

THE CEREMONY OF THE SHAMBHALA PURE REALM
Shing Kam

The Kongma Sakyong II, Jampal Trinley Dradül

INVOCATION AND SUPPLICATION

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 awakenment 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 and assist this brave warrior on the journey from this life to the next. Since their mind has left their physical body, now is a time of great fear and doubt, when the results of virtuous and nonvirtuous actions in this life instantly display themselves, yet the journey is not finished.

Now this warrior must cross through the unknown dimensions of the intermediate state, where all past karma bears fruit. Here one will encounter the result of all one's actions. Thus, 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.

As well, 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 bewildering images and sounds. The physical body one has cared for so fervently will

immediately begin to dissolve, and the elements will start to reclaim it. 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. It is now we most desperately need your assistance. On this day of transition, assist us in ferrying this courageous warrior of Shambhala into the next life. Guide our friend through the unknown. During this turbulent journey, constantly remind them that the Ashe resides in their heart, that the nature of their mind is brilliant wakefulness, and that they are basic goodness. Appear powerfully in a recognizable form so they are able to instantly recall the precious instructions on the nature of mind. Give them fearlessness so they are not petrified when a confusing array of terrifying images appears. Constantly remind them that these are purely projections of their own mind. Extend the brilliant light of the Great Eastern Sun, and bless this warrior's mindstream so that they know to follow this luminosity. At every turn, appear to them and bless their every memory of the profound teachings. Thus, may they recollect mantras, stanzas, and meditation deities.

In this way, seated on windhorse, may [name] progress through the intermediate state. Whenever possible, may the image of the warrior teacher appear, and may even one instant of seeing the glorious teacher transmit to this warrior radiant confidence. Awakened ones, on this day, do not forget your vow to help all beings.

Repeat that three times.

REQUEST

Now, awakened ones of the ten directions, with heartfelt love and tremendous compassion for [name], I fervently and humbly request that you assist this warrior in making brief the journey through the intermediate state. Please protect our friend from undue fear, doubt, and suffering. At the minimum, may they not be tortured by reliving their death again and again.

Assist this warrior now so they may quickly realize they have passed. Help fulfill their aspiration so they may transition through the intermediate state suddenly. Protect their mind so they are not destabilized by the variety of appearances. Draw them into brilliant luminosity so they are not shrouded in darkness. Please bring the full force and weight of your blessing so they are able to develop complete confidence in basic goodness. Thus, may they instantly attain awakenment. May their realization naturally return them to the cosmic mirror, where they are inseparable from the great being Shiwa.

If this is not possible, assist [name] in finding the way to the pure land of Shambhala, where the warriors of the six families and beyond arrive through great aspiration, perfect their training, and thus continue their path of liberation. In this magical land—perfect in every way—one experiences great happiness and pleasure. Food, clothing, and other earthly necessities appear spontaneously,

and gentleness and fearlessness are easily developed. There is natural beauty, the elements are fresh, gardens and flowers abound. The mantra KI KI SO SO and other sacred sounds are constantly heard. Thus, in this land where past, present, and future warriors perfect the Ashe, may our friend be welcomed by the mother and father lineages and continue to train as a warrior.

In this kingdom of perfect awakening, within the great Rigden's court, 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 this warrior's propensities have been in this life, may they find enlightened versions in the next. May their training seem seamless. In this land of perpetual awakening and fearlessness, may they be blessed with a powerful body, melodious speech, and a clear, sharp mind. O Rigdens of Shambhala, come now and take this great warrior. If this is not possible, great ones, please at least allow this being to transition into the higher realms, continuing the journey without undue pain and stress. O warriors, if this is not possible, let this being be born in the human realm. Bless them so they may obtain a good physical body and a clear, pliable mind. When they are drawn toward their future parents, may they not feel lust or anger. May they see their future mother and father as manifest, awake dralas. May their birth be smooth, and may they be born with innate qualities of warriorship. Thus, may they quickly progress on the path.

O great warriors, may the next life of [name] be fortunate. May our friend be born in a land free of conflict, where everyone venerates peace. May they be born in or near a land where warriorship is taught. May their parents and friends be virtuous, imparting to them all the warrior's qualities. At the minimum, may this being have good faculties and a mind inclined toward courage and faith. If that is not possible, may they be born in a time and place where they do not suffer extensively, where the climate is not harsh, and where they are not plagued by anxiety and strong emotions. At least occasionally, may they encounter those who might reawaken the Ashe in their heart.

O great warriors, if this is not possible, close the doors to the lower realms. Quickly dispel bewilderment so that [name] is not born in the animal realm, where beings are powerless and fearful. May this warrior 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, keep [name] from entering the lower hellish realms, where beings are perpetually tortured by the seeds of their own anger. Please close the gates to these unbearable realms. In this time of great uncertainty, we know you have the power to assist this warrior. Thus, guide [name] quickly.

On the departing warrior's behalf, the chöpön offers three prostrations. The family, friends, and fellow warriors visualize the deceased next to the chöpön, prostrating. The warrior-preceptor then leads the assembly in slowly reciting the mantras:

O Rigdens of Shambhala, take this warrior of the Great Eastern Sun. Accept [name] 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

After the picture is burned, the preceptor pours blessed sand or rice on the ashes. The gathering visualizes the consciousness of the deceased leaving the body, and the assembled deities — the Rigden, werma, and other warrior deities — accepting this warrior.

Now great warrior beings, fulfill your promise and assist this warrior on their journey. May they attain the perfect state of goodness, and may the fearless aspiration of this assembly be fulfilled.

ASPIRATION

Warrior of Shambhala, fulfill your destiny. Now that your life here has come to an end, be fearless. Do not doubt. 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. May you accomplish awakenment 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 honoring the Lotus-Born One, I, Jampal Trinley Dradiil, recalled the subjects of Shambhala requesting me to compose a Shambhala service for warriors who have departed this world. I kept this request close. Then early the next 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 hearts, 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 because of karmic obstacles, tendencies, or lack of confidence, they may still attain awakening in the bardo. However, if their minds are not stable, and realization does not occur in the intermediate state, then may they 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 hearts and to develop unquestioned conviction in basic goodness, I dedicate this ceremony and all activities of Shambhala to the complete awakening of all beings. I aspire that all beings fully utilize the preciousness of this life, not wasting 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 for the Funeral Ceremony

For general decorum, the practice leader and chöpon should study the “Advice” section in the *Shing Kam* text. If possible, the practice leader and others could practice *The Armor of Fearlessness* in preparation for the ceremony, however it should not be chanted as part of the *Shing Kam* ceremony itself.

SET-UP

The Ceremony of the Shambhala Pure Realm can be practiced at a Shambhala Centre or in front of a household shrine. Clean the shrine and refresh all the offerings before the practice. The favorite drink and food of the deceased may be placed on the shrine. This is symbolic of hospitality and sustenance on the journey.

A photo of the deceased, or a calligraphy of their name and dates of birth and death, should be affixed to a wooden stick and placed upright in a bowl of sand on the shrine. The picture or calligraphy should not be wider than the bowl.

The practice leader’s table should include a gong, matches and striker, and a small bowl of rice or sand that has been blessed by the Sakyong or sand that was part of a sand mandala used in a Shambhala *druppa*. If blessed rice or sand is not available, it is fine to use ordinary rice during the ceremony.

CEREMONY

Before beginning the liturgy, the practice leader should welcome the guests and orient everyone to the structure of the ceremony. Brief remarks can be made about the Shambhala view of death, drawing on the *Shing Kam* text and “Advice.” Given the thorough nature of the ceremony, a long talk is not necessary. Close friends, relatives, and the partner of the deceased could say something about the departed person’s life—including, if they wish, the deceased’s connection to Shambhala. Extensive reminiscences could be shared at a reception after the ceremony.

Begin the ceremony by striking the gong once. The practice leader and all the assembly chant the liturgy together.

- Chant the “Invocation and Supplication” three times, and the “Request” once, inserting the deceased’s name at the appropriate points. The deceased’s given name, refuge name, or warrior name may be used.
- The chöpon offers three prostrations on behalf of the deceased.
- Chant, “O Rigdens ... brilliant goodness,” once.
- Chant the mantra, “KI KI SO SO ASHE LHA GYAL LO TAK SENG KHYUNG DRUK DI YAR KYE” slowly 3, 7, or 21 times.
- Chant the mantra, “SHAMBHALA KULIKA KI,” slowly 108 times. Near the end of the recitation, the chöpon should bring the bowl with the photo or name of the deceased to the practice leader’s table.
- At the start of the mantra, “NO BODY, NO MIND, NO SIGHT, NO SOUND, NO SMELL,

NO TASTE, NO TOUCH, NO PHENOMENA,” the practice leader lights the photo or calligraphy. This mantra is chanted once, followed by, “SHAMBHALA KULIKA KI,” until the image or calligraphy has been consumed by the flames.

- Chant the remainder of the text, and the Shambhala dedication of merit.
- The practice leader concludes the ceremony with a roll-down and a full stop on the gong.

After the event has concluded, the ashes and offerings of food and drink can be dispersed in a clean, natural place where no one will walk.

ABOUT THE MANTRA

The translation of mantras is difficult because they are sacred speech, and provoke energy and experience beyond language. However, looking at the basic meanings of the words and syllable in the mantra, “SHAMBHALA KULIKA KI,” will give us a feeling for where the mantra is directing the mind and heart.

According to Sakyong Mipham Rinpoche, the word *Shambhala* means “source of happiness.” The Sanskrit word *kulika* refers to someone of a higher family or caste. The word is frequently used in classical Buddhist literature to refer to a listener “of noble family”—in other words, a practitioner well-progressed along the path. *Kulika* is related to a similar Sanskrit word, *Kalki*, which refers to a Rigden, a monarch of Shambhala. *KI* is one of the primary seed syllables in the Shambhala tradition. It expresses the energy of purity or first thought, out of which arise confidence and authentic presence. Putting the three parts together, the mantra consists of the realm of basic goodness, Shambhala; the being who lives in that realm, *kulika*—the Rigden or someone dedicated to the path of warriorship; and the essence of both of those, *KI*—purity or basic goodness.

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