



## THE KALAPA COURT

### Shambhala Oaths of Office Procedures for Shambhala Centres and Groups

Shambhala Oaths of Office are simple, yet formal, ceremonies during which new leaders take an oath of office and leaders who have completed their formal service to Shambhala take an oath of retirement, before a preceptor and/or a shrine. The oaths are then sealed by taking a sip of oath water.

Oaths of office are available from the Office of the Kalapa Court for:

*Shambhala Meditation Centre Directors*

*Shambhala Meditation Group Coordinators*

*Shambhala Practice and Education Coordinators*

The following oaths of office are printed locally on local Shambhala Centre stationery and sealed with the local centre seal:

*Shambhala Meditation Centre Members*

*Shambhala Council Members*

*Dekyongs*

Retirement oaths are available from the Office of the Kalapa Court for:

*Shambhala Meditation Group Coordinators*

*Shambhala Meditation Centre Directors*

*Shambhala Practice and Education Coordinators*

Retirement oaths for other positions are printed on local Shambhala Centre stationery and sealed with the local centre seal. This oath appears at the end of this document.

Shambhala Oaths of Office are conducted by a preceptor, representing the Shambhala tradition of sacred secular leadership. The preceptor is the most senior active office holder representing either the entire community, such as a centre director, or the specific department concerned; e. g. retiring Practice and Education Coordinators may wish to oath new Practice and Education Coordinators.

If no preceptor is available -- as would be the case with new a coordinator of a newly formed Shambhala Meditation Group -- then the oaths should simply be taken in front of the shrine, with the oath water resting on the shrine itself.

The ceremony should take place in a formal environment, a shrine room if possible, with fellow Shambhala community members present. The preceptor is seated in a chair next to the shrine, facing the oath-takers who are seated -- kneeling if possible -- facing the preceptor on zabutons. The preceptor has a conch filled with saffron water, representing

purity, on their side table. This is placed on the shrine for new group coordinators.

If there is a preceptor, they offer the community's appreciation to those leaders who have completed their formal service to Shambhala and are taking an oath of retirement. After any retirements have taken place, the preceptor invites the new leaders to take their oaths expressing their aspiration to go forward on the path of cultivating enlightened society through sacred secular leadership.

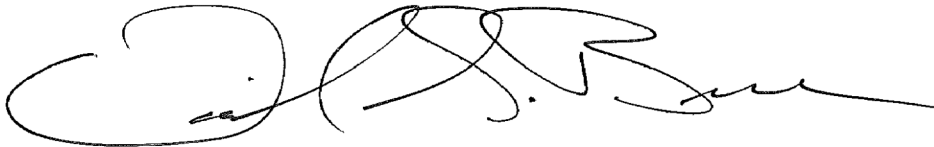
Each retiree and/or new leader reads their oath of office and then receives a small taste of oath water in their cupped hands, from which they drink. (The preceptor or their assistant may wish to have a towel ready in case of spills!) It is customary to respect the sacredness of the oath water by wiping any left-over water from your hands onto the crown of your head.

If a most senior leader is retiring, and there is no one obviously their elder to take the oath from, they may simply wish to take their oath to the shrine, and give themselves oath water. New coordinators follow this procedure as well.

If there are gifts to offer retirees, this may be done at this time as well, or later during a reception.

Following the oath taking, a celebratory reception may be held with toasts and gifts for retirees, and words of welcome and support to new leaders and members.

Yours in mutual service to Shambhala,

A handwritten signature in black ink, appearing to read 'David S. Brown', with a large, stylized initial 'D' and a long, sweeping horizontal line extending to the right.

David S. Brown

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*POSITION*  
RETIREMENT OATH

I, *Given Name*, formally relinquish my duties as  
*Position Title* of the Shambhala Meditation *Centre/Group* of *City*.  
By formally relinquishing my duties, I offer these years of service  
to the noble three jewels and to the ancient lineage of warriors.

While my post has come to an end,  
I still offer my loyalty and devotion to propagating the vision  
of the Druk Sakyong, Chögyam Trungpa Rinpoche  
and the Kongma Sakyong, Jamgön Mipham Rinpoche.  
I also realize that I may be called back to duty at any unexpected moment  
for extraordinary or ordinary circumstances.

Realizing there is no greater virtue than that of helping sentient beings  
along the path of bodhi, I have performed my duties thoroughly,  
with a continual mix of happy and sad, profound and ordinary.  
Knowing that this path has been my teacher,  
I continually reflect without accepting or rejecting what the fruit of my actions has been.

I realize that much knowledge has been gained in performing my duties  
and this I will communicate and transmit to those  
succeeding me in both responsibility and action.  
I will also not misuse any information that has come to my attention during my years  
of service that might cause harm to propagating the vision of Shambhala.

Realizing this, I am liberated from my post.

Every movement of mind becomes bliss and emptiness.  
All polarity disappears when the mind emerges into nakedness.  
This is the mandala in which the six senses are self-liberated.

By the confidence of the golden sun of the Great East,  
May the lotus garden of the Rigdens' wisdom bloom.  
May the dark ignorance of sentient beings be dispelled.  
May all beings enjoy profound, brilliant glory.