

Shing Kam

Pure Realm of Shambhala Ceremony

I pay homage to the great mandala of basic goodness: the primordial prince Shiwa Ökar; the profound, brilliant Rigden; the just, powerful, all-victorious Sakyong, Dorje Dradül; the great being Gesar; and the vast assembly of werma and drala. I arouse primordial Ashe, the razor-sharp awakening of all beings. I arouse the black Ashe, the innate confidence and life force of all. I prostrate before the buddhas and bodhisattvas of the ten directions, and before the mandala of peaceful and wrathful deities.

Come here quickly; accept these offerings. Great awakened beings, please envelop us in your love and compassion. Radiate your wisdom. Bring forth the powerful, mighty windhorse, and bless us with your blazing authentic presence.

On this day, when the life of the sentient being **[name]** has come to an end, I call upon you to act quickly to assist this brave warrior on the journey from this life to the next. Since the mind has left **his/her** physical body, now is a time of great fear and doubt. All past karmic actions come to bear fruit. The results of virtuous and nonvirtuous actions in this life instantly display themselves, yet the journey is not finished.

This being must now cross the great unknown dimensions of the intermediate state, in which one encounters the result of all one's actions. Thus all negative actions will manifest with incredible force. Images will appear many times their former size. Beings one has harmed, words one has uttered, and thoughts one has had, will manifest as an array of confusing images and sounds.

As well, all practices and virtuous activities will come to their full test, and one's ability to hold one's mind will be clearly evident. Blessings and vital instructions one has received regarding the nature of being will also manifest during this transition.

The physical body that one has cared for so fervently will begin to dissolve immediately, and will be reclaimed by the four elements. Thus the mind will experience separating from the body as if falling from a great height into an abyss.

Awakened ones, compassionate ones, fearless ones, at this poignant time please come; guide this being through this turbulent and unknown journey. It is now we most desperately need your assistance. On this day of transition, assist us in ferrying this courageous warrior of Shambhala into **his/her** next life.

During this transition, constantly remind this being that the Ashe resides in **his/her** heart, that the nature of **his/her** mind is brilliant wakefulness, and that **he/she** is basic goodness. Appear powerfully in a recognizable form so they are able to instantly recall the precious instructions on the nature of mind. Give **him/her** fearlessness so that **he/she** is not petrified when a confusing array of terrifying images appears. Constantly remind **him/her** that these are purely projections of **his/her** own mind. Extend the brilliant light of the Great Eastern Sun, and bless **his/her** mindstream so that **he/she** knows to follow this luminosity. At every instance, appear and bless any and all memories of the profound teachings; thus may **he/she** recollect mantras, stanzas, and meditative deities.

In this way, may **[name]** progress through the intermediate state seated well on **his/her** windhorse. Whenever possible, may the image of **his/her** glorious teacher appear, and may even one instance of seeing **his/her** warrior teacher give **him/her** unimaginable confidence. Thus on this day do not forget your vow to help all beings.

Repeat that three times.

Request

Now awakened ones of the ten directions, please hear my request. With heartfelt love and tremendous compassion for **[name]**, I make a fervent and humble request that you assist **him/her**, so that **his/her** journey through the intermediate state is as brief as possible. Please protect **him/her** from all fear, doubt, and suffering that may arise. At the minimum, may **he/she** not be tortured by having to relive **his/her** death again and again.

Assist **him/her** now so that **he/she** may quickly realize that **he/she** has passed. Armor **his/her** mind so **he/she** is not destabilized by the variety of appearances. Draw **him/her** into brilliant luminosity so **he/she** is not shrouded in darkness. Help fulfill **his/her** aspiration so **he/she** may transition through the intermediate state suddenly. Please bring the full force and weight of your blessing so that **he/she** is able to develop complete confidence in **his/her** own basic goodness. Thus may **he/she** instantly attain awakening. May **his/her** realization be such that **he/she** naturally returns to the cosmic mirror, where

he/she is inseparable from the great being Shiwa. If this is not possible, assist **him/her** so that **he/she** finds the way to the pure land of Shambhala.

In this kingdom of perfect awakening, may **[name]** continue **his/her** warrior training within the great Rigden's court. In this land where past, present, and future warriors perfect the Ashe, may this being be welcomed by the mother and father lineage of warriors. This magical land of Shambhala is perfect in every way. In this land food, clothing, and other earthly necessities appear spontaneously, and gentleness and fearlessness are easily developed. Here one experiences great happiness and pleasure. There is natural beauty, the elements are fresh, gardens and flowers abound. The mantra of KI KI SO SO and other sacred sounds are constantly heard. Here the warriors of the six families and beyond perfect their training. These warriors have arrived here through great aspiration, and thus continue their path of liberation.

May **[name]** experience the contentment of the tiger, the delight of the lion, the fathomlessness of the garuda, and the inscrutability of the dragon. Whatever propensities **he/she** had in this life, may **he/she** find an enlightened version; thus may their training seem seamless. In this land of perpetual awakening and fearlessness, may **he/she** be blessed by a powerful body, melodious speech, and a clear and sharp mind.

Thus, O Rigdens of Shambhala, come now and take this great warrior. If this is not possible now, great ones, please at least allow this being to transition into the higher realms. May **he/she** continue **his/her** journey without undue pain and stress. O warriors, if this is not possible, let him/her be born in the human

realm. Bless **him/her** so **he/she** may obtain a good physical body and a clear, pliable mind. When **he/she** is drawn toward **his/her** future parents, may **he/she** not feel lust or anger for them; rather, may **he/she** see them as manifest, awakened. May **his/her** birth be smooth, and may **he/she** be born with innate qualities of warriorship. Thus may **he/she** progress quickly on the path in **his/her** next life.

O great warriors, let the next life be fortunate. May **[name]** be born in a land free of conflict, where everyone venerates peace. May **he/she** be born in or close to a land where the great teachings of warriorship are taught. May **his/her** parents and friends be virtuous, imparting to **him/her** the qualities of warriorship. At the minimum, may **he/she** have good faculties, and a mind inclined toward courageousness and faith. If this is not possible, may **he/she** be born in a time and place where **he/she** does not suffer extensively, where the climate is not harsh, and where **he/she** is not constantly fraught with anxiety and strong emotions. May **he/she** at least occasionally come in contact with those who might reawaken the Ashe in **his/her** heart.

O great warriors, if this is not possible, close the doors to the lower realms. Quickly dispel bewilderment so that this being is not born in the animal realm, where beings are powerless and fearful. May **he/she** not suffer in the ghostly realms of insatiable desire, where beings' bodies are hollow and their minds are constantly in agony. At the very least, stop **him/her** from entering the lower hellish realms, where beings are constantly tortured by the seeds of their own anger. Please close the gates to these unbearable realms.

In this great time of uncertainty, we know you have the power to assist this being. Thus guide **him/her** quickly.

Recite these mantras slowly:

O Rigdens of Shambhala, take this warrior of the Great Eastern Sun.
Accept **him/her** into your lotus garden of profound, brilliant goodness.
KI KI SO SO ASHE LHA GYAL LO TAK SENG KHYUNG DRUK DI YAR KYE

Repeat 3, 7, or 21 times.

SHAMBHALA KULIKA KI

Repeat 108 times.

Recite these words slowly while burning the photograph of the deceased:

NO BODY, NO MIND, NO SIGHT, NO SOUND, NO SMELL, NO TASTE,
NO TOUCH, NO PHENOMENA

Repeat the mantra slowly until the photograph is consumed:

SHAMBHALA KULIKA KI

Now great warrior beings, fulfill your promise and assist this warrior on **his/her** journey. May **he/she** attain the perfect state of goodness, and may the fearless aspiration of this assembly be fulfilled.

Aspiration

Now warrior of Shambhala, fulfill your destiny. Firmly recognize the Ashe in your heart, and reunite with the great mandala of basic goodness. May the four elements not destabilize you. May they become the host of dralas. Now

that your life here has come to an end, do not doubt, but be fearless. May you accomplish awakening in the intermediate state. May your future lives be good and virtuous. May the Great Eastern Sun arise.

Recite the Shambhala dedication of merit.

Colophon

On the tenth day of the twelfth month of the year of the Iron Tiger, during the great feast honouring the Lotus-Born One, I, Jampal Trinley Dradül, recalled that the citizens and subjects of Shambhala had requested me to compose a Shambhala service for warriors who have departed this world. I kept this request close to me. Then early in the morning these words arose. May this ceremony instantly and effortlessly lead all warriors to the great land of Shambhala, where they fully discover the Great Eastern Sun manifesting as the profound, brilliant Rigden. May these warriors ultimately fulfill their journey, returning to the cosmic mirror, becoming inseparable from the pristine mandala of basic goodness, in the center of which resides the A dot of Shiwa Ökar.

If beings develop unequivocal confidence in the Ashe in their heart, it is possible to attain complete liberation in this life by following the path of the Golden Sun of the Great East of the Kingdom of Shambhala. If they cannot do this due to karmic obstacles, tendencies, or lack of confidence, they may still attain awakening in the bardo. However, if their mind is not stable, and realization does not occur in the intermediate state, then they may quickly journey to the pure realm of Shambhala, and continue to train. In this way, the full magic and glory of the three courts can be realized.

Wanting only for beings to discover the Ashe in their heart and have unquestioned conviction in basic goodness, I dedicate this ceremony and all activities of Shambhala to the complete awakening of all beings. I make aspirations that all beings fully utilize the preciousness of this life, and not waste it in the mire and carelessness of the setting sun. May all beings attain perfection. May this be virtuous.

Pharping, Nepal
13 February 2011

Instructions

In the great tradition of Shambhala, we recognize the system of lifetimes. Once beings do not recognize their inherent basic goodness, they cower from their innate confidence, and thus they leave the cosmic mirror and enter into a society of beings. Until they fully acknowledge their basic goodness, they will continually be reborn where the sun is setting. In order for warriors to progress on the journey of awakening, it is imperative that they make aspirations to be reborn near the doctrine of awakening and the path of warriorship.

Reciting these chants as a warrior enters the intermediate state can vastly expedite that person's ability to find fortunate births. The key elements are great faith, sadness, loyalty, and courage: these help infuse the warrior with confidence. There is no doubt that if they are called upon, awake warriors will assist these beings, for it is their vow, and therefore they must come.

When fellow warriors conduct these ceremonies, they themselves should be in a clear, crisp state of mind, confident of the Ashe in their hearts, and feeling

great compassion. Fellow warriors reciting these chants with full conviction can greatly support the journey of a traveling warrior.

In general, with great aspiration, one can influence where one will be reborn. Thus calling upon the Rigdens, we can enter the pure lands of Shambhala. Even beings who are not fully realized can enter this realm and continue their journey. If they do not complete their journey in this realm, they will eventually reenter lower realms. However, with good confidence, the warrior has a great chance of attaining awakening in this pure realm. If this is not possible, the god realms and the human realms can provide favorable circumstances for the warrior to continue training.

Since realms are infinite, it is very difficult to know where we will be reborn. However, if warriors have some control of their faculties in this life and make good aspirations, they can orient their consciousness in a certain direction. In the intermediate state, three things are necessary. The first is to come out of one's stunned state in order to realize one has passed. Next is not being overwhelmed by the variety of appearances. Third is remembering to arouse great windhorse, allowing one to follow the rays of the Great Eastern Sun. If one manages not to be overwhelmed and to follow great luminosity, then one can attain great realization in the intermediate state. What allows this to occur is having complete faith in the warrior guru, receiving their blessings, and developing good windhorse in this life.

Ultimately the warriors must remember that they have taken a vow to establish enlightened society, regardless of how many lifetimes it takes. Thus

subsequent lifetimes are further opportunities to travel on the warrior's path and establish awakening.

The physical body disintegrating can cause a feeling of great destabilization, but at the same time, since the physical body has dissolved, inherent wakefulness is that much more present. Therefore the intermediate state is a time of both great fear and great opportunity. Proper support before entering the intermediate state allows one to gain favorable conditions by which to come to full awakening. Repeating these chants, one can create such conditions.

Funeral Services for Shambhala Citizens

When warriors of Shambhala have passed from this world, their duties in this life can be acknowledged at their service. Depending on what their role and function was, the service could be oriented toward their life's activities.

In general, all Shambhalians should have a Shambhala flag either held or draped near their body. This flag is the complete path of Shambhala. Having it near them as they enter the intermediate state will give them great windhorse. If they are a kasung, they may also have a kasung flag. Pins and other adornments can cover them; thus their outfit symbolizes armor.

Ideally, before entering the intermediate state, warriors have steeped themselves in the Shambhala dharma. Shambhala warriors at the ceremony should conduct themselves in a dignified and appropriate manner. All warriors

should acknowledge that the deceased warrior has ended one life, and is about to begin the journey to another.

When the time comes to burn the photo of the deceased, the chöpön offers three prostrations on his or her behalf. The deceased should be visualized next to the chöpön, prostrating. The photo should then be presented to the warrior preceptor, who repeats the mantras. After the picture is burned, sand or rice, having been previously blessed, should be poured on the ashes of the paper. One should visualize the being's consciousness leaving his or her body, and then visualize the assembled deities, including the Rigden, werma, and other warrior-deities – accepting this being.

The atmosphere for the ceremony should be supportive. Even though kind words can be said about the individual, it should not be overdone, since it might impede the warrior's journey. There should be care, kindness, compassion, courage, and love – and at the same time, all should acknowledge impermanence and the changing of time. Thus we should be neither overly ignorant nor attached at this time. It is natural for emotions to arise, and no embarrassment is necessary. In this way, the service can benefit the traveling warrior.