world, or the Great Eastern Sun. These can be studied in the various sourcebooks. It seems important to highlight particular aspects which are extremely important to appreciate as leaders and which help bring about a realisation of sacred world in our organisation.

Meekness and Genuineness

Something that applies particularly to Shambhala leadership is the notion of genuineness, or meekness.

The other day we discussed the notion of genuineness which brings about a sense of true feeling, a sense of how to feel oneself as a truly human being. Out of that sense of being very real and genuine, arises a further sense of healthiness, wholesomeness. That is a sense that physically, psychologically, domestically, spiritually, you are leading your life in the fullest way. You begin to feel there is a gut-level situation taking place, as if you were holding a solid brick of gold. It is heavy and full, and it shines golden color. There is something very real about that and, at the same time, something very rich.

All the issues we have discussed so far come under the heading of "meekness." Meekness is experiencing a general sense of genuineness. Because you have experienced genuineness, you feel wholesome. You feel that you have actually fulfilled all that is required to be meek. You have been thorough and methodical about your whole being, your whole life. If we don't have this feeling or experience ourselves, we might feel that we are talking about a myth rather than a reality

Well, I suppose you could say that wind horse is the product of genuineness. It's the same as what we were saying: that one of the constituents of wind horse is genuineness.

Chögyam Trungpa, *The Dignities of Shambhala* –
Vajradhatu Publications,

In the same way that the warrior principle and the teachings on meekness and genuineness are the basis for an individual's path, they are also the basis for the form and flavour of Shambhala governance:

When we talk about the warrior principle, we are talking of its application to individuals, to the citizens of Shambhala society as well as the administration. We are talking about how we can go along with these particular analogies and disciplines—how we can actually do them.

Chögyam Trungpa, *The Dignities of Shambhala* – Vajradhatu Publications,

In this way, it is clear that personally, to discover and manifest our basic goodness, we need to remain genuine. Genuineness is that which we can fall back on even if we are in doubt. That creates a gentle space for others to discover their own genuineness. It is also important from the point of view of being in the organisation, relating to the Sakyong and the community, joining heaven and earth.

As we continue, then we have the next phase, which begins with some sense of humility, some sense of hesitation. It has been a problem with our past administrators of Vajradhatu—who have been going through a lot of problems with that—as well as with dharmadhatu coordinators and a lot of community members that they have not been meek enough to begin with. They thought the whole thing could be conducted by trying to push their trips and make themselves big. But the more you try to make yourself big, you become smaller and lesser and lesser. Beyond that approach, there is some kind of further humour, being meek. But at the same time your intelligence faculty has not been cramped at all.

Chögyam Trungpa Rinpoche - ???

Ministers are expected to be benevolent. Gentleness in the ministers is a mark of dignity. When a minister begins to gain the respect of his immediate staff, that is a sign that he is a true statesman.

A minister must lead the life of Shambhala fully—just as the Sakyong does. Although he is being honoured with a salary, the minister must not regard his work as a paying job. If he begins to regard his duty as purely a job then he will lose the flavour of his post. He will consequently become insensitive and confused—which is quite far from inscrutability.

Genuineness is the key to being a good minister. If the minister is faking in the slightest degree, he will begin to regard his duty as purely a job and, in turn, this will cause him to lose his connection with both the Sakyong and the subjects. Such a fake minister will find it very lonely. Having lost contact with the Sakyong, he has lost his head; having lost contact with the Sakyong's subjects, he has lost his limbs. He has become a wandering carcass in the ministerial building, and will find no sympathizers.

Chögyam Trungpa Rinpoche—Court Vision and Practice

This point needs to be stressed again and again. It is clear that most of us are not up to the task of leading others to realize their full potential. We should not pretend that we are great leaders or superhuman. The key point is to do our best to fulfil our role and to remain genuine, acknowledging our fear and confusion if this is the situation we find ourselves in. This naturally opens the space for others to help, to support us, to contribute.

Personal Practice

A further point that is essential is personal practice.

Meditative discipline should be the key point. If there is a lack of meditative discipline among the (Directors), there will be insanity in the administration. In turn, the subjects will have difficulty respecting the Sakyong's government. On the other hand, if meditative discipline is practiced, the (Directors'), natural sanity will provide them with a sense of what should be cultivated and what should be rejected.

Chögyam Trungpa Rinpoche— Court Vision and Practice

After his retreat in 1977, the Druk Sakyong addressed the Vajradhatu Board of Directors about the importance of practice:

Without the development of a strong discipline in the sitting practice of meditation, your work as (Board of) Directors will never bear genuine fruit. There is no other way to become confident and capable administrators, skilful administrators who accomplish everything that needs to be accomplished without becoming too bogged down in your work. Toward the end of the period of my recent absence, affairs became chaotic because of the lack of sitting practice by the Directors. A large gap opened between your basic dedication and the actual performance on your jobs. At the same time, problems in your relationship with the community and their resentment to Vajradhatu also derive from the weak practice situation. When sitting practice is done properly by the Directors, there will be tremendous unity with the community at large. The Directors are not the only ones whose practice disciplines have been wanting, but you bear the heaviest responsibility, due to your high positions and the power of your example. It is my intention to spread this message about practice through out entire administration, but the beginning must be made with you, the Directors. Let this memorandum serve as a basis for further discussion of how a strong, regular and continuing practice discipline can be quickly instituted by each of you.

It needs to be added that practice must include practice with the community. This is very important—it breeds trust in the administration and a sense of appreciation of practitioners.

Sitting with the community members is two-fold: spiritual as well as political. If community members see you practicing, I don't think we have to do too much conniving about Vajradhatu administrators. People feel that the best sitters are kind of second class citizen, which is a problem.

Chögyam Trungpa, *Notes from Board Meeting – 1977*

In our Shambhala mandala, we do not view the spiritual and the secular as separate. In order to soak our lives with the dharma, we see our work as an opportunity to practice our Shambhala and Buddhist disciplines. Spiritual practice and secular work are both

an opportunity to encounter our own minds, our own projections, and are opportunities to help other people.

In particular, as members of the Shambhala organization and as some of the most senior administrators in Europe, we not only have a job to fill, but also have to serve as an example of senior warrior-statesmen, administrators who take their job as a path. Our teachings are rich and apply to all circumstances in our lives—in fact, the Shambhala teachings lay great emphasis on using our lives as the pathway to waking up. Thus working as administrators, we can cultivate particular ways of waking up, particular forms and disciplines which are ways to bring the wisdom of the Shambhala teachings into our office work, and use our work situation as a path to waking up. We do not see administration as a necessary evil, nor do we regard it as any lower than teaching—it is all an opportunity to wake up and to provide the containers for the dharma to be taught.

Shambhala Training Weekend as an Embodiment of Sacred World

It is very important to appreciate that all the principles we have discussed above are actually manifested in the Shambhala Training weekend.

Leadership in order to benefit others—the whole purpose of a Shambhala Training weekend is to transmit sacred world, and the coordinators and directors take on their roles in order to benefit others.

Sakyong as centre of mandala—the Director, as the representative of the Sakyong, and the transmitter of the teachings on sacred world, is the centre of the weekend mandala.

Not separating spiritual and secular—the container is as much the transmission of enlightened world as the teachings.

Joining heaven and earth—the whole weekend is structured to both present a view of enlightened society, basic goodness, and offer concrete training in how to realise this in one's life.

Natural hierarchy—the teaching situation is a complete manifestation of natural hierarchy.

Thus we need to see Shambhala Training not only as a training in meditation, but also a means of transmitting sacred world, and a means of training the leadership of Shambhala.

PATH OF SHAMBHALA LEADERSHIP

Becoming a Director in Shambhala and being able to help others discover and manifest their basic goodness is a path, and requires familiarity with the Shambhala teachings. It is also very helpful to go through the path of leadership in the Shambhala mandala properly. Through this one develops appreciation of the details of how to create a mandala properly, how to bring about sacred world properly, and one develops tremendous appreciation for the volunteers doing this work.

Assistant/Staff Member

As a helper or assistant in a Shambhala Training level, we are part of a mandala, or sacred world. There are many aspects that we learn being a member of staff for such a program, or being an assistant in general in the Shambhala mandala.

The Dorje Dradül introduced many aspects of form and decorum which help to wake us up and cut through cocoon. Examples include beginning and ending staff meetings with a bow and perhaps a few minutes of sitting practice, mindfulness of speech in meetings and announcements, cutting through speed and sloppiness with a light touch of decorum in entering and leaving rooms, and dress. This is vital basic training for staff members.

Based on this quality of surrender to the forms and to the situation, one can begin to see how to attend to details of the task at hand and apply our mindfulness practice in working situations. We also learn to work with others in an open way, seeing our task as being part of a mandala. All this helps create an atmosphere of gentleness for new people.

Assistant Director/Meditation Instructor

Assistant Directors take on more responsibility, both for the environment as well as for students. As part of their work, they are encouraged to learn to:

- Manifest basic goodness in their manner—dress, speech, attitude
- Help to create an atmosphere of gentleness
- Be responsible for communicating Shambhala teachings, either in a formal setting such as a meditation interview, or in other settings
- Take responsibility for people in the level or program, and think about what they need to help them bring out their basic goodness
- Create court/environment of sharpness, brilliance and gentleness.

Coordinator

The Coordinator is responsible for establishing and maintaining the container in which the Shambhala teachings occur. The form of this container is organized according to the mandala principle rather than the more conventional pyramid model.

During a weekend program, we all journey together. The Coordinator is found at the centre of many of the interactions. As planner, facilitator, friend and teacher of the staff, the Coordinator's journey can become lost in the swirl of details as each situation is met on the spot.

You have to discipline your spontaneity with intelligence. That way spontaneity has an element of orderly chaos in it. In talking about orderly chaos, we could say that orderly is discipline, or awake, and chaos is acceptance of the energy that happens within that realm. That total energy—totally creative, totally destructive—is what one might callnowness. Nowness is the sense that we are attuned to what is happening. The past is fiction and the future is a dream, and we are just living on the edge of a razor blade. It is extraordinarily sharp, extraordinarily tentative and quivering. We try to establish ground, but the ground is not solid enough, because it is too sharp. We are quivering between this and that. So please practice diligently before a level so that you can hold your seat in this wonderfully rich and ultimately very rewarding situation.

Chögyam Trungpa, Rinpoche: *Orderly Chaos: the Mandala Principle*, Shambhala Training Coordinator's Manual

Being a Coordinator is very important. In Shambhala training one should be a Coordinator of a weekend many times before becoming a Director. Through being a Coordinator, we become more intimately familiar with the magic of our world. Working with precision, synchronisation, and paying attention to detail, we discover the natural element of magic. We learn how to really open the door or present a glass of water.

We learn to be open to what the Director wants and to be open to the participants. Make the link to the participants all the time. Not that you doing something—but responding to what the situation needs. Be part of the situation.

We also begin to discover that it is not just by doing that things happen, but that we can begin to create the atmosphere in which things occur naturally. All of this together is an example of joining heaven and earth—in the weekend, we very much are responsible for taking care of the practicality which makes our vision come alive. Practicality of weekend is very helpful to bring the vision to earth.

Director

The Director of a Shambhala Training weekend has to take his seat at the centre of the mandala for the benefit of the participants.

Within that environment, there are two perspectives from which the mandala can be viewed. It is the natural tendency of people to view the director as being at the of the mandala, and to the extent that it is absolutely necessary for the director to take that seat and be willing to be such a reference point for others, that perspective is valuable. Equally valuable, if not more so, is the view that the participants are the centre of the mandala, without them, there would be no program at all, and the whole situation exists only to offer

them an opportunity to connect with basic goodness. Within either view, the assistant directors, coordinator, and other staff function as lines of communication within the mandala.

In fact, within the context of the weekend, the director is responsible with the rest of the staff “*to foster the establishment and growth of enlightened society, and create the presence of court, which is inspired by the kingdom of Shambhala.*” (Shambhala Training Directors Manual)

In this way, the responsibility of the Director is to join heaven and earth, to bring about the flourishing of an enlightened society, if only for one weekend. This is no different from the responsibility of the Sakyong, of the President, and all Centre Directors and group coordinators in the respective parts of the mandala.

So as a Director, we have to work with form—how to keep our mind precise, and thus to keep our seat. This is the only way to learn how to obey a situation and to do what is required at that moment. That is also the only way to present the teachings as an answer to a situation. We learn to really feel what the situation needs—it is very human in a sense, like running a business and understanding what the customers want. Not deciding what we want to do, but what the situation needs. We learn to go beyond our little ego, and learn to connect to so much joy, so much power.

Path of Kasungship

The path of Kasungship is a further excellent training ground for leaders in the Shambhala mandala. In fact, the Sakyong has said that he wants the Dorje Kasung leadership training to be extended to more people in the organisation.

The basic leadership approach of the Dorje Kasung is serving others and protecting the teachers, the teaching and the community of practitioners. Leadership principles in Kasung training include:

- Using clear form as a means of transmitting the teachings
- Protector principle
- Working as a clan
- How to create a clear chain of command and how to ensure it is functional
- Relating precisely to strategy, logistics and action

Dharma Art and the Creative Process

In addition, there are other aspects of leadership training which are not often seen explicitly but are just as important. These include working with dharma arts and the creative process and various other contemplative disciplines.

HOW TO LEAD

How to Lead is Intimately Connected to Windhorse

Connecting to the reality of earth, to the reality of what is going on in our centres and groups, our job is to encourage and empower the situation, help to develop it and bring it to fruition. In this way it can be said that the job of all of us is joining heaven and earth, or raising the windhorse of ourselves and others.

This is intimately connected to the Rigden principle. It is said that when the teachings of the Buddha wane, the Buddhas and Bodhisattvas will manifest as the Rigden Kings to re-establish a good society and a Golden Era. The essence of the Rigden principle is enlightened rulership—how to lead others and bring about a good society. Increasing our life force energy through the windhorse and stroke practices is essential to this.

One can use a few lines from *The Letter of the Black Ashe* to examine some of the key leadership principles that we need to relate to as Directors of centres or groups.

*Having established the palace of the warriors
One should arrange the throne of the king
One should contemplate the Great Eastern Sun
And invite the imperial Rigdens as guests*

The first line is “*Having established the palace of the warriors.*” This relates primarily to taking one’s seat, which has four aspects:

- Appointments and vows
- Taking one’s seat
- Holding one’s seat
- Providing space for others

Establishing the Palace of the Warriors

Appointments and Vows

One cannot declare oneself leader, no matter how brilliant one is. Leadership in the Shambhala context is based on a request from earth and an empowerment from heaven.

Centre Directors and Group Coordinators act as representatives of the Sakyong and the Shambhala world. A centre or a group could be seen as an embassy of Shambhala, a place where our communities can gather in the atmosphere of Great Eastern Sun. Thus a post is a real appointment, and means that someone has a specific role in an overall Shambhala mandala.

Appointment also comes with empowerment, an expression of the trust of the lineage, the Sakyong, the President, and the Director of Shambhala Europe. One cannot declare oneself leader, no matter how brilliant one is. When leadership is based on the view of serving others, we surrender ourselves to the position rather than glorifying ourselves. Thus leadership in the Shambhala context is based on a request from earth and an empowerment from heaven. Such a process represents once again the joining together of heaven and earth. Earth proposes a candidate for a post, and the representative of heaven blesses this. It is a symbol and manifestation of the job we are to do as administrators. In doing so we acknowledge that our centres are part of a lineage, and that our role as administrator is part of our practice. By the same process we can use this to help deepen the sense of community and its direct link to the Sakyong.

Thus all suggestions for appointments for centre Directors or Co-Directors and Group Coordinators should be presented to the Sakyong and the President via the Director of Shambhala Europe. Such a proposal is not meant to suggest that anyone will spend time second-guessing or criticizing a particular choice. The point is to understand whether the local community and local Shambhala councils are behind this choice and feel good about the process whereby the choice arose. Based on that, these choices can be confirmed to have taken place in a good way and can be presented with confidence to the Sakyong and the President so that these individuals can be empowered and welcomed into the leadership of the mandala.

Based on the confirmation of the appointments and the empowerment of the Sakyong, all appointees need to take a vow in front of their community. This vow is an expression of taking the work as path, and a binding factor, binding the appointee to the lineage, to the Sakyong and to the community. Shambhala Europe sends out these vows. The text of the vow for Shambhala Directors and Group COordinators is attached in the Appendix.

Taking One's Seat

Taking one's seat is intimately connected to relating to the reality, the richness, the suchness of earth. Once we appreciate the situation we are in, and have settled into it, just as we settle into our minds, we have taken our seats.

Such a process of appointment is a way in which one is given a seat—a real confirmation that one is the person to fulfil the role at hand. One can then begin to engage in the activities that are required to take care of the centre or group we are in.

Taking one's seat does not mean that one is boss and therefore others should do such and such, but rather means relating to the reality of earth, to taking care of the community and what needs to be taken care of. Thus one actually builds one's seat on the good earth, on the ground of practicality, on the daily realities of the centre. Only when that is done, when we take care of the community and the situation, can we really take our seat.

Taking one's seat has very much to do with relating to the precision and sanity of the Hinayana, and the gentleness and friendliness of the Mahayana. The ultimate way to take one's seat, which is experienced and accepted by all, is to engage in genuine, selfless bodhisattva activity. This is relating to earth.

However, often the situation is not ripe for any kind of leadership. This may be because there is a lack of basic organisation, and thus no mandala to be the centre of, or perhaps because of resistance of people in a group or centre to being led. There might be personal animosities or simply areas that people feel we should not be responsible for. Our help is not invited or welcomed.

It is important to be aware of this and to allow the situation enough time to ripen and mature. It might be appropriate to leave a situation without leadership and work to create the appropriate situation. This is quite common in our mandala— there are often no clear responsibilities, or if people are responsible, they either do not act this way or they cannot hold it. Based on that, the general atmosphere of leadership and responsibility is somewhat frayed at the edges, and if someone tries to take responsibility, other people may contest the responsibility of that person, thus undermining their authority.

Taking one's seat in a situation requires time and patience. The best approach is that, at the right time, talk about it and make everyone aware of the problem. Describe it. Jointly acknowledge it. We will find that it is a relief that we can finally talk about it, that such a problem exists, and that it needs to be addressed.

One has to be careful to not move too quickly at this point. We first need to ensure that everyone wants a solution. We can work to inspire people to want a solution, but we cannot force them to it. However, once there is a genuine desire to want a solution, a genuine request for help or leadership grows out of this. This may give either us or someone else who is suitable the actual empowerment to work on a situation. And it might be useful to check this with one's superior—that there is a confirmation of this role.

An alternate approach, simply saying that one will now solve this problem, or having a more senior member of the administration appoint us to solve this problem, is often not the best approach. As in all situations, heaven and earth have to come together—earth acknowledges that there is a situation that needs leadership, and then a person is confirmed for this from heaven.

Holding One's Seat

According to these teachings, there are many different ways of holding our seat. Holding our seat is not defending our territory, but the art of fulfilling our role of leadership, doing what is best for the situation in the role of leadership. It is like a rider on a saddle—the horse moves and shifts all the time, all kinds of new situations arise, and we have to be able to stay in the saddle, adjust to the situation.

There are many ways we hold our seat. They fall into three main categories—awareness, windhorse and enriching presence.

Awareness

- Practicing, abiding in the stillness. Letting go of grasping pleasurable situations, our sense of victory, and letting go of painful situations, our sense of defeat.
- Remaining calm and present, allowing conflicting opinions to arise, do not take sides.
- If we are feeling competition or resentment, then we can learn to let go
- Be the reference point for activities, but do not engage in all the activities ourselves.

Windhorse/Rousing Confidence

- If we are feeling challenged or scared, if faced with a difficult situation, then we can respond by rousing confidence, windhorse
- Taking responsibility for a situation, driving the blame into ourselves and moving forward
- Preparing carefully for situations, being prepared and confident
- Stay connected to our heart, remain genuine and radiate a sense of genuineness

Enriching Presence

- If we are faced with a sense of poverty, then we can practice enriching presence.
- Appreciating people personally, thanking them. Appreciating people even if they bring painful or aggressive issues to the table. Appreciating them for their honesty, nakedness.
- Not buying the poverty mentality of others, not being defensive or fearful
- Celebrating a situation, enjoying what is happening

All of the above points are aspects of Lungta practice and should be studied carefully.

Arranging the throne of the King

Forward Vision

The next line of the text is: “*One should arrange the throne of the king*”. This is primarily connected to a sense of forward vision, both for oneself and for others.

In addition to establishing the basic ground, the palace of the warriors, one also needs to ensure any situation, any group, has a forward vision, a relation to the wider world.

In the case of Shambhala, the vision is both clear and unclear. It is clear in the sense that the vision is to manifest sacred world, bring about Great Eastern Sun society now and in the future. It is unclear in the sense that appreciation of this requires some appreciation of egolessness, openness to the basic sanity of mind.

Thus, when we talk about having a sense of vision, and providing a sense of forward vision to others, it is clear on the absolute level that this is connected to our personal practice, and to our ability to manifest sacred world on the spot. While this may seem very far fetched at times, on a personal level there are very simple ways in which we can actually manifest GES vision, even if we feel our own personal realisation is limited.

- Being genuine—if we are genuine, we can share our confusion and sanity with others. This creates tremendous trust that we are really approachable and trustworthy as leaders. On the ground of trust, people can relax.
- Gentleness and friendliness—if we try to always remain gentle, friendly and kind, this also creates a tremendously warm and inviting atmosphere. Even if we ourselves do not feel so brilliant, the open space we create through gentleness and kindness allows others to relax and show their brilliance.
- Decorum—acting in a manner which expresses decorum in all situations.

All these bring about an atmosphere of inspiration—people do not need to be fearful. In the cradle of loving kindness, they can experience the first drops of doubtlessness and allow their inspiration, their own personal forward vision to rise.

In addition to how we personally inspire others, there are a number of organisational or external things we can do that create an experience of greater vision. These could include:

- A good relation to the leadership, the President, the Director of Shambhala Europe, the Acharyas, and in particular the Sakyong and the Kalapa Court. Visits of the Sakyong, as well as visits of other members of the leadership to places, as well as inviting key people to come to other places to see the Sakyong or the President or the Acharyas, is helpful. Appointing mentors to distant groups and centres is an important element of this.
- A good relation to practice. There has to be a felt sense of path for people—that they see that there is a path, and they experience a sense of progression. This is most experientially felt if there are senior practitioners around who manifest Bodhisattva activities or Shambhala warriorship. Equally taking care of the senior practitioners by making sure there are feasts, practice intensives, etc., is very important. In addition, the simple presence of a Vajrayana shrine room is helpful—it gives senior people more of a seat, and makes the sense of progression on the path directly tangible for people.
- A good relation to the wider mandala—people participating in regional trainings and conferences, celebrations and events. The sense of being part of something larger, moving forward
- A challenging project—sometimes a challenging project, like a move or a large program gives people a sense of forward motion, a sense of progression and vision. Helping others is another way of doing this.

Based on this, the community feels part of something bigger, feels that there is a King who holds the seat of fearlessness and basic goodness, that there is an overall trustworthiness to the situation, and that there is an enriching hierarchy. This provides the forward vision, the sense of inspiration for the group.

All these points are summarised in the line in *The Golden Sun of the Great East*:

*If the sun had no rays,
The people would be blind*

This refers to the fact that if people have no forward vision, no sense of ideals, there is no sense of direction, no energy. Centres and groups that lack such a connection to the wider world, to the throne of the King, tend to have more conflicts, less energy, more infighting, and a generally smaller view of the world and of what Shambhala is. They tend to fight more often about what Shambhala is to each of them personally, rather than having a sense of tuning into a bigger picture of Shambhala.

Fundamentally, what we are referring to is raising the gaze—looking forward. When working with forward vision, it is important to be extremely patient. Often we have a rush of inspiration, and then we quickly want to realise some fruit, to confirm our idea. Or when we are not able to realise things, we feel defeated and surrender our inspiration. We lose or give up on the view.

It is important to be patient and kind in this case—patient in not expecting too much too quickly, and kind in that we are not disappointed if things do not go our way immediately. We do not feel defeated or give up, we simply appreciate the situation where we are now, and continue to move forward slowly. Never surrender forward vision.

Contemplating the Great Eastern Sun

Discipline of Body, Speech and Mind

The next line of the text is “*One should contemplate the Great Eastern Sun*” which can be examined in the leadership context as follows.

How we bring about Great Eastern Sun is through discipline of body speech and mind—of our own personal body speech and mind and of that of the situation we find ourselves in.

The Great Eastern Sun is the source of inspiration for the way of the warrior. Therefore it can be referred to as “The Way”. It is the intuition and intellectual vision of the Shambhala Kingdom. Awareness of the Great Eastern Sun brings about doubtless precision in the Warriors Mind.

Commentary on the Golden Sun of the Great East

The definitions of the Great Eastern Sun is threefold: "Radiating confidence, peaceful—radiating peaceful confidence. Non-aggression: that is one of the

definitions of the Great Eastern Sun altogether. Second is "Illuminating the way of discipline." We talked already about what to accept and what to reject and how to be a good wisdom person. The third one, "Eternal ruler of the three worlds" is the idea connected with some sense of that one cannot get away from the light if you want to grow up altogether. If you are part of the greenery—a flower say— you always need the sun as your king, as ruler all the time. This is also connected with the three principles of body, speech, mind and the wisdom that we discussed: body discipline and speech discipline and mind discipline which is also known as joining heaven and earth together so that the world is one world, rather than there is conflict.

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So in order to see the Great Eastern Sun there has to be a threefold practice of letting go, which is connected to the disciplines of body, speech and mind.

Body

Health and Energy

This is related to appreciating our body, taking care of our body, and elegantising one's environment, how we dress and hold ourselves. The Sakyong has been stressing this lot in his teachings and in his example. His jogging is a way of strengthening the body and bringing out the lungta associated with the physical world.

It is a question of discipline and vision. Physical wisdom, taking care of yourself, your body is very important. What kind of food you eat, what kind of liquor you drink and how you exercise yourself. It is not necessary that you have to jog every morning or do push-ups every day particularly, but once you begin to take an attitude that you do care for your body I don't think that there's any particular problem. The body is the extension of basic goodness, the closest implement, tool, that we have. There is no particular problem even if we find we might have physical defects of all kinds, still we don't have to feel that we are imprisoned by those particular diseases, sicknesses of anything, we can still extend ourselves beyond. In the name of heaven and earth we can afford to make love to ourselves.

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Overall, this is very important for leaders. Leadership places quite some demands on us, and it is very helpful to have a strong body, sufficient energy to get through the day and be available for people. This is connected to our physical fitness and, of course, to our lungta. Working on physical well being is a very valid way of developing this.

We should not underestimate the exertion it takes for us to be leaders, to help bring about a Great Eastern Sun world. While we often have the image of realised beings floating in pools of bliss and from time to time giving cryptic but wise pronouncements, the life examples of Trungpa Rinpoche and the Sakyong show us

the importance of ongoing exertion and energy. Trungpa Rinpoche literally gave his life and squeezed every drop of blood out of his body to transmit the Shambhala dharma. In his New Year's message to the Lodge in 1981, he said:

Cheerful New Year Ladies and gentlemen, we hold the threshold of the future of the world in our hands, on our path. We are not dreaming. We are not tripping. We are not exaggerating. We hold a tremendous hope. Maybe we are the only hope for the future dark age. Ladies and gentlemen, we have a lot of responsibilities, and those responsibilities are not easy to fulfil. They won't come along easily, like an ordinary success story. They have to be stitched, painted, carved, step by step, inch by inch, minute by minute.

It will be manual work. There will be no automatic big sweep...Particularly when something good is done in the world, it is usually difficult. It is manual, rather than automatic. When something bad is done, usually that is automatic; that is a big sweep. Evil things are easy to catch, but good ones are difficult to catch. They go against the grain of ordinary habitual tendencies.

A New Year's Message delivered for the Tibetan New Year, 1981, to the members of the Shambhala Lodge

Appearance and Dress

Dressing carefully and with some delight is important. It invites us to relate more carefully with our appearance, and raises our personal lungta, and it also wakes up other people:

One should have a wardrobe of some kind. (Laughter) You should know for what occasion, what purpose, what job, what situation you are wearing your clothes and your hairdo and your look. As long as the situation is worked properly that way, it always works

As far as elegance is concerned, we are not talking about dressing up in the latest magazine fashions or custom-made suits, or eating in the most expensive restaurants, or driving the fanciest cars, or speaking with a certain air of confidence in your language. Everybody can try that: it has been tried by everybody who could afford it. Those who couldn't afford it felt bad because, as they saw it, the whole question of elegance is a matter of money. In this case, the superhuman case, you don't have to be extravagant. You can get something from the thrift shop, but when you put it on or when you use it, it looks elegant. It's not because you're smart in matching certain combinations together, but because you have developed wind horse.

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Uplifting our Physical Environment

Naturally, it is also extremely important to work on uplifting the environment of the Shambhala centre, and of the offices we work in. This is so important to create an atmosphere of transmission and wakefulness.

The environment of Shambhala Training is inspired by court principles introduced to our community by the Dorje Dradül. It is not surprising that people often remember the environment more vividly than the content of the talks in their early encounters with the program. Without the proper environment, the Shambhala teachings cannot be communicated no matter how good the talks are. The teacher must take responsibility for creating the proper container for the level.

Proper environment is created by paying attention to the details—spotlessly clean space, banners, flowers, good lighting, dressing well. Try to have at least one Shambhala banner, or calligraphy, and perhaps a flower arrangement. While the set up does not have to be very formal, a sense of decorum is important. There should be some gentle expression of hierarchy, the director is there as a humble representative of the teachings, though not as an authority, and that is acknowledged in the arrangement of seating.

When participants enter the space, they might feel a rush of Lungta—of openness and energy.

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The proper set up of space is very important—it brings out the wakefulness and sanity of people—sometimes in a rush of Lungta—and it also can set up a proper and clear hierarchy which is tangible and does not have to be overly stressed.

Notes on the creation of space and court principles in space are available from Shambhala Europe.

Speech

Speech is very important in how we relate to the world. In the Shambhala tradition, to develop ourselves as leaders, two aspects of speech are the most important—genuineness and gentleness. Both of those are connected to raising our personal lungta, and also creating an inviting space for others.

Then we move into the second topic which won't be all that long. It is the idea of speech: telling the truth. The notion of telling the truth has several levels. A lot of people use the method of talking as a way of asserting themselves in the society, talking to somebody, and if you want to talk to somebody who doesn't speak English you usually shout at them. (Laughter) Or if you want to express yourself as having confidence in your presentation-like a job interview-you do your speech trip, which is not necessarily based on the truth; sometimes you have to bend it to make yourself better that you are so that you get the job. Well I sympathize with that. But the basic point of speech is communication and particularly with the members of the Shambhala trainees who exist here tonight. All of you are regarded as brothers and sisters in this vision of the Great Eastern Sun. And I would like to push very much at this point the importance of you being connected, communicated together and your friends. Dealing with each other, working with each other and particularly the personal feelings could be expressed quite freely. Sometimes we waste a lot of time by not saying what you feel properly and

your friend will be confused and you will be confused. So, in turn, the situation is not connected properly.

Speech is also connected with gentleness. Anybody in the Shambhala Training should speak gently, shouldn't bark. That is part of the dignity, like head and shoulders. It will be very strange if somebody had a good head and shoulders and began to bark. (Laughter) It looks very incongruous.

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So clearly, genuine and gentle speech is a practice in Shambhala leadership that helps create a ground of appreciation and trust.

Mind

The discipline of mind comes from relating to the discipline of body and speech, and is very much connected to the formal practice of meditation, windhorse, stroke, etc.

Practicing, studying, coming together as a community to study Shambhala and Buddhist teachings, is vital to the health and well being of centers and groups. If there is no practice, there is no binding element, and there is no brightness or richness. Practicing together is the basis for us to contemplate GES and manifest an atmosphere of this in our centers.

This Great Eastern Sun atmosphere is that which perceives basic goodness in all things and in all who come into the centre or group space. This atmosphere can begin to occur in a powerful way, even if only in glimpses at first, and it is this that we are trying to cultivate and manifest. That atmosphere has certain qualities: first of all, there is a sense of gentleness and tenderness—openness for newcomers and a place where community members can feel comfortable. Connected to this, there is basic sanity, manifested in an experience of discipline and orderliness. Thirdly, the quality of atmosphere is bright and shining, it invites us to wake up. There is also something brave to it - because of our fundamental tenderness, we are willing to be open, be embarrassed and move beyond our preconceptions. Finally, in the atmosphere of the Great Eastern Sun there is richness.

Inviting the Imperial Rigdens

The final line of text says, “*And invite the imperial Rigdens as guests*”.

When our centres and groups flourish, basic goodness becomes tangible, a palpable aspect of the atmosphere, manifest in the people. The Rigdens are invited—they might even turn up in human form one day on an open evening.

Based on the above, one can create an atmosphere of openness and welcoming in a centre or group. This becomes tangible—in a way we can invite the Rigden fathers as our guests. This is a natural situation in which the holders of the lineage of the Great Eastern Sun are transformed into the natural situation, become manifest. Basic goodness becomes manifest—either in ourselves, or the atmosphere, or the people who are attracted to our communities.

This can express itself in three ways:

- Inviting new and excellent students into the community—intelligent and capable newcomers who could be excellent Shambhalians often come into our communities and are somewhat turned off by an atmosphere of depression or low lungta. When we have raised the lungta of the situation, the sharpness, then all manner of new people can come in and feel welcome.
- Inviting friends and allies to help us—A good atmosphere is also very welcoming for friends and allies to come. They do not have to become members of the community, we do not have to try to suck them into our little club. Rather there is a mutual appreciation, and people are interested in what we do, in working with us, in helping us.
- Inviting dralas and auspicious coincidences—Finally, if there is openness, discipline, brightness, this attracts the dralas and many auspicious coincidences. It is very important to pay attention to this—we cannot do the Shambhala project alone. It is far too much work. But the dralas are eager to help us, as the Vidyadhara repeatedly stressed. We just have to be open to them, invite them, then they can help.

Inviting Drala

Invitation of drala energy is in a way the crowning aspect of our roles as leaders of centers and groups. This is inviting the energy of enlightenment into the situation we have created, and will benefit all those who come together there.

Traditionally it is said to invite the dralas a number of things need to be take place:

Bravery

There obviously has to be bravery. If we want to venture into brilliance, where the dralas might be, we have to be brave enough to shed our skin. No way to go in with our habitual patterns.

Freedom from Deception

Of the greatest importance is to be free from deception. Deception is nothing other than a habitual pattern, it is what we are saying to ourselves. If we keep repeating things to ourselves, and even though we become a little bit convinced of this. Really necessary to be genuine, and to speak the truth all the time. Not give our words a twist. Not even when we speak to ourselves.

Attention to Detail

The third aspect of preparing ourselves for the dralas is a tremendous attention to detail. Everything we look at needs more attention. It is not possible to do something right. If we look at something in a loving way, for example a child asking a question, or the way our shoes are arranged, or the state of our socks, or the way the delek meetings tomorrow evening are prepared, there is no end. The more you look, the more you see what needs to be done.

Sometimes we feel overwhelmed, like a total car wreck. The more we open up, the greater the demand is. This is the bodhisattva path. This is not a reason to be pulled down, but it is actually how the world opens up to us and how we start to see the world. This is truly the gateway to the drala principle. The way to forward is through unlimited attention and allowing things to show us what they need.

Finally, when we have taken care of the basic situation, then we can actually invoke drala, either through a practice, like a lhasang, or through chants or a teaching.

SKILFUL MEANS IN LEADERSHIP

The basic skilful means of a leader is to provide space for others. The point of holding our seat is to be a reference point for others. If we can relax in the centre of the mandala we are in, then others can relax in their roles. If we take our seat, then we can hold the space for others to flourish. We hold the space of awareness, genuineness/confidence, and appreciation/enriching presence, then others will be able to experience this too.

There are many ways to open the space for others to take their seat. A few points below give the general flavour or approach, which is a constant thread running through all of the particular skilful means outlined later in this Manual.

- Not making all the decisions ourselves. Invite other people's points of view. Encourage them to make a decision.
- Not being so self centred, worried about ourselves. Think about others.
- Take time and space for oneself—rest and relax.
- Invite people in to take roles, even small ones.
- Allow mistakes to happen.
- Be present and let people feel you are there to support them. Do not delegate and disappear.

Creating an atmosphere of gentle and precise decorum is the most essential way of creating a space of non-ego. Naturally, this is intimately related to practice and the forms in the shrine rooms. But it is not only that—it is also how to react appropriately, gently and skilfully to the situations we find ourselves in.

To do this we have to really surrender and open up to others. There will be many situations where we do not find people acting in the way we want them to act. We will be irritated, speedy, restless or impatient. In these moments, we actually have to perform almost a physical prostration—to surrender and really open up to others, to feel their way of being, how they experience the situation and how to inspire them to open up, wake up. Only by surrendering our way of being can we really open up to others and appreciate fully their way of being.

In making space for others, if one makes 99 mistakes and does only one thing right, that thing should be to be kind to others. Kindness and gentleness can create so much space for others to be, to relax and to touch their own basic being. By being kind and gentle, we can create an atmosphere of harmony and appreciation.

Naturally, we cannot make space for others if we also do not have any space for ourselves. Making space for ourselves applies on all levels—body speech and mind. At the physical level we have to cut down on too many activities, on trying to solve everyone's problem and being at the activity centre of all things. We have to let a lot of that go. At the speech level, cutting down our discursiveness and pointless actions and thoughts is also important. Finally, it is also important to take time and to reflect, process what we experience, and through studying our experience and the teachings, invite realisation and openness to dawn.

Leadership Development

Leadership development and mentoring is one of the most essential skilful means we have to cultivate in Shambhala, not only because leadership is very important, but because it is part of the transmission of the wisdom of the lineage to a new generation of people. The leadership principles of Shambhala are not just ordinary skills people can learn when thrown into a situation. They are derived from a profound understanding of the nature of mind, and have a transmission quality to them. If they are not transmitted properly, then this wisdom will not be passed on.

The essential points of leadership development can be boiled down to the following three aspects:

- Inspiring
- Training
- Empowering

Inspiring

Clearly inspiring people is the starting point. This happens both through the teaching, through individual practice, and through the view of Shambhala society, the view of the Great Eastern Sun. But we also need to inspire people to work in the administration because such work is a path in and of itself—a path of great dignity and potency that is very worthwhile cultivating. So when we identify people who could take on leadership roles, it is important to inspire them further, through for example:

- Presenting them with the view of Shambhala governance
- Asking them to take on responsibility for some tasks in the centre and groups
- Suggesting that they attend certain trainings and making sure that they are formally invited to such trainings
- Creating situations for them where they can be close to the Sakyong or to other senior people in the mandala—for example, by being coordinators of a Sakyong visit, or by being Kasung or Kusung

Typically, in the Shambhala mandala, we inspire people and then do not do much more. We typically do not really train people well, nor do we properly empower them. Instead, we plunk them into their jobs and wish them good sailing.

Training

We have to think very carefully about training people. Training people has a number of facets:

- Mentoring people and term limits
- Formal training situations
- On the job training

Mentoring and Term Limits

As of Shambhala Day 2004, all appointments have a term of at least two years, and a recommended term limit of three years. If circumstances warrant, and based on discussion, it can be extended in certain cases.

In any organization, term limits are an important aspect. In our Shambhala world, they are even more so—frequently people take on jobs, stopping only when they are burned out, to suddenly hand over to someone else. Alternately, we have situations where the same people have had jobs for as long as ten years. This does not create an atmosphere of empowerment or inclusion because there a lack of emphasis on cultivating and training successors to posts.

By emphasizing term limits, we can encourage everyone to start training their successors as soon as possible. It also causes the leadership to be as inclusive as possible.

Any new requirement like this can be an extra burden, as we all then have to put new procedures in place to make it happen. And while many of us have had no opportunity for training in our positions and are just at the stage of struggling to understand our tasks, now we are being asked to take on the additional burden of selecting and training our successors. But in the long run, the time and effort we devote to this will strengthen our system of government.

Such a recommendation also emphasizes the importance of working within groups. Thus rather than thinking of a job as a single task, there are really three roles to think of when thinking of for example a Practice and Study Coordinator. There is the person holding he job, there is the person being trained, and there is a senior person who acts somewhat as an advisor. Thus, for example, a path for the role of a Practice and Study Coordinator could consist of being an assistant for two years, holding the job for three years (of which two years is spent training the next assistant), and then being an advisor and reference point for the post for a further year. Thus there are always three people connected to a particular post or function. While it is not always possible to do things in such a systematic manner, thinking in this way creates an atmosphere of training and empowerment which is very important.

Formal Training Situations

It is also important to create formal training situations for people, both locally and regionally. Locally, these could include:

- Afternoon or one-day training in forms—chants, umdze, shrine hall procedures, etc.
- Afternoon or one-day training in basic leadership skills—meeting management, community well being, etc.
- Coordinators training
- Shambhala Guide training

Regional and international trainings offered include:

- Vajradhatu Gate administrators conference (September each year)
- Shambhala Training resident directors conference (late October each year)
- Finance Directors conference (September each year)
- Governance training (end April or May each year)
- MI Training
- Teacher training

We need to work towards a situation where people who hold positions in a centre, such as resident directors and Vajradhatu gate coordinators etc see attending these yearly conferences and trainings as part of their job, and as a basic necessity to attend—either to be trained in the skilful means for their tasks, or to help pass on their wisdom to others.

Empowering

Once someone is inspired and trained, then when the situation is ripe they could be empowered—placed into a situation and asked to take on the responsibility for this situation. This empowerment should come with:

- A formal ceremony
- A vow
- A clear description of the task
- Support to help them take their seat

Organisational Ground for Leadership Development

Beyond the inner aspects of leadership development outlined above, the outer or more conventional and formal organisational aspects also need to be addressed. These include:

- Job descriptions
- Recruitment process
- Clear goals
- [Accountability and] feedback
- Governance

Job Descriptions

Clear job descriptions for the formal task at hand, and employment conditions are essential. They are part of creating the ground for the task at hand. Job descriptions for a Group Coordinator, for a Shambhala Centre Director and for the Finance Director are available from Shambhala Europe, as are descriptions of the role of the coordinator, Assistant Directors and Directors for Shambhala Training. In addition, detailed manuals on the areas of work are also available.

Recruitment Process

It is often good to have a formal and public recruitment process, even if there are already clear candidates for a task. This can provide interesting information on what other people and resources are interested in working for the mandala, even if they do not end up being suitable for the specific task at hand. In addition, it generates trust within the community that there was an open process and that everyone was invited to participate.

Vision Statement/Clear Goals

There should be a vision statement and clear goals for the task at hand—a clear sense of inspiration and heaven, as well as where the job leads and how it will benefit others. This helps to get agreement with all involved as to what the job involves, and what support, resources, etc. are required to reach the goal.

Accountability and Feedback

Based on the agreement of goals for the task, a formal review of how the work is going is important. This can be done by a council or an empowered individual. Feedback is an important and often delicate issue, not easily done. Individuals can feel not heard or respected, or they perceive problems, so they suddenly confront someone with feedback. At other times people can feel that the task is not developing well, but no one feels empowered to say anything about this. This can be painful for all involved.

So it is good to have a formal feedback process, either through a council or a board, and to make everyone aware that such a process exists. Thus people who want to provide feedback have a channel through which they can provide it, and equally everyone is mindful that they need to be aware of what others think, hear this, and process this.

It is very helpful to study guidelines for giving and receiving feedback (which are provided at MI and teacher trainings) when preparing any kind of feedback situation, either individually or in groups. This is also taught in the MI and teacher trainings.

Governance

Connected with feedback is the issue of governance—who represents the heaven principle in a situation and is the source of empowerment, appointment, feedback and succession planning.

In some situations a separate board needs to be created for this, although for most Shambhala centres and groups in Europe, the Director of Shambhala Europe and the overall Shambhala Europe Council hold that role.

Volunteer Management

Asking People

It is important when trying to encourage volunteers to take on roles to ask them personally and directly. While it is of course important to use meetings, newsletters and e-mails to make general requests for volunteers and ask for help, it is more specifically effective and helpful to contemplate tasks and ask specific people. When doing this keep in mind not only the (sometimes urgent) need to have a task taken care, but also an appreciation for the person and how the task could actually also be a teaching situation for someone, to help them develop their potential.

So for example it is important to cultivate leaders and teachers in Shambhala. Someone might have the potential—but there clearly needs to be a path to develop that potential. Thus in order to become a Shambhala Training Director, we need to have coordinated five levels—in this way we become deeply immersed in the mandala of a Shambhala training weekend. So talking to someone about their path and then suggesting they consider developing themselves as a teacher, and that part of that one should coordinate 5 levels over a period of 2 years, can both set an appropriate expectation and ground for the individual, as well as provide some kind of regularity for the tasks at hand.

One can apply this manner of thinking of a persons skills and their path in many ways—whether it is developing finance skills, leadership skills—and this might include cooking for others, Ikebana practice, etc.

Low Boundaries for Participation

It is important to have low boundaries for participation—make tasks simple and inviting, and invite people to do them in a team. Sometimes the psychological barrier to actually taking on work for the centre is a large one, and many people feel that they are not qualified or untrained etc. Sometimes people also arrive with a shopping mentality—they just want to receive teachings and support etc, and do not really think about helping. Asking them to help with little tasks makes it easy for people to say yes, cross over the psychological barrier to being a helper, and actually begin to appreciate all the work that goes into a situation.

Program Credit

It is often skilful to use program credits to reward volunteers. However, one must be very careful with these since they can affect the basic fabric of volunteering for a centre. As much as possible, it would be good to have a basic policy that no one who cannot pay is turned away, and that we always offer people with fewer resources a chance to participate in a program in exchange for volunteering. Doing this has a twofold benefit: we do not turn anyone away, and more people have an interest in helping and also have a real, measurable commitment in terms of time. So, for example, if someone wants to attend a Shambhala Training program and does not have any money, then the program price can be converted into hours, at the rate of approximately 8 Euros per hour. Thus, for a 100 Euro program, someone who cannot pay should be asked to work for 12 hours at specific tasks, such as mailing, cleaning,

etc. Again one has to be careful so that all volunteers are not automatically given program credits.

Follow Their Passion

It is important when working with volunteers to trust and encourage their passions. Thus if someone comes to us with a plan or an idea about what they can do, it is important to appreciate their passion and discuss with them how their idea can be realised. Sometimes it is not possible or sensible to take someone up on their idea, but it might be possible to recognise the essence of their inspiration and suggest something else for them to do.

Equally, when people come with a passion for a large project, it is important to guide them and provide intelligent insight for their idea, and not cut them down or turn them off.

Individual passion and inspiration is the lifeblood of Shambhala, so it is tremendously important to nurture that. It is also important to help protect that passion by ensuring people do not get into painful situations (conflicts, overextending themselves, etc) where they can become wounded and close down.

Clear task description and Deadlines

A clear agreement on the task at hand and a reasonable deadline are important. This is important for the volunteer for a number of reasons:

- It means that other tasks that depend on this can be reasonably planned
- It helps the volunteer pace themselves
- It provides a sense of appreciation that the task at hand is serious.

Training/Mentoring

It is important to train and mentor volunteers, especially in how to see their tasks as practice. This is the ultimate training, and providing such training both in terms of view and example is the highest gift a mentor or leader can give to volunteers. Naturally, there are also formal opportunities for training in seeing tasks as practice, including all the Shambhala levels, etc. But reminding people of this and helping them to apply this to their own situation is very important.

Additionally, helping with the relative skills of the tasks—providing training, etc.—is very important.

Space to do it on their own terms

It is good to allow volunteers the time and/or the physical space to do things on their own terms. This helps them maintain their inspiration and helps to ensure things fit into their personal schedules. Some volunteers might go through high and low points in terms of their personal inspiration, and allowing them the time and the space to pace themselves can be very helpful.

Appreciation

It is very important to appreciate volunteers. This starts with and expressing happiness at seeing them and welcoming them when they come to do their task, and continues with creating a generally appreciative atmosphere during their work—paying attention to what they are doing, being interested in them, being available to answer questions.

Finally, it is important to thank people and honour them for their work through expressing thanks, writing letters, giving small gifts and so on.

Preparing the Ground.

Part of leadership is creating the ground for others. Setting the ground so that volunteers do not have to struggle to do their work is very important. This includes ensuring volunteers have a clear job description, the necessary materials for their work, money for needed purchases, a space to work, etc.

This also includes the general ground of organisation and the general mandala involved in the project at hand, whether it is a weekend program or renovating a centre. It is the task of leadership to ensure that this is well set up so that people can find their place in it without too much struggle. This also includes clear instructions for the work required.

Ask for Feedback

It is good to ask volunteers for feedback—how did things go, how did they find their task, the atmosphere, what could be done better in the future.

Atmosphere of Celebration—Working Together.

It is often more rewarding, and sometimes more effective, to create intense and celebratory situations of working together. This occurs naturally during a Shambhala Training weekend, but it can also be applied to other situations. So, for example, in preparation for a visit, rather than sharing out tasks among many people over many weeks, think carefully about what can be accomplished when, and then create a working weekend with many people, food and a celebratory atmosphere where many tasks can be accomplished at once. This usually saves time—many people are together, making coordination more natural, and numerous separate meetings do not have to be arranged. And it tends to be more fun! In such situations you can also arrange a teaching on how to see work as practice..

Old and Young

It is very, very important to not forget or neglect the young and old in recruiting volunteers, and indeed future leaders.

Young people are often fresh, innovative and have a lot of Lungta for their task, even though they might need more guidance.

Retired people are often a treasure trove of experience and have a lot of time and wisdom to contribute.

Decision Making

Decisions should be made through a balance of authority or leadership, and consensus. If there is too much authority, everyone is stifled; if there is too much democracy, then everything is too confused and there is no forward motion.

The role of a Director is to facilitate the process of communication, and make sure everyone is free to speak and be listened to. In return, it is important for that a Director is trusted and properly empowered everyone to trust the leader and allow the leader to have sufficient authority.

Consensus is different from democracy. In democracy, people have a position and then seek to convince others of this. A vote is used to measure peoples wishes and the majority wins. In consensus, everyone agrees to bend their personal wishes toward a common goal as much as possible. Consensus does not have to be unanimous in the sense that everyone really would have chosen this goal. Rather, consensus is reached by intelligent discourse, and an acceptance by those who perhaps feel a different alternative would have been their first choice, to actually support a choice that the group has arrived at. So people surrender their opinion and accept the group choice – rather than taking sides and feeling like they have lost. So in such a system it is not that anyone who disagrees has the power of veto, unless the group agrees to respect it).

For each issue, it is necessary to decide who should to be involved. It is also necessary to distinguish between consultation (asking for input from a large group) and actual decision-making (by a smaller group). For example, scheduling programs for the next year could begin with input from the whole community, but the actual scheduling is done by those who are in charge of various programs. Deciding what to do about expanding the space should include input from all the members at first, but once there is some consensus, then a smaller task-group should take over and report back to the community as necessary.

In all of this it is crucial to remember that people want to, and should be, included. While the ultimate responsibility for decisions rests with the leadership, everyone in the community has a wish to be heard and to share their thinking. If this happens, then the community trusts the leadership more and will accept its decisions. When this does not happen, then there will be all kinds of complaints about a decision—even if the decision was taken in an appropriate manner and was the best one for the situation.

Meeting Management

There are a number of important aspects of meetings, especially in the Shambhala context.

- Preparing the ground
- Forms for meetings
- Managing an meeting with agenda
- Creating and open space for discussion

Preparing the Ground

One of the most important and oft overlooked principles for meetings is laying the physical ground. Make sure a room is clean and physically arranged in an uplifting way, with a picture of the Sakyong and/or Vidyadhara, and incense. Place the chairs/cushions in a circle as much as possible so that everyone can see each other.

One of the more interesting examples of preparing a meeting space is contained in the *Memoirs of Sir Nyima Sangpo*—a text written by the Vidyadhara which is received at Kalapa Assembly. This text is remarkable in its rich description of certain settings where meetings take place. One room is described as follows:

The twenty-ninth day of the Lunar calendar was chosen for the meeting. The meeting was to be held in the Sun room. This room is decorated with fine portraits of the Rigdens and has a deep golden-yellow velvet wallpaper and gold leafed trim. The ceilings of this room are beautifully decorated with the symbols of the Four Dignities, alternating with Ki Ki So So Calligraphies. On the day of the meeting appropriate incense was lit, signifying a Court conference atmosphere...The floor of plain Oak wood, had low cushions on it, and small black writing tables were provided for each member at the meeting. Black leather folders, embossed in gold, with the government seal, and writing instruments embossed with a small Ashe, were placed on each table...

One can imagine what kind of meeting atmosphere is created in such a space.

Forms for Meetings

One of the essential points about a good meeting is to encourage people to overcome their own habitual patterns and discursiveness, surrender their own personal agenda, and open to the situation, the group intelligence, so that good decisions can be reached and it is possible to reach consensus. There are a number of forms which are extremely helpful for this including:

- Taking a moment to touch one's own state of mind before a meeting—feeling where one is.
- Five minutes of meditation before a meeting
- Starting the meeting with a bow to mark a definite boundary between our ordinary discursive minds and the mental space of the meeting
- Stopping occasionally, especially when the atmosphere gets intense or too painful, to practice, or even raise Lungta. This is very helpful if there are many or difficult matters to attend to because it keeps peoples awareness precise and open.
- Close meetings with a dedication of merit.

Managing a Meeting with Agenda

Some meetings have clear goals. There are matters that need to be attended to, and limited resources, in particular the time of the volunteers working for the centre or groups and attending the meetings. Thus it is important for such meetings to manage them well, and includes such points as:

- Clearly determine which meetings are necessary for making basic decisions and seeing to regular tasks. These meetings should have very focused agendas. Articulate which meetings are more open for general discussion to resolve a problem or get wide input.
- Decide on the agenda and send it out in advance, with topics and times on the agenda.
- Discuss issues as they arise. Focus should be on the people who are responsible for a particular issue. Make a decision based on pre-prepared material; do not try to develop all things in meeting, or make guesses when facts are required.
- Make a decision and record it in the minutes. The best decisions are those based on consensus – consensus based decision making should be used..
- Assign responsibility for follow up and next steps.

- Defer any issues where there is disagreement to another meeting (maybe especially for this issue, so that it does not swamp other issues), or defer issues where more facts or input from other people is required.
- Keep minutes of each meeting, including decisions as well as things to do.
- Between meetings, the director/coordinator keeps an eye on agreed-upon responsibilities to ensure that they are followed up on, and that tasks are taken care of. Everyone should be reminded of his or her responsibilities between meetings, and if a problem is identified, this should be discussed between meetings.

Creating an Open Space for Discussion

Some meetings should not have a focused agenda, but are more to gather views from people or to touch difficult issues—to allow people to express themselves and share difficult experiences. For such meetings, a talking circle format is much more suitable, as laid out in the Community Leadership section in this manual. .

Financial Management

Finances and money can be one of the most painful and stressful topics we have to relate with in our roles as leaders. This is for two reasons:

- Our vision is expansive, our resources (energetic, financial) are not yet
- Money is a loaded topic in our world.

There are some important guidelines in working with money which are very helpful. The most important point is having a good view.

View of Money and Finances

Working with money can be viewed as a practice, so we should first look at our view of money. Our job as a sangha can be very simply defined: to preserve, protect, realize and propagate the teachings of the Buddhist Kagyü and Nyingma lineages and the Shambhala lineage. In doing this, we are working with both the teachings as well as a container to hold the teachings and enable others to connect with them. To build and develop these containers, we need both exertion and money. The Vidyadhara Trungpa Rinpoche also taught about the importance of money for our sangha. In particular, he emphasized that we should regard money as mother's milk: "It nourishes us and it nourishes others". Money is simply energy.

On a simple and matter-of-fact level, money is important in what we do. We can also move slightly beyond the matter-of-fact level, and not just regard money as a form of energy to help build containers, but also look at and work with money and its relation to our psychological states of mind.

In our world, money is so many things. There are few issues as loaded as money in our daily life of giving and taking. In some sense, in the world of materialism, our whole life becomes reduced to a business deal of trying to take more than we have to give. Money is the means and the measure of this business-deal approach to life. Money is also, like nothing else, the object of passion, aggression and ignorance. And in a world governed by materialism, money actually seems to replace the process of the twelve nidanas as being the cause and the effect of all activity. In fact, money offers us wonderful and delightful possibilities of exploring the depths of samsara.

But according to both the Buddhist and the Shambhalian approaches, we could develop a very different view of money. From the Buddhist point of view, starting as beginning practitioners we can work to overcome our neurosis; we can learn to work with our passion, aggression and ignorance relating to money. If we are too loose and sloppy with money, then we can learn to tighten up, to be more precise and mindful with our money. We can learn to watch how we might want to spend money to entertain ourselves, or how we might have an aversion to being careful with money as a form of aggression. If we are too tight, we can watch how we cling to money, how we become insecure when we do not have enough money, how we feel resentful when people ask us for money. Above all, we can develop a sense of precision, carefulness and simplicity in relation to money, as we can to everything else.

On the bodhisattva path, we can also work with money as an object of generosity. Giving money and material objects is one of the aspects of the Dana paramita, along with giving protection from fear and giving the dharma. We can practice nonconceptual giving—giving fearlessly, openly and without strings attached.

Equally, as Shambhalians, we can connect with the fundamental richness and sacredness of our world. Rather than feeling poor first, we first can feel rich. We have these precious teachings, we have our community, we have our kingdom, on the spot. We should not have any hesitation about working with money; we should feel confident to cultivate a sense of richness in all that we do. From that sense of richness, that absence of poverty mentality, money flows naturally as an expression of our inner wealth.

This latter point is very important in our view of money. Where there is inspiration and a sense of richness, money will follow naturally. We must trust money as an expression of energy. When people care about and love something, there is no limit to the amount of money they can be willing to contribute. Both Suzuki Roshi and Trungpa Rinpoche expressed this point on a number of occasions. So fundamentally, it is most important to work on our community and our sense of connection to the dharma. If that flourishes, then money will not be a problem. In fact, we can take an even stronger stance on this by acknowledging its opposite: where there is too much money to build a container, and not enough exertion and inspiration, the danger of corruption is very high.

Commitment

In addition to relating and working with money, our whenever we talk about monetary issues, we also end up talking about peoples commitment. There are a number of

ways that people can express their commitment to their path—in their practice, in their exertion for their community, as well as in their financial contributions. We could say that it is the job of the meditation instructor to work with people's commitment to their practice, and the job of the centre coordinator or director to work with people's exertion for their community. In the same way, we cannot view our work as only the impersonal administration of money; but we must also be willing to relate to people and their commitment to the path, as expressed in their financial support. This requires a lot of sensitivity, too—for while we must relate to their commitment as expressed in their financial support, we should never relate to them solely based on their financial contribution. In our sangha, the human being is always more important than the money flows.

From this point of view, a financial commitment to the community is actually an important expression of the practitioners' commitment to their own sanity. It is important that everyone has the opportunity to express that commitment, and actually does so. And when we have a group of people committed to supporting the sangha, then that commitment can have a profound radiance—it can radiate out a sense of strength and a sense of richness to the wider world.

Skilful Means in Working with Finances

There are a number of useful guidelines for working with money.

- Basic sanity and care is the starting point. This is a very commonsense level of financial skill: we do not need to be great financial planners, but rather be willing to be disciplined and to develop our sanity with regard to money. This is very similar to the Hinayana level of the Buddhist path. We must have some willingness to develop discipline and continually relate to the financial situation. This includes ensuring that financial information is recorded properly, that money is handled properly, that the community receives reports on how money is handled, and that one is aware of the basic financial facts (for example, how many participants are required for a program to break even).
- Openness to skilful means. Beyond that, we must also be willing to work with skilful means. As money can be a very painful topic, we must learn the skilful means of being gentle with people, while also being firm with them about their role in supporting the sangha. We must learn how to be strict in financial planning and decisions, but also learn when to be generous to help other people and the sangha grow.
- Remain open and receptive when dealing with money. Money can make a tremendous difference in our relationships and our communication: when we are discussing money that can arouse tremendous resentment in people, so we must learn to work with that very skilfully. At the same time as we become more serious and careful with money, it is crucial that we never allow financial issues to dominate our concerns for our fellow sangha members. If we make unreasonable financial demands on people, this can cause them pain and resentment and harm their relation to the sangha and the path. We must

always be ready to work skilfully and be generous to ensure that resentment doesn't lead to a lack of communication. If people get stuck on the topic of money, we must be ready to give them the gift of kindness, either financially or with supportive words. All these aspects relate to the Mahayana level of the Buddhist path.

- Finally, we must be willing and able to hold our seat with kindness and dignity. Based on being careful and trained with our money, and learning to be strict and generous at the same time, we can develop confidence in our view of money. We can see it as important and unimportant at the same time, and understand its measure in all decisions. Based on this confidence, if our sangha is not behaving responsibly, then we can be firm and take our seat, blocking decisions which will negatively affect the sangha's energy and thus also the finances. Equally, if we find ourselves stuck in a poverty mentality, we can be generous and let some money flow to help uplift some program or aspect of our community.

Community Leadership

The Shambhala centre is not just a place where we come together to practice and study, but also a place where a community can grow and flourish. Thus it is very important that we spend time and energy contemplating the role of the community and thinking about how we can help the community flourish.

There are two aspects to the importance of the community—the community as the sangha of practitioners, and community as the seed for an enlightened society.

Community as Sangha of Practitioners

The Vidyadhara and the Sakyong put considerable emphasis on group practice and study, both to act as a container for the practice of people, and also to begin to encourage people to really work with each other as a community. The Sakyong has been emphasising this strongly. A number of his Shambhala Day and Harvest of Peace talks have been emphasising the importance of the role of community for our practice and in that we should be joyful together. If we do not enjoy being together, then it is hard to rouse the energy to move forward.

Community as Seed of Enlightened Society

It is important to add that there has been significant thought put into a real political system, centred on the role of the Deleks (small groups of Shambhala community members).

The Sakyong has often stressed the importance of community, both the interconnectedness of community and organisation, and also the importance of seeing their different aspects:



The basis of Shambhala society is exemplified by the word sangha, or gendün, “those who follow virtue.” The magical element that binds the words “society” and “enlightenment” into “enlightened society” is the wholehearted motivation by individuals to engage personally in a social transformation that will lead to the betterment of the society.

Developing our view of what Shambhala society is and could be will no doubt involve an ongoing search and experimentation, rooted in these questions: Can the organization be a stem, and the society the flower? Can the organization be the bones, and the society the flesh and the heart?

Sakyong Mipham Rinpoche, *Treatise on Society and Organisation*, 2003

Thus, as administrators we also have to think carefully to acknowledge and nurture the community energy in a centre. It is not something we can lead in the classical sense, but rather something to which we can contribute. This includes working with community meetings, membership, conflicts and other aspects of community life.

The principal reason the community exists, and the best way to nurture it, is the practice of meditation and coming together for programmes. However, sometimes this is often not enough—especially if there are problems in the community. It is helpful to have specific community meetings to discuss community issues at least 6-12 times a year. As well, it is sometimes helpful to have community meetings that provide an opportunity for people to gather and talk to each other without specific goals or tasks in mind. Community meetings can be very healing and inspiring, but equally intense and difficult. Forms and decorum are actually quite important to help support group processes.

Shambhala Decorum and Form in Community Meetings

All meetings in the Shambhala mandala begin and end with a bow and finish with the dedication of merit. The actual format of a meeting depends on the size and wishes of the group, and the nature of the topics to be discussed. The following is a list of some general points to consider:

- In general, it is always preferable to have someone who is familiar with group processes to facilitate community meetings. In lieu of such a person, a neutral and skilful communicator is equally as good.
- Holding meetings in the shrine room in ‘dharma exchange fashion’, where people sit on the floor and in a circle, can help to create a sacred and protected space. The shrine may be lit to help bring the blessings of the lineage.
- It is very helpful, especially when topics are difficult or tiresome, that time limits for meetings be set and agreed upon in the beginning—one hour at the least, two and a half at the most.
- The facilitator, or meeting chair, can start the meeting with a short mediation session, 5 to 10 minutes, so that people can arrive, gather their minds, and relax.

- It is helpful to begin and close meetings with a 'round'. In a round, each group member has the opportunity to say what ever they like at that moment, maybe how they feel, maybe how their day has been, maybe what they would like to talk about. Someone spontaneously begins these rounds and goes clockwise around the circle from person to person. There should be no pressure for people to do this, and people should feel quite comfortable in choosing to pass and say nothing. These opening rounds are helpful to bring a group together, or to gather the group mind. It also ensures that everyone has an opportunity to talk and share his or her thoughts. It is equally helpful to close in this same way because people are able to express their feelings and feel confident that they have had the chance to be heard. On a very practical level, the opening round can be used to help gather agenda points and the closing round can be used to identify areas for follow-up.
- If there are problems between group members, or if certain members of a group often dominate discussion, it could be helpful to have a 'talking stick'. Only the group member holding the stick has the seat and space to talk. The stick is passed between members of the group and the discussion unfolds in this way. As a result, mindfulness of speech naturally arises. In practice, talking sticks create quite a bit of space, which is helpful to get through heavy or dense topics. On the other hand, they are really too cumbersome for creative and lively discussions.
- If there are many topics to move through, having a timekeeper is very useful. Each topic is given a set amount of time and 3 minutes before the time is up, the time keeper dings a small gong. At the end of the time period, the timekeeper dings twice to signal that the group must move to the next topic. If the discussion is not finished, the group can decide to continue, to have a separate and dedicated meeting just on that topic, or to come back to the topic if time remains at the end of the meeting.

Five Points of Good Communication

1. *Identification*: set up the basic format; state your place in the mandala, your name, role, location, etc;
2. *Directness*: get to the point; state your business. It is your job to provide the other person with the necessary information.
3. *Listening*: give one-pointed attention to the other's response; it should spark your own inquisitiveness. Pay attention to the details of what you hear, the atmosphere and tone, as well as the information itself.
4. *Probing*: extend your inquisitiveness to the other. Raise the questions that arise in your mind; be persistent but gentle in resolving uncertainties. Each time you probe, listen again.
5. *Sealing*: Recapitulate. What was decided? Your version and the other's may well differ. Expose and resolve those differences and decide your next steps together. Leave as few details dangling as possible. Be clear on what is left unresolved at that point, and assess the consequences.

APPENDIX I— QUOTES ON SHAMBHALA SOCIETY

The following are a series of quotes from the Druk Sakyong, the Vidyadhara Chögyam Trungpa Rinpoche, and Sakyong Jamgön Mipham Rinpoche, presenting some of the key aspects of the view of Shambhala society.

Bringing Out Basic Goodness in People

The Shambhala teachings are founded on the premise that there is basic human wisdom that can help to solve the world's problems. This wisdom does not belong to any one culture or religion, nor does it come only from the West or the East. Rather, it is a tradition of human warriorship that has existed in many cultures at many times throughout history.

Chögyam Trungpa Rinpoche, *The Sacred Path of the Warrior*

According to tradition, the Kingdom of Shambhala was a Kingdom in central Asia where this wisdom was taught and an excellent society was created. In that society, the citizens' conduct and their behaviour were based on having less anxiety. Essentially, anxiety comes from not facing the current situation you are in. The Kingdom of Shambhala and the citizens, the subjects of Shambhala, were able to face their reality. The Kingdom of Shambhala could be said to be a mythical kingdom or a real kingdom—to the extent you believe in Atlantis or heaven. It has been said that the kingdom was technologically advanced and that the citizens had tremendous intelligence. Spirituality was secularised, meaning that day to day living situations were handled properly. Life was not based on the worship of a deity or on vigorous religious practice as such. Rather, the wonderful world of Shambhala was based on actually relating with your life, your body, your food, your household, your marital situations, your breath, your environment, your atmosphere.

With the great problems now facing human society, it seems increasingly important to find simple and non-sectarian ways to work with ourselves and to share our understanding with others. The Shambhala teachings or "Shambhala vision", as this approach is more broadly called, is one such attempt to encourage a wholesome existence for ourselves and others.

While it is easy enough to dismiss the Kingdom of Shambhala as pure fiction, it is also possible to see in this legend the expression of a deeply rooted and very real human desire for a good and fulfilling life. In fact, among many Tibetan Buddhist teachers, there has long been a tradition that regards the Kingdom of Shambhala, not as an external place, but as the ground or root of sanity that exists as a potential within every human being. From this point of view, it is not important to determine whether the Kingdom of Shambhala is fact or fiction. Instead, we should appreciate and emulate the ideal of an enlightened society that it represents.

Over the past seven years, I have been presenting a series of Shambhala teachings that use the image of the Shambhala kingdom to represent the ideal of secular enlightenment, that is, the possibility of uplifting your personal experience and that of others without the help of any religious outlook.

Chögyam Trungpa Rinpoche, *The Sacred Path of the Warrior*

The Shambhala teachings relate to how we can live with confidence and genuineness, always keeping basic goodness unequivocally in our mindstream. The Great Eastern Sun shines to help us remember that human beings can, in fact, live together harmoniously in a society based on the principles of nonaggression and basic goodness. This term, “basic goodness,” refers to the nature of humans, which from the beginning is profoundly good. Good means profound, brilliant, just, powerful, all victorious. There is wisdom in the minds of all sentient beings and this wisdom is our nature, as opposed to ignorance and aggression.

Sakyong Mipham Rinpoche—Shambhala Buddhism—May 2000

One inspiration for the teachings of Shambhala is to help people who are living in the world to be dignified. The principles of Shambhala are the principles of enlightened culture. This culture prepares and trains us to understand the profundity and preciousness of being in the human realm. The other inspiration is to help people to discover their basic sanity and stability so that they could pursue a spiritual path, predominantly the Buddhist one, because that is the tradition which we have inherited.

Sakyong Mipham Rinpoche—Shambhala Buddhism—May 2000

As human beings we have a basic nature of goodness—general goodness, which is undiluted, unconfused. We all have our own styles of life, of course, our own ways of handling our business and our work. That's fine but at the same time we have this basic quality of general goodness, absolute goodness, which is spotless, fantastic. We do have that. Otherwise, you wouldn't be here. I wouldn't be here. There would be no Christ, no Buddha, no Mohammed - there would be nobody. Those religious figures proclaimed that goodness was discovered purely by religious means, spiritual means. Maybe that's true, in some sense. But quite possibly there's some other way by which we could actually discover ourselves directly - directly and very personally and perfectly. That's what Shambhala Training is all about: to realize and understand that we all inherit and do have some fundamental goodness.

Dorje Dradül of Mukpo, Four Dignities Sourcebook

Genuineness, Gentleness, Compassion

As members of Shambhala society, it is our constant responsibility to be generating compassion on a daily, weekly, and monthly basis. Compassion is our life blood. It binds us. It is our Tao, our Way. Our thoughts, words, and actions all exude at the base a mind that is genuinely, truly revelling in compassion. In this way, our every action generates compassionate warmth. We are not idly waiting around for others to make mistakes—or for that matter, fearful of our own mistakes. We are willing to delve into our basic goodness, our compassion, and practice it in its many imperfect and infantile manifestations. As a budding society, we will no doubt be clumsy at how we tackle the practice of compassion and how we manifest it. But in my mind, in this society, imperfection is the fuel that allows us to generate genuine compassion

Sakyong Mipham Rinpoche—Treatise on Society and Organisation

The basis of Shambhala society is exemplified by the word sangha, or gendün, “those who follow virtue.” The magical element that binds the words “society” and “enlightenment” into “enlightened society” is the wholehearted motivation by individuals to engage personally in a social transformation that will lead to the betterment of the society. Thus we are keen on the meaning that is hidden within the word “enlightenment”: to cleanse and purify, to generate and increase. Generating enlightened society begins with the willingness of individuals to look at their own habitual tendencies and take responsibility—first for purifying and

cleansing their own outlook and action, and then for generating views and activities that are courageous and liberating. In other words, we must work to overcome our own self-absorption and our habitual reliance on anger, jealousy, and so forth to resolve our issues. Doing this will help us activate the compassion and wisdom necessary to lead a truly joyous and meaningful life.

Sakyong Mipham Rinpoche—Treatise on Society and Organisation

The point of relating to the greater world is to see the need for enlightened society. We experience the suffering of others, the struggle everyone goes through, and that inspires us to delve into the Shambhala Buddhist teachings, squeeze out their essence, and apply it to our lives. Then we can regard what we are doing as a personal contribution to the betterment of the world at large. The changes and contributions we make to society must be grounded in the perpetuation of bodhichitta. Within that context, from day to day, month to month, and year to year, we should review our actual activities toward creating enlightened society.

Sakyong Mipham Rinpoche—Treatise on Society and Organisation

The world of Shambhala has to be gentle and good, so that it can accommodate the awakened state of mind.

Dorje Dradül of Mukpo, Four Dignities Sourcebook

That seems to be the heart of the Shambhala approach, if you like, that kind of tremendous gentleness. It's also almost like Southern people, but not really. It's tender, you know. From there you wield the Great Eastern Sun and you could do all the rest of it. Because you are so human, therefore you could be superhuman. That has been one of the problems of the world, that people don't feel themselves. So we are trying to feel ourselves from that point of view.

Dorje Dradül of Mukpo, Four Dignities Sourcebook

Large, Open Society

It seems that we are all of the general opinion that the Shambhala Society should not be a small one. That is to say, we want to be open to many people to participate in this society.

Sakyong Mipham Rinpoche—Shambhala Buddhism—May 2000

Many ideas have come together to formulate the world we have now that is known as Shambhala. It is a unique blend of traditions and cultures, and a very diverse mix of individuals.

Sakyong Mipham Rinpoche—Shambhala Buddhism—May 2000

We therefore need to engender a genuine understanding that all individuals have a place in Shambhala society. There should not be a sense of outer and inner, but rather a sense of being included in the compassionate embrace of heaven and earth. With the inspiration and empowerment of heaven, we can take our seat in the society. When each of us develops this level of confidence and understanding, the society gains tremendous vitality and social transformation becomes possible.

Sakyong Mipham Rinpoche—Treatise on Society and Organisation

Because we see that all beings have basic goodness, we regard all beings to be part of Shambhala society. Those of us who are inspired by that approach gather together and try to extend the common bond we feel about conducting our lives based on goodness and virtue.

Sakyong Mipham Rinpoche—Treatise on Society and Organisation

Open Not Only To Practitioners, But Also To Their Families, Everyone

..the Great Eastern Sun is not necessarily for practitioners. That vision is not necessarily for practitioners alone. The Great Eastern Sun vision is purely for everybody, including businesses and all the things that go on in the world, your domestic chaos and everything. Your work, your job, your income, your sewage system, your plumbing system and everything is the Great Eastern Sun, whereas ordinary mind in its religious aspect only comes in spiritually. It's an exclusive society that could only be created by a bunch of yogis, a group of monks. But the kind of GES we are talking about in this case could apply to your infant, your husband, your father, your mother. People who couldn't care less about Buddhist Kingdom are still included in the Great Eastern Sun. It's a larger version, a larger world.

Chögyam Trungpa—Collected Vajra Assemblies Vol. 1—Great Eastern Sun

Open to Many Faiths

There was a time when people asked the Vidyadhara whether or not one had to be Buddhist to practice the Shambhala teachings. He answered that these teachings could accommodate practitioners of any faith, that many people could be inspired by the vision of Shambhala. These teachings are accessible enough, and yet deep and profound enough, that many people from different traditions will find value in them.

Sakyong Mipham Rinpoche—Shambhala Buddhism—May 2000

Furthermore, people who are inspired by Shambhala teachings who practice a different religion are welcomed, and they will enrich the Shambhala mandala as Shambhalian Christians, Shambhalian Jews, and so forth.

Sakyong Mipham Rinpoche—Shambhala Buddhism—May 2000

When we talk about leadership, it's not purely a question of how to indulge one's power or dream to others, but it is also connected with the notion of how one can actually communicate the vision to others but not segregate anybody out. Not segregating in this case means that you don't create any form of separation between Buddhists or Christians, or Jews, or whatever we might have. Once they decide to join our energy force, ideally speaking, you are supposed to help them develop such an attitude. Our delek system might have different denominations within it, but you don't reject anybody's background, or foreground for that matter. You just simply look at their present situation and try to include them in our society. When we say, "our society," that doesn't necessarily have to be Buddhist or Vajrayana students alone; anybody who want to join us could in included in that situation. We have decided to use the Shambhalian format for that purpose because Shambhala Training has a greater scope than purely Buddhists alone.

So you are not taking this oath just to make people into Buddhists, but you are taking this oath so that you can afford to be beyond Buddhism. That's why we call it Shambhala. The oath water that you are going to drink is the water of greater vision.

Dekyong Manual, May 26, 1985 Dekyong Oath Ceremony

Promoting Contemplative Practices

We could invite all kinds of contemplative persons.....Our approach is not purely creating Buddhism alone, as such, but our approach is to have a religious foundation where people can actually practice the realise some kind of flash. We would like to build many contemplative facilities. I have plans actually, to build a very decent Catholic Monastery on our property, our world, definitely. ...Our concern is to promote and cut down any notion of spiritual materialism or any salesmanship of religion. Our concern is to build up any contemplative tradition that exists.

Chögyam Trungpa—1979 Kalapa Assembly Talks—Medieval Dignity and Obstacles to Sacred Outlook

All Encouraged To Participate In Shambhala Training/Work with Their Minds

We want to encourage everyone to study and practice the teachings presented in the Shambhala Training program, whether or not they are interested in Buddhism. However, there may be a tendency to think that the purpose of Shambhala Training was to create an organization in which all these religious interests would have equal standing. All of us must understand that our view consists of the Shambhalian and Buddhist understanding of how to combine worldly and spiritual wisdom.

Sakyong Mipham Rinpoche—Shambhala Buddhism—May 2000

In fact we could start that particular approach right now here. We should make sure that there will be some understanding as to the basic footing that anyone should have who is committed to working with us—we have to make sure that they will take part in Shambhala training altogether, which is not necessarily converting them into Buddhism, but converting them into a decent human being to being with. Then they can return to their particular faith of belief.

Chögyam Trungpa - Kalapa Assembly Sourcebook—Kingdom of Shambhala Meeting

They will be welcomed into a community—rather than an organization—in which their own transformation and personal participation is a key element and building block for the entire endeavour

Sakyong Mipham Rinpoche—Treatise on Society and Organisation

Secular, not Deeply Religious Society

The kingdom of Shambhala could be said to be a mythical kingdom or a real kingdom (...) Spirituality was secularised, meaning that day-to-day living situation were handled properly. Life was not based on the worship of a deity or on vigorous religious practice, as such. Rather, that wonderful world of Shambhala was based on actually relating with your life, your body, your food, your household, your marital situations, your breath, your environment, your atmosphere.

Chögyam Trungpa, Public talk, Boston, 27 March 1980, in *The Great Eastern Sun*, Shambhala Publications, Inc. (Boston: 1999)

Kingship as Central Aspect of Shambhala Society

When we talk about a monarch here, we are talking about that which rules the world in the form of basic goodness. From this point of view, we regard basic goodness as the king or queen. It is almost an entity in itself, not just a metaphysical concept or an abstract theory of natural order. Another way of putting this is that what joins heaven and earth together is the king or queen, and therefore it is basic goodness. In other words, if there is natural law and order, the principle of royalty, or the principle of the monarch, already exists. Because the principle of the universal monarch joins heaven, earth and human beings together, therefore, we can join our body and mind together as well. We can synchronize mind and body together in order to manifest as Shambhala warriors.”

Chögyam Trungpa, Great Eastern Sun, Shambhala Publications, Inc., (Boston: 1999)

As far as study of Shambhala principles are concerned, it is the king's principle, principle of royalty, principle of monarchy at its best before it has been corrupted. But why are we telling all of you this if we don't feel ... if we had wanted to actually bring certain portion of this community into Shambhala vision, we would not have chosen all of you, we would probably have ten or twenty of you. So why are we throwing everything at everybody? I think that has something to do with it. It is talking about gentleness and opening up, is that every one of you are, can join heaven and earth. You could be, every one of you could be, king or queen. So that's the switcheroo, great switcheroo. It is that the vision is shared with everybody here. So that seems to be one of the aspects of it and as far as we are concerned we are not particularly apologetic (about) sharing the kingdom either the idea or concept or not particularly arrogant in presenting it. We feel quite natural that everybody should know how the trees grow, how the plants grow, how they have their own hierarchy in the four seasons. You are perfect legitimate persons all of you ... can see that ... how the ultimate king conquers the universe, which is something more than medieval king or even temporary king.

Dorje Dradül of Mukpo—Level 5 Talks Sourcebook

Parallel Paths

My father understood that there was no conflict between Buddhism and Shambhala. To him, they were a beautiful combination and each had its role to play. The Buddhist and Shambhala teachings both have the view that spiritual and secular activities are inseparable. They both join the ultimate and relative realities, Heaven and Earth. However, in terms of their application to our lives, they each have their own special strength, their own particular emphasis.

Buddhism is basically about how one achieves complete enlightenment and becomes a buddha. What does that mean? It means completely overcoming the obscurity of ignorance; it means realizing that the myth of permanence brings about suffering and cyclical existence in samsara; it means seeing the display of all phenomena as the expression of great bliss, the nature of reality.

The teachings of Shambhala are about king's view, how we rule our world and help others by tapping into the power, magic and brilliance that exist in the cosmic mirror, the natural elements, and the human domain. As Shambhala warriors, we become sane, courageous individuals living in the world, always seeing and proclaiming the Great Eastern Sun.

In essence, the emphasis of the Buddhist path is to help us attain enlightenment, and the emphasis of the Shambhala path is help us create and maintain a good society. When we put

these two together, we have the Shambhalian Buddhist view of enlightened society. Thus the two paths work in tandem, not in competition.

Sakyong Mipham Rinpoche—Shambhala Buddhism—May 2000

So Rigden and Buddha are the secular and spiritual side of awakening. And the path of the Rigdens and Buddha's path are parallel paths. They go hand in hand, but have their own particular practices, their own particular philosophy, with one thing in common. Do you want to guess what the one thing in common is? Shambhala-vipashyana practice.... There is no awakening without s-v as a basic, underlying quality.

Chögyam Trungpa—Public Talk Boulder

Buddhism as Central Element of Shambhala Culture

One inspiration for the teachings of Shambhala is to help people who are living in the world to be dignified. The principles of Shambhala are the principles of enlightened culture. This culture prepares and trains us to understand the profundity and preciousness of being in the human realm. The other inspiration is to help people to discover their basic sanity and stability so that they could pursue a spiritual path, predominantly the Buddhist one, because that is the tradition which we have inherited.

Sakyong Mipham Rinpoche, Shambhala Buddhism

May all beings ever enjoy the dignity and confidence of Shambhala, which, if you Rigden Fathers permit, cannot be realised without any Vajrayana Vision, as shown by the example of Dawa Sangpo with his Tiger-Lion-Garuda-Dragon power and profound-brilliant-just-powerful-all-victoriousness.

Chögyam Trungpa—The Tiger Lion Garuda Dragon Glory

The Shambhala teachings are connected with providing the background, in the secular sense—business, farmer, soldier, office workers, factory workers—that kind of reality situation. The Buddhadharmic situation, like monasteries or whatever, may be approached as the fruition of Shambhala society, Shambhala world altogether. As long as you're a human being, you have to eat to survive. You need a roof over your head, you need food to eat, you need clothes to wear. So the Shambhala tradition is not necessarily a pious, religious situation, but it is simply how to be a basic good human being. That seems to be the basic point.

Chögyam Trungpa—Level F, Boulder 1982, Talk 2,

An interesting point about the Shambhala Training situation is that we have come to the conclusion that when a person takes Shambhala Training, they are starting to become a decent human being. When they begin to get to Level V, then they begin to practice buddhist training. So as you can see, we have that particular logic—that first a person becomes a decent human being and then finally we introduce that decent human being into being a buddhist, which finally fulfils them as a good potential subject of Shambhala. Beyond that, they will practice shamatha-vipashyana discipline of the Shambhala Trainees and then go on further and take the refuge vow and take the bodhisattva vow and so forth. Finally they become tantrikas, which is actually how the society of Shambhala was planned, that every subject of Shambhala Kingdom would become yogins of some kind.

Chögyam Trungpa—Level F, Boulder, Talk 2, 1982

APPENDIX II—JOB DESCRIPTIONS

APPENDIX III—FURTHER RESOURCES