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Aspiration for Shambhala

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Translated by the Dzokden Translation Committee under the patronage and supervision of Khentrul Rinpoché Jamphel Lodrö.

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SUMMARY

Auspicious verses of aspiration for connecting with the teachings of Kalachakra and subsequently attaining rebirth in the Sublime Realm of Shambhala.

ac.

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Translated by the Dzokden Translation Committee under the patronage and supervision of Khentrul Rinpoché Jamphel Lodrö. Translation into English by Tawni Tidwell and edited by Tenpa'i Gyaltzen.

tr.

THE TRANSLATION

**An Aspiration for Manifesting
Shambala**

ÉMAHO! NAMKÜN CHOKDEN TONGCHEN DÖMÉ KHAM
LHÜNDRUP YÉSHÉ LONGKÜ RÖLWA CHÉ
NATSOK TAPKYI DRO KHAM DRÖLWÉ NYEN
GANGDÜL TUKJÉ GYUNTRÜL CHENNAM GONG

Emaho!

Primordial space of great emptiness imbued with all supreme aspects, Great play of the sambhogakaya, spontaneous primordial wisdom; Antidote that liberates all migrating beings through myriads of methods; Realizing magical displays of great compassion for all who need taming.

MARIK MÜNSEL KHYENPÉ NYIZHÖN DZOK
DRIP-NYI PANG-KYANG DROWA DRÖLWÉ CHIR
TSÉCHEN NYINGJÉ DÖGAR GYÜN-MI-CHÉ
GYEL-KÜN DÜPÉ LAMA NYINGDU SHYUK

Perfect radiance of wisdom, dispelling the darkness of ignorance. By abandoning the two obscurations, all migrant beings are liberated. Unceasing display of great love and compassion, Reside in my heart, great guru of all victorious ones!

SANGGYÉ CHÖDANG GENDÜN PAKPÉ TSOK
PAWO PAMO CHÖKYONG DAMCHEN NAM
KYAPSU CHI-O DROKÜN KYAPTU SÖL
TSÉ DI CHIMA BARDO KÜNTU KYONG

Buddha, Dharma and virtuous noble Sangha, Heroes and heroines, oath-bound dharma protectors, I take refuge in you! Please protect all beings. Protect us always—in this life, the next life and the bardo.

KHYAP-PAR DZAMLING DI-YI GÜPA KÜN
SEL-LA TUK-KYÉ DAMCHA DA DRELWA
SHAMBHALA YI CHÖGYEL RIKDEN KÜN
NYURDU DZAMLING ZHIDÉ PELDU SHYENG

Particularly dispel all worldly degeneration, And give rise to the matchless oath of bodhicitta. All dharma kings and kalkis of Shambhala, Swiftly manifest glorious peace and harmony in this world!

CHOKLHUNG NÉKYI TEP-PÉ TAGOM DANG
KÜNLONG DZÜMÉ DAMCHÖ LOKCHÖ DANG
BAKMÉ LÉLÖ TRIPÉ DUK-NGEL LONG
NYURDU SEL DZÖ RIKDEN DRANGSONG NAM

Swiftly eliminate the expanse of suffering led by laziness, carelessness, the views and meditations planted by the illness of falling to extremes, and wrong doings manifested by the dharmas of false motivation!

DRANGMÉ NGÖN-NÉ TSÉMÉ NYINGJÉ YI
TUK-KYÉ DAMCHA DÜSU MA BAP SAM
SHAMBHALA YI NYINGJÉ TÛPUNG GI
DZAMLING DZOKDEN NYIPÉ DÛ TONG TSÖL

Kalki sages imbued with myriad treasures; Countless times before, you did not let your vows and aspirations of immeasurable compassion diminish. Mighty compassionate legions of Shambhala, At the time of the second golden age, please bestow thousands of blessings!

YANGDAK TSÉCHEN JAMPÉ DORJÉ YI
YANGDAK KÜNTÛN SHYI-DER TRIPÉ LAM
PELDEN DÛKYI KHORLÖ ZABDÖN KÛN
LONGSU CHÖPÉ KELZANG NGÖN-GYUR SHOK

Through the vajra of authentic love and kindness, Lead all beings on the path of perfect peace and harmony. Please manifest the great fortune of Shambhala, The profound teachings of Glorious Kalachakra!

TONGZUK CHAK-GYA MIGYUR DÉCHEN GYI
NYITRI CHIKTONG CHASHÉ YONG-DZOK TÉ
CHUSUM TING-DZIN DORJÉ CHENPÖ SA
TSÉ DI-NYI LA TOP-PAR JINGYI LOP

Perfectly completing twenty-one thousand moments Of the mahamudra of empty form and immutable bliss—the thirteenth absorption, the ground of the great vajra—Bless me to attain this in this very life!

DÉMA NÛNA JÉDREN CHAK-GYA YI
CHIWA CHÖKU NGOSHÉ TSEL DZOK SHOK
DÉ MA TOP NA GA-SHYI YÉSHÉ CHOK
DZINPÉ TSEL-NANG LONGKUR DRÖLGYUR CHIK

If I am unable to do so, through the mudras of recollection, May [I] master the realisation of the dharmakaya at death! If [I] am unable to do that, by retaining the supreme wisdom of the four joys, May I be liberated into the manifestation of the sambhogakaya!

MIN-NA LONGKÛ SHYINGDU SOK TSÖL-KYI
SA-CHÛ SEMPA CHENPOR GYURWAR SHOK
DÉ MA NÛ-NA TRÛLKÛ SHYING NAMSU
OKSÉ YANGDAK PAKLAM ZIN-NÛ SHOK

If [I do] not [accomplish] this, by controlling the life-force in the field of the sambhogakaya, May I become a great bodhisattva of the tenth ground! If I am unable to do that, in the pure lands of a nirmanakaya, May I be able to grasp an authentic arya path of the lower grounds.

DORNA DI-NÉ TSÉ-DI CHIKHA DANG
CHÖ-NYI BARDO NÉ-NANG SIPÉ KHAM
CHÖ-LONG TRÜLWA JANG SEM RIMPÉ SA
GANG-TSAM SHYIK-TU DROLWÉ KELZANG SHOK

In brief, from now on, in this life, the moment of death, The dharmata, the bardo and all apparent realms of existence, Whether through the dharmakaya, sambhogakaya, nirmanakaya, or one of the bodhisattva grounds, May I have the good fortune to be liberated at such times!

GELTÉ TSÉ DIR ZAP-DÖN MA TOKPÉ
KUSUM GYELSAR RANGDRÖL MANÜ NA
DORJÉ NENJOR LAM LA MÜGOM KYI
SHYING CHOK SHAMBHALA RU KYÉ-NÜ SHOK

If I do not gain profound realization in this life, And if I do not have the capacity to gain self-liberation into the states of the three kayas, Then through continuous meditation on the path of vajra yoga, May I gain rebirth in the Pure Land of Shambhala!

SI-DIR SHYENPA CHUNG SHYING JANG SEM KYÉ
SHYING DER KYÉWÉ DÜNPA DOK MÉPA
NGÖNDRÖ CHÖNAM GOMPÉ LEKDRÉ SU
KYÉ DZOK ZAPMÖ CHÖ LA JORNÜ SHOK

In this existence may my attachment be minimal and may I give rise to bodhicitta. May the aspiration to be born in this Pure Land not be reversed! Through meditating on the preliminaries, may I gain excellent results, And may I have the capacity to connect with the profound dharma of the generation and completion stages!

DÉTÉ KELZANG KYÉWÖ TSOK NAM KÜN
TSÉ DI CHIKHA BARDO KANG RUNG DU
RIKDEN SEMPA SEM-MÉ GYÉ SHYEL JEL
ZAKDREL SUNG-GI YUK YUNG TOP-PAR SHOK

Like that, may all those with such good fortune, In this life, at the moment of death or in the bardo as appropriate, Meet the pleasant faces of the kalki male and female bodhisattvas, And receive assurances from their undefiled speech!

CHIMA BARDÖ TRANG RING MI GYÜPAR
RINDZIN PAWO PAMÖ TSOK Ü SU
NYENJEP DORJÉ LU DANG JAMTSÉ TUK
MABU TRÉ DRI TSÉDUNG RÖLWAR SHOK

Later, in the long narrow path of the bardo until there is no more continuation, Amidst the assembly of vidyadhara heroes and heroines, Amidst exquisite vajra songs and gentle loving hearts, May this deep love like that between mother and

child, delight and flourish!

RIK-KYI BU KHYÖ LEP-PÉ GAWA LA
SEMPÉ SÉ MOR JELWÉ KYÉPA LA
DA-NI RINDZIN KHADRÖ TSOK DANG LHEN
JANG CHOK SHAMBHALA RU KYÖ CHIK CHÉ

“Sons of noble family, I am pleased you have come. Daughters of the bodhisattvas, I am delighted to see you. May we go now with the assembly of vidyadhara dakinis To the northern realm of Shambhala!”

SUNGTSE JANGNÉ DAR KAR DRAWÉ LAM
NANGWÉ MÖ LA KÜNTOK NANGWA GAK
KELMEN KELWÉ GELWA KÉ CHIK GI
DRÖDÉ SHAMBHALA RU LEP NÜ SHOK

When this is spoken, May a network of white silk banners appear from the north. May all thoughts and appearances cease. May those with lesser fortune instantly gain great fortune And when [the path] opens, may we be able to arrive in Shambhala!

SHYING DER DZÉDUK YANGTSÉ WANGBO DZOK
JAM DANG NYINGJÉ CHENPÖ TUKGYÜ GANG
LABCHEN KHYENPÉ LODRÖ LHENDU KYÉ
KÜNTÜN SHYIDÉ SHYINGDER KYÉWAR SHOK

This pure land, the pinnacle of beauty and perfect power, All mindstreams of great love and compassion Co-emerging with magnificent exalted wisdom, May this pure land of peace and harmony come to be!

SHYING DI CHU TSO RI DRAK JÖN SHING DANG
LHAKPAR GANGRI TRENGWA TANADUK
KÜNKYANG TSÉMÉ SAMPÉ YUL LÉ DÉ
TONGWA TSAM GYI NYÖNMONG RAKPA GAK

In this pure land, the rivers and oceans, cliffs and mountains, forests and plants, and especially the beautiful to behold garland of snow mountains, All extend beyond the limits of one’s mind. With one glance, all coarse afflictions cease!

NGÖN GOM LHENKYÉ RANGDÖN YIJÉ SOK
NYÖNMONG DUK SUM DUK NGÉ NANGWA SHYI
TSÉCHEN NYINGJÉ SHÉRAB ZUNGJUK GI
TRÜLWÉ MADAK DROWA DREN NÜ SHOK

Due to training in contemplation of one’s own innate nature and so forth, The appearances of the three poisonous afflictions and the five poisons are pacified. Through the manifested union of great love, compassion, and wisdom, May the capacity to lead all ordinary beings manifest!

YÜL DI DRON KHYER JEWÄ GO DRUKPO
DZÉDUK GANDEN LHAYI YÜL LÉ DÉ
TONGWÉ MÖ LA TSÉMÉ TROGA DÖL
NYENTSOR REKJÉ DEWÉ TRINCHEN DU

**The ten million cities of this realm are the six occasions,
Transcending the delightful beauty of the god realms, Merely
seeing it brings forth immeasurable joy and inspiration, And
great clouds of bliss gather from all that is heard, felt and
experienced.**

DAWA LO RER RI LUNG CHU TSO KUN
RIM-GYUR SAR KYÉ YIP ZUK NA TSOK PA
GYÜN MI CHÉ LA DRI RO REK JA DZOM
PÜNCSOK TROPEL SHYING DU KYÉ NÜ SHOK

**In each month and year, all the valleys, rivers and oceans are
gradually renewed And the various shapes and forms
continuously gather smells, tastes, and sensations. May the
capacity to manifest in this Pure Realm arise and all excellent
delights flourish!**

ZÉGÖ NÉ MEL LONG CHÖ GANG DÖ DU
RANGJUNG KHAM LÉ NGÖDRUP TRIN SHYIN DU
LÜ SEM KÜN LA KÜNTÜN SHYIDÉ CHOK
RANGJUNG NGANG GI JUNGDER KYÉWAR SHOK

**Food, clothes, surroundings and leisures—all the enjoyments
one could possibly desire—Manifest like gathering clouds in
the natural world. May supreme peace and harmony arise in
all bodies and minds through this natural state!**

TSO SHYING SHYÉ LA BÉ DANG TSÖLWA MÉ
TSONG DANG SO NAM DREN DANG TAB TSÖ MÉ
SALAM DRÖPÉ TUNG KYEN KÜN TSANGWA
GELKYEN MÉ PÉ SHYING DER KYÉ NÜ SHOK

**Enjoying life without effort or exertion, Without the need to
compete for business or reaping one's livelihood, there are no
fights or quarrels. Opening the path of harmonious
conditions for all, May the capacity arise to manifest in this
Pure Land free from obstacles!**

DRA NYEN MÉ LA CHAKDANG DOKMÉ
KYÉ GA NÉ CHI DUK-NGEL DRI TSAM MÉ
MA-BU KÜN LA NGAR GYI DUK-NGEL MÉ
KYÉMA TAK NÉ WANGSEL JANG SEMDEN

**Without attachment or jealousy to friends or foes; Without
even the sufferings of birth, old age, sickness and death;
Without the suffering of childbirth between mother and
child—As soon as one is born, one has perfect clear
perception and bodhicitta.**

RIK DANG RÜ LA CHOK RI GER ZUNG MÉ
TAM CHÉ DÉ SHEK NYINGPO DORJÉ RIK
JIPA KYÉ KYANG PA MAR CHAK SHYEN MÉ
TAM CHÉ KÜN GYI BUTAR JAMPÉ KYANG

Without the monopolising bias of family or clan, Even though all are born with Buddha Nature as the children of the vajra family, There is no attachment in mothers or fathers. All beings are protected as though they were their own child.

KÜNKYANG NENJOR POMO DORJÉ NYEN
CHOK DANG RI KYI CHO PÉ TSÉDUNG MÉ
RINDZIN PAWO PAMÖ TSOK KÜN LA
TAKTU DÉWA CHENPÖ NYOMPAR JUK

Even more so, all these vajra siblings of yogis and yoginis are Without the [afflicted] love that severs through divisiveness and bias. In the assemblies of vidyadhara heroes and heroines, one abides within eternal great bliss.

NANGCHÜ RINDZIN DORJÉ POMO LÉ
PELWÉ KYÉWO MÉ CHING CHINÖ YANG
SACHÜ SEMPÉ TSOKCHEN GYI TRUNPÉ
NANGDRAK TAM CHÉ DÉ TONG KHO NAR CHAR

From the inner essence of the male and female vajra vidyadharas, Without common ordinary beings, even the external world is produced from the great assemblies of merit of the tenth-level bodhisattvas. Therefore, all sights and sounds are mere emptiness and bliss.

DUK-NGEL NYÖNMONG KYÉWÉ KYEN MÉPÉ
TAM CHÉ TONG ZUK YÉSHÉ RÖLWÉ GAR
NAMKÜN CHOKDEN DÉ SHEK NYINGPÖ YING
CHÉMÉ TADREL DÉCHEN NGÖN-GYUR SHOK

Without the conditions for giving rise to suffering and afflictions, Everything appears as the play of empty form and primordial wisdom. In the expanse of Buddha Nature, everything is endowed with all supreme aspects. May everything manifest as immeasurable and limitless Great Bliss!

SHYING DIR ZAB LAM DORJÉ NENJOR DRUK
SHYAK CHIK GOMPÉ LAM GYI DRÖPA CHOK
SHYING KHAM SHYENDU KEL GYAR GOMPÉ NYUR
RINDZIN KHANDRÖ SHYING DER KYÉWAR SHOK

In this Pure Realm, through the profound path of meditating on the six vajra yogas for one day, the supreme journey is opened. More swift than meditating for a hundred aeons in other realms, May [I] be born in this Pure Realm of the vidyadharas and dakinis!

SORSAM NENJOR NYIN TSEN KU DORJÉ
SOK DZIN LÜNG-GI NENJOR SUNG DORJÉ
JÉDREN TONG ZUK CHAK-GYA TUK DORJÉ
TING-DZIN MIGYUR DÉCHEN YÉSHÉ KHAM

The day and night yogas of Individual Withdrawal and Concentration are the Vajra-body; the Yoga of the Winds of Life-force Control and Retention are Vajra-Speech; The Mahamudra of Empty Form in Recollection is the Vajra-Mind; And the immutable great bliss of Absorption is the constituent of primordial wisdom.

CHU-NYI SEMPÉ SA CHEN DRÖPAR SHOK
CHU-SUM DORJÉ DZINPÉ SA-TOP NÉ
DRANGYÉ KELWAR TA YÉ DROWA LA
TSÉMÉ TRÜLWÉ DRO-DÖN JÉ-NÜ SHOK

May I traverse the twelve great grounds of the bodhisattvas. After attaining the thirteen grounds of vajra absorption, for countless aeons, May I have the capacity to bring benefit to limitless sentient beings through immeasurable emanations!

KHYÉ PAR DZAMLING DI-YI GÜPA KÜN
DAK-NYI CHIKPÜ KHYENTSÉ NYING TONG KYI
YONGSEL DZOKDEN NYIPA SHYIDÉ PEL
DREN PÉ SHINGTA CHENPOR DAK-GYUR CHIK

May I, alone, through the power of wisdom and compassion, Dispel all degeneration in this world, And in the glorious second age of peace and harmony, May I become a great chariot leading all with me!

DÉSHEK NYINGPO DÖN-DAM JANG CHUP SEM
TSÉMÉ NAM SHYI KÜN DZOP SEMKYÉ CHÉ
GOM DANG MÖNPÉ DÖN KÜN LEK DRUP PAR
CHOK DREL GYEL DANG GYELSÉ KÜN GYI KYONG

Achieving all the benefits of meditating on and aspiring to buddha-nature, ultimate bodhicitta, along with conventional bodhicitta and the four immeasurables, May I be protected by all unbiased victors and their children!

COLOPHON

Here, with regards to the general and specific degenerations of impurity, in this time when this world is overtaken by carelessness and distraction, this sacred Dharma of the golden age of the Northern Land of Shambhala clears away the degeneration of this realm. There is no other sublime definitive antidote than just this. The assembly of the beings who have the good fortune of meeting with this [Dharma] are directed to realise the profound meaning of Glorious Kalachakra so that when the day comes of sudden death, they will be endowed with the fortune to return home to the Northern Land of Shambhala. Having been urged to go deeper into the profound insight of meditative absorption, the propounder—the one descended from the clan of the Tibetan region of Golok, he who was previously accepted by the holy lama who was an emanation of the Dharma Kings and Kalkis, the one who is endowed with the good fortune of increasing the profound Dharma of the Northern Land of Shambhala throughout the far reaches of this world, and known by the name Shar Khentrul Jamphel Lodrö—undertook this work out of a sense of responsibility to the sublime abode of the Realm of Shambhala, the great abode which is established through the aspirations [of the Bodhisattvas], started in Avalon, England and completed at the base of the Boudanath Stupa, at the time of Losar in the beginning of the Tibetan Earth-Pig year (March, 2019). Having gathered the conditions of place, time and aspiration, it was completed. Through the power of the dependent origination which certainly accomplishes all aspirations and pledges, may it be virtuous!

Translation by Tawni Tidwell and edited by Tenpa'i Gyaltsen.