

[The following essay comes from a work-in-progress biography of Tilopa, called *The Sun's Luminous Heart: Tales of Tilopa*. More specifically it comes from its commentary in a section exploring the Kalachakra Tantra & presents the kingdom of Shambhala according to the lore of the Kalachakra tradition. –G.A.]

The Kingdom of Shambhala: Casteless Society & Tantric Eschatology

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“Just as flowers blossom in the spring when heat, fertilizer, and water meet together, in the same way Shambhala will be visible to all when the time is right.”

–Khetsun Sangpo¹

In consonance with the *Kalachakra Tantra's* effort to bring forth the timeless from time, the sacred from the worldly, & the luminous from the physical, the kingdom of Shambhala represents its effort to realize the ideal tantric society, manifest as a pure land, not in some celestial setting but on this very Earth for flesh & blood human beings in all walks of earthly life—a nirmanakaya pure land rather distinguished from the many sambhogakaya pure lands like Amitabha's western paradise. This represents one of the distinctions between the Kalachakra & the other anuttara tantras: while practices like Chakrasamvara were secret enough to merit their own elaborate codes & signals lest outsiders so much as identify the yogis with that particular yoga, their practice pursued in charnel grounds, caves, & wild places free of society's prying eyes, developing a whole identity (the “left hand”) in opposition to mainstream culture, such that the very name of one of the primary tantras, Guhyasamaja, means “secret community,” the Kalachakra was spread publically through all aspects of society, becoming its central view & social binding factor. Whereas the traditional Buddhist roles of monastic, lay person, & forest yogi kept the full knowledge of the dharma isolated in institutions (monasteries) or among eccentric specialists (forest yogis, siddhas) & separate from the lay population at large, Shambhala's absorption & public centralization of the *Kalachakra Tantra* transforms it into a utopia of Buddhist society on Earth.

The *Tantra* has nothing to say about Shambhala before King Suchandra (considered its first *dharmaraja* or “dharma king”) goes to meet the Buddha in India where the Tathagata transmits the vast Kalachakra to him. A Tibetan legend describes Shambhala's origin as a country without enlightened king nor the buddha dharma.

Shakya Shambha, member of the Buddha's clan, the Shakya, escapes the disastrous fall of the Shakyas' kingdom to an invading king, & is told by the Buddha to find a new land. Going north from India, he crosses a great mountain range & comes before the people there, announcing himself as the appointed representative of King Shakya Shambha &, possessed of magical power, he pulls out a sword to cut a boulder in two, claiming everyone in the king's impending army possesses the same ability. Cowed by this display, the people accede, & Shakya Shambha set himself up as king. At least by one account, he was the father of Suchandra, & the kingdom came to bear his name², meaning "source of happiness" or "source of delight."

Shakya Shambha exhibits in this story a siddha-like chutzpah, conquering the ground & shaping it according to his vision. His family ties to & consultation with the Buddha imply that it's the Buddha's guidance & blessing that plant the seeds of Shambhala as a unified society, Suchandra's eventual search for the dharma, & the long-term flourishing of Shambhala as a Buddhist culture.

Returning to Shambhala with the Kalachakra transmission, King Suchandra established a bejeweled, 3 dimensional replica of the Kalachakra mandala as a temple on a hill in the center of Kalapa, the capital city (& one of the other names, incidentally, of Tilopa). For the rest of his life he worked to disseminate the Kalachakra teachings throughout the kingdom, & was followed in this by the six succeeding dharmarajas. Aside from the marvelous blossoming of peace, wisdom, & prosperity, there seems to be little to report until a watershed moment after Manjusri Yashas takes the throne.

An emanation of Manjusri, he foresaw that 800 years into the future the spirituality & practices of "barbarians" (*mleccha*) would spread throughout Shambhala, undermining the dharma & corrupting the kingdom. At the same time, he intuited that the non-Buddhist sages of Shambhala had ripened karmically, sufficient to be converted to the buddha dharma. Summoning them before him, he asked them to articulate their doctrines, which proved so fractious & contradictory that they concluded by feinting as a group.³ The king then proposed his own solution: they would enter the Kalachakra mandala & receive initiation. Further, he tells them, "You must eat, drink, and have marital relations with your *vajra*-family as I command you."⁴ This meant of course that they would have to give up their Vedicly-determined caste-affiliations & long-held traditions. He cites in particular the Vedic practice of animal sacrifice as being no different than that of the barbarians & describes how this kind of similarity makes converting to the barbarian doctrine & god easy:

With the *mantra* of the Barbarian's deity, Vismillah, striking animals on their necks with a cleaver, they will eat the flesh of the animals killed with the *mantra* of their own deity and condemn the eating of flesh of animals that died due to their own *karma*...There is no difference between the Barbarians' Dharma and Vedic Dharma with respect to killing. Therefore, the descendants of your family, seeing the vigor of those Barbarians and the manifestation of their deity Mara in battle, will become Barbarians in the future, after eight hundred years have passed. Once they join those Barbarian races, all the inhabitants of the nine hundred and sixty million villages, the four castes and other social classes, will become Babarians...Thus, regarding the Vedic Dharma as authoritative, they will adopt the Barbarians' Dharma. For this reason, I have given precepts (*niyama*) so that the Barbarians' Dharma may not enter [here] in the future.⁵

The king's command to stay & enter the mandala or be turned out of the kingdom jolted them like lightning crashing into a tree, & they decided to preserve their tradition by making the journey south to India. For ten days they traveled away from Kalapa, eventually entering a extensive forest. At the time, King Yashas came to fear that other people in the kingdom would follow them, thinking they left because the vajrayana was not a true path, thus inspiring a mass exodus from Shambhala. Seeing them in the forest through his clairvoyance, King Yashas entered the meditative absorption called "rendering all castes unconscious," thereby sending the sages into another, much deeper faint. The forest people discovering them, bound them up & brought them back to Kalapa, placing them before the king.

As they woke up in amazement, one of the king's ministers, an emanation nirmanakaya, Sagaramati, addressed them:

O brahman-rishis, do not be surprised. This king is not biased. He is a great bodhisattva who has arisen from the blessings of the buddhas in order to care for you. Therefore, take refuge at his feet. Request him to bestow the empowerment of the worldly and transcendent path, which comes from the original buddha, the king of tantras.⁶

At this they were brought around to the king's view, gladly entering the mandala & making all of Shambhala's 960 million towns into a single family or clan (*kula*) finally free of the divisive caste system. It's in order to ease the training of these sages that he condenses down the very complex root tantra into what we know today as the

Kalachakra Tantra, & directs his son, Pundarika, who succeeds him to the throne, to write the definitive commentary on its practice. And it's on this basis that Manjusri Yashas becomes the first *Kulika*, the "Holder of the Clan" (also *Kalki*; Tib.: *Rigden*). The *Kalachakra* predicts that there will be 24 or 25 *Kulika* or *Rigden* kings of Shambhala.

If we take an historical angle on this story, we can recognize the Buddhist angst toward the Muslim invaders of the era. Some time-lines, in fact, put Manjusri Yashas at around 200 B.C.E., making the future time prophesied for the barbarian incursions on Shambhala about the time that Muhammed appears in Arabia. The "Vismillah" deity referred to in King Yashas' speech to the sages is clearly *bismillah*, meaning in Arabic "in the name of Allah." Within the *Kalachakra Tantra*, the deity's more usual name is *Rahmana*, meaning al-Rahman, "the Merciful."⁷ While the *Kalachakra Tantra's* interest in unifying Indian society particularly against the Islamic invaders is evident & focuses on Muhammed, describing his rise in Mecca in the 7th century during the 10th *Kulika* king, predicting that nations would fall to his doctrine & armies until only Shambhala remained practicing Buddhism, it cites as well other "barbarian" figures of Abraham, Moses, Jesus, & Mani (the originator of Manicheism).⁸

We can perhaps dismiss the idea that these religions are "barbarian" & observe the *Kalachakra Tantra's* lack of knowledge of their essential philosophies, but what may be of more importance here is their lack of tolerance toward other religions. The Islamic invaders' view can be summed up as "Islam or death," for example. Certainly Christianity was propagated on many occasions with the same attitude. But what's really being addressed here relates to the application of religious doctrines in the service of violent imperialism, such that the imperialists wear their religion as a mantle. Hence they're labeled "barbarian" & understood as materialists. The term "barbarian" as it's used in the *Kalachakra Tantra* essentially means to be a materialist-- of whatever stripe. Bernbaum cites Chopgye Trichen Rinpoche: "There are many kinds of barbarians. They all lack spiritual values, they are materialistic, and they don't mind killing millions of people just for the sake of gaining a name for themselves and their countries."⁹

Wallace describes the emphasis of the *Tantra* on the qualities of social unity, spiritual distinctiveness, & freedom from class oppression, which it sees as the essential points of strength in Buddhist culture that allow its society to resist the degradation of materialism:

One may surmise that in the context of the *Kalachakra* tradition, the *vajra*-family

represents a society that cannot be destroyed by foreign enemies and their religion, but is able to preserve its distinct identity because it is founded on the religious theories and practices that radically differ from those of its adversary. According to this tantric system, the reason why Buddhist teachings have not yet disappeared is that the Tathagata, being free of social prejudice, did not dispense them to just some individuals on the basis of their high social class and hold them back from others due to low social class. Rather, he taught the diverse systems of the Buddhist Dharma for the benefit of all, in accordance with their inclinations.¹⁰

The dissolution of the Indian caste system remained a theme from the Buddha's day to the siddha era & the "end of times" for Indian Buddhism. The early sangha practiced freedom from caste within the monastic community. Wallace, in a detailed discussion of this point, cites the terms *kula* & *gotra*, which then referred to one's monastic family & spiritual lineage. In the mahayana, *kula* continued to refer to the sangha, while the term *gotra* became associated with the buddha nature teachings, identified ultimately with the dharmadhatu. Hence all beings could be understood as one family, one nature, & one lineage. Wallace extracts a Buddhist polemic against the caste system that continues from the early sangha through to passages in the *Kalachakra Tantra*, analyzing the selfless lack of true identity in caste; using the origination myth in which Brahma gives birth to different castes from different parts of his body to argue that then all castes should have one identity; attacking the brahmanical use of Sanskrit instead of vernacular languages as intended to keep spiritual knowledge from lower castes for the sake personal aggrandizement & wealth; & so on.¹¹ The tantras, of course, have their own take on buddha families & lineage, & especially in the anuttara yoga tantras go to extreme lengths to eradicate conventional caste-identification from the mind, viewing it as a major inhibition to spiritual liberation. We can see this echoed in Krishnacharya's sado-erotic song to the outcaste Dombi woman, & in Tilopa's violent dismantling of Naropa's social ego.

Here, though, what we have is the vajrayana's vision for how a society should look when premised entirely on the vajrayana. It resolves class by making the citizens one family. It maintains a leadership structure based on wisdom as the aristocracy rather than aristocratic privilege, power grabs, or other relationships of entrenched greed. Instead it seeks to enrich all its citizenry & does so ultimately through Buddhist means of virtuous karma & compassionate relationships, sharing its most powerful skillful means throughout its culture. The binding factor in the society isn't personal gain or

political dogma, or even religious dogma, but the evolution of the citizenry in spiritual awareness & conduct in all facets of daily life. The kingdom, designed as a mandala, inculcates spiritual & material prosperity from center to fringe, rejecting no one--not even servants--from its largesse.

While always described from India's geographical point of view as "in the north," we can associate this symbolically with the north of the five buddha family mandala, the karma family, indicating its externally-oriented, enlightened action-in-the-world quality, as well as its potential for vajra wrath.

Shambhala is supposed to be ringed by a range of precipitous snow mountains, while another ring of mountains encircle its center where the capital Kalapa & the palace of the king reside. It's further divided by rivers & mountains that radiate out from the central ring into eight sections. As depicted from above in Tibetan scroll paintings, it has the appearance of an eight-petaled flower. Each king of Shambhala is considered a *chakravartin*, an enlightened king or universal monarch, an emanation of a bodhisattva or other deity, & possessing the attributes & powers of enlightenment such as the major & minor marks of a buddha. He has vast treasuries, many servants both earthly & ethereal, & readily commands many powerful ministers & generals. He rules over 96 princes who in turn oversee twelve principalities in each of the eight sections of the country. These princes themselves teach the Kalachakra & many of them have attained at minimum some worldly siddhi. They all possess a magical staff that when given to a messenger instantaneously conveys him to his destination, transmitting the prince's siddhi & blessing wherever it goes.

East & west of Kalapa glitter lakes fragrant with gorgeous flowers & coming & going with flocks of birds. In a sandal wood grove is the 3 dimensional, triple mandala of Kalachakra, the ultimate principle of the divine kingdom, the one built by King Suchandra. To the north are mountain faces carved into an entire pantheon of 100,000 giant bodhisattvas. At Kalapa's mandala center blazes the palace of the Clan-holder, walls & pillars made of purest gold, gem-encrusted, strung with pearls. Variegated crystal panels in floor & ceiling heat & cool rooms; finely designed carpets cover floors in warmth & richness beneath bejeweled windows. Mirrored panes shine so brightly that continuous daylight pervades Kalapa like a perpetual sun. His throne lifted by eight carved lions, the Kulika holds there a wish-fulfilling jewel bestowed by the nagas providing worldly & spiritual gifts for all sentient beings as long as his reign remains. The Kulika has many queens & with them enjoys the achievement of the four main

goals of life: sensual pleasure, wealth, discipline, & spiritual liberation.¹²

It's from this place that sacredness & blessing radiates throughout the circle of the kingdom, such that the life of the citizenry also reflects that of the king, thus demonstrating how life on planet Earth could be both fully spiritual & fully physical, & does not have to degrade in a social context but could be expressed that way as well. The *Kalachakra's* about purified time, the purified actuality of our senses & their landscape, as well as our subtle body of channels, winds, & radiant essence, & most fundamentally our mind of the luminous vajradhatu, without birth, death, or conditions. The Kulika King manifests these qualities as a fully-liberated buddha capable of enjoying sensory pleasure as part of his buddhahood, hence his status as sacred monarch, joining earth & heaven such that all levels of being & the universe harmonize, finally demonstrating how humans really could be living, realizing their potential politically, morally, materially, socially, & personally. Therefore the palace shines illuminating the city life of Kalapa, & Kalapa illumines the eight directions of Shambhala, while the natural intoxication of the Kalachakra's sandalwood grove wafts everywhere.

Under this influence, Shambhala society follows stainless principles of dharma & thereby generates a good-hearted, wise citizenry that strives for enlightenment formally through meditation & study, but practices as well through enjoying their lives, finding the proper virtue that lives in the magic & sacredness of the senses. This way of practicing converts the creative force of karma into a fully realized vision of Kalachakra's pure land. Bernbaum describes the social fruits of this practice:

The inhabitants of the kingdom live in peace and harmony, free of sickness and hunger. Their crops never fail and their food is wholesome and nourishing. They all have a healthy appearance, with beautiful features, and wear white turbans and graceful robes of white cloth. They speak the sacred language of Sanskrit. Each one has great wealth in the form of gold and jewels but never needs to use it. The laws of Shambhala are fair and gentle: Physical punishment, whether beating or imprisonment, does not exist. According to one lama, Garje Khamtul Rimpoche, "There is not even a sign of nonvirtue or evil in these lands. Even the words *war* and *enmity* are unknown. The happiness and joy there can compete with that of the gods."¹³

Of the path & rebirth, he says:

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According to the texts, the kingdom provides the conditions under which one can make the fastest possible progress toward enlightenment. Whoever reaches Shambhala or is reborn there can never fall back into a lower state of existence and will either attain Nirvana in that lifetime or very soon thereafter. Lamas add that Shambhala is the only pure land that exists on earth. When I inadvertently suggested to the Dalai Lama that it might be only an imaginary or immaterial paradise of the mind, he immediately replied, “No, definitely not: Shambhala has a material existence in this world.”¹⁴

So Shambhala demonstrates the full possibilities of earthly existence, where beings are properly nurtured & freed from samsara itself. Their mastery of life on Earth even includes the development of various technologies. The king’s palace is said to have crystal lenses installed as skylights where he can view constellations & other worlds at great distances, & a mirror in which he can view scenes around his kingdom. Shambhala has developed medicine, astronomy, alchemy, & other sciences, as well as Buddhist philosophy & practice, emphasizing the anuttara yoga tantras, & especially of course, the *Kalachakra*. More than this, Shambhala retains & cultivates *all* the traditions of the buddha dharma, even “the minor practices of the eighteen Vaibhasika schools”! Its monastics are known for their meticulous observation of the vinaya, & despite the prosperity surrounding them, own only a set of robes, a staff, & begging bowl.¹⁵

Scholars have speculated that there could well have existed an original Shambhala of some kind in central Asia north of India. Many kingdoms have in fact come & gone in that vast region over the 2,500 years since the Buddha lived, some of which left little if any trace of their existence behind. In Shambhala’s case, it’s understood by the tradition to have magically hidden itself from view such that only the spiritually purified might locate & perceive it. The lore concerning Shambhala & the *Kalachakra* which is supposed to have traveled from Shambhala to India, went north to Nepal, Tibet, & Mongolia, where it was transmitted for a thousand years. All the major Tibetan Buddhist lineages maintained this tradition & produced practitioners who saw Shambhala in dreams or visions, or who claimed to have actually physically visited there. Some received teachings from the Kulika himself or from other deities or denizens of the kingdom.¹⁶ The karma of a number of these reincarnate masters is said to be entwined with Shambhala such that several teachers will reincarnate together to manifest as the different wisdom qualities of the 25th Kulika who fights the final battle with the forces of materialism. Chogyam Trungpa Rinpoche, a XXth century Kagyu/Nyingma master who came to the west after the Chinese invasion, received an entire *terma* (Tib.:

“treasure”) cycle through visionary experience containing instructions for establishing the Shambhalian principles of enlightened society in this era. James George, the Canadian High Minister to India, & a friend of Trungpa Rinpoche, describes him gazing into a divinatory mirror where he sees reflected the kingdom of Shambhala, a circle of mountains around a ravishing city with a terraced hill at its center, crowned by a palace or temple, itself filled by smaller temples, gardens, stupas & statues. “The most singular thing about the inhabitants of the city was that they were of all faiths, races and nations and appeared to come from the four corners of the earth.”¹⁷ In this way of seeing Shambhala, the multitude of living religious traditions on Earth, instead of becoming seduced into barbarism & sectarianism, produce instead exemplars of the best virtues of their respective traditions & ethnicities, suggesting a unifying connection between their own lineages & the principle of primordial sacredness in the Kalachakra.

For the Tibetan vajrayana tradition, Shambhala remains quite real, quite current, & a hidden presence in the Earth’s karma due to manifest in future centuries.

The *Kalachakra Tantra* prophesies the re-manifestation of Shambhala to public view when materialism finally comes to completely dominate all the societies of the Earth in the form of one empire & its barbarian king that succeed in conquering the entire planet, extinguishing all genuine spiritual practice, Buddhist or otherwise. When the dark age (*kaliyuga*) reaches its darkest pitch, marked by raging afflictive passions, widespread violence, drought, famine, disease, environmental degradation, & a loss of faith in the practice of higher virtues, then the 25th Kulika king will arise from Shambhala with an army.

The barbarian king of the dark age is called Krinmati, meaning something like “childish intellect.” This refers to a quality of egocentric discursive mind, one that’s no doubt very clever at figuring out how to get what it wants. A couple of different narratives describe the triggering event that brings Krinmati to lock horns with the 25th Kulika, but both involve women. In one version, a consort of Krinmati, but an emanation of Tara will announce to him that though he thinks he’s conquered all of the Earth & reigns supreme, one place remains as yet free of his control. She then shows him a vision of Shambhala & the Kulika’s palace within some incense smoke & indicates how to find it. Intensely jealous that someone else exists of comparable splendor to himself, he rouses his military to attack. In the other version, the wrathful protectress Vetali is born as Krinmati’s queen. When she upbraids the haughtiness of the king & his ministers, saying they couldn’t possibly consider themselves supreme when such a nation

continued to exist right under their noses, she stirs up their pride, greed, & aggression & prompts their invasion of Shambhala.

Rudra Chakrin, the “Wrathful One with the Wheel,” the last Kulika, enters the “samadhi of the supreme horse” as the invaders mass for attack. From his meditation he manifests a magical army of battle elephants, chariots, horses, & millions of troops. Some modern Tibetan teachers interpret this to mean the future’s version of these with airplanes, etc., only out-classing the barbarian army’s equipment. In any case, it’s the magical power, the siddhi, that proves the difference, & many of the barbarian soldiers are routed simply by the overwhelming display of Shambhala military, while their missiles & other ordinance turn to flowers falling from the sky (like the projectiles shot by Mara’s army at the Buddha under the Bodhi Tree). Rudra Chakrin appears in battle on a magical stone warhorse, the force & principle that carries him to victory. Khenpo Namdrol, summarizing Ju Mipham Rinpoche, describes this warfare very much in spiritual terms:

In 2425, in his ninety-eighth year on the throne, through his impartial great compassion for the barbarians who have entered a perverse path and follow a dharma tradition that brings harm to sentient beings, he will manifest in the form of Yamantaka through his skillful means, in order to break the continuity of their bad karma. Overwhelming, as if possessing the brilliance of a hundred thousand suns, he will ride on a magical stone horse and hold a wheel and spear in his hands.¹⁸

At the ethereal level, gods familiar from Hindu worship such as Ganesh, Vishnu, Indra, Shiva, & so on, will come to the aid of the Shambhala army, doing battle with the demons aiding the barbarians & defeating them. The 96 princes of Shambhala will join in, & the army will be led by Hanuman, the monkey god warrior of Indian mythology. A Mongolian scroll painting from the 18th/19th century depicts a chaotic field of battle, with the gods bearing down from the clouds above, & the Shambhala warriors in golden armor, their chariots, & elephants crashing in on the barbarian army. At center, Rudra Chakrin, in golden armor & gold, jewel-adorned helmet, rides his leaping stone horse, glaring, biting his lower lip, while he thrusts his spear into Krinmati, as the barbarian king tumbles from his steed. In the sky at the top, the last half dozen Kulikas look on with Kalachakra & Vishvamata. This scene portrays the triumph of wisdom over ego & the transformation of the dark age into the golden era.¹⁹

Rudra Chakrin's killing of the barbarian king liberates Krinmati's consciousness into the pure land, where the other soldiers who die in the apocalyptic battle go as well. Rudra Chakrin then assumes the throne of the entire world, but hands this off to his two sons, Brahma, who rules lands north of the Sita River, & Suresha, who rules the lands to the south. The virtues that permeate Shambhala then come to permeate the world as a whole. Finally the wars will end. Human life will be extended even into many hundreds of years. Food will grow without toil. Spiritual practice, particularly that of the Kalachakra, will spread throughout the world. People will gain siddhis & attain enlightenment, or otherwise be sped along the path. They stop fearing death as they grow confident in good rebirths. They learn to use technology for good ends, & great spiritual teachers of the past are reborn into this era.²⁰

This being a Buddhist time-line for earthly evolution, what's born from conditions also decays according to those conditions, & eventually within the area in the north ruled by Brahma's descendants, caste & materialism will once again rear its brutal countenance. There is supposed to be 500 hundred peak years of golden age (*kritayuga*; "Age of Perfection") throughout the world, followed by a slow decline until materialism really starts to reassert itself at the end of 1,800 years. What follows will be another dark age again eventually conquered by the buddha dharma, some say by Maitreya, the next Buddha.²¹

The figure of the barbarian king & his army who conquer the Earth we can see as similar to that of Rudra, the samaya-transgressing canibal-demon who strives to overwhelm the universe with his ego. While Rudra distorts the energy of vajrayana to inflate his ego & power to cosmic proportions, Krinmati uses more conventional means with more conventional goals, but both are symbols of egomaniacal violence that seeks a complete & savage control over its world purely for the sake of its own aggrandizement. The Shambhala king's slaying of Krinmati reflects in the outer sphere of social & political action what's represented again & again within tantric iconography: the triumphant vajra deity standing on the corpses of Rudra, Maheshvara & his wife, & other images of egocentric power. In this & its vision of a fully tamed, caste-less, enlightened kingdom, the often very introspective Buddhist tradition evolved a statement of outer world socio-political action as an ultimate expression of its practical bodhisattva aspiration on Earth.

Nevertheless, the *Kalachakra Tantra* simultaneously sees an inner meaning to its eschatology, fully consistent with its "as without, so within" view. It's possible to

interpret the two lakes in Kalapa as the right & left subtle channels, the king's palace as the central channel of non-duality, & the whole Kingdom of Shambhala—represented as a lotus of eight petals—as the heart chakra with eight spokes. The subjugation of the barbarian king by the kulika king symbolizes the enlightened wisdom overcoming ego within the consciousness of the individual. We can equate the barbarians in general with discursiveness, conceptions, kleshas, skandhas, & all the other constituents of ego, while the Shambhala army becomes the elements of dharma that are the antidotes to samsara. Because the view of materialism focuses on an external world as a way to reinforce & embellish ego, easily losing track of one's own inner potential for wisdom, ego's barbarian empire can't see the hidden kingdom of enlightened qualities within itself. Bernbaum comments, "The barbarian doctrines of materialism are destined to take over the outside world and subvert all spiritual values. The famine, disease, and misery that ensue represent the suffering the seeker experiences as a result of losing touch with his inner nature."²² In order to maintain its fixed sense of itself, the ego wages an endless battle: "Just as the evil King must hold onto his power through a regime of tyranny, so the seeker has to maintain dictatorial control over his thoughts and feelings."²³

When a woman comes before the barbarian court to reveal the existence of Shambhala, it's the dakini principle, as we see so many times in the stories about Tilopa, that's showing up to sew chaos in ego's situation, arising as a messenger of wisdom to trick ego into wisdom's trap. The Shambhala king's entering of the "samadhi of the supreme horse" likely refers to the indomitable enlightened strength, called in Tibetan *lungta* or "windhorse," the energy of the awakened mind which ego can't stand against. The barbarian army of greed & aggression falls before this fearless quality of magic & unwavering confidence which arises from the unconditional, vajra level of the mind rather than its habitual, relative delusions. Hence the barbarians are swept away even just by the overwhelming brilliance of it, just the sun of luminosity overwhelms thought & conception. True to tantric understanding, the barbarian empire becomes transformed into the vajra mandala of Shambhala; the forced unity of oppressor & oppressed becomes a single family of humanity, just as the inner constituents of being come into harmony & what were once the mechanisms of ego now become the various expressions of wisdom. The eight-petaled flower of the Shambhala kingdom representing the heart chakra & its eight channels becomes the heart of the now sacred Earth, just as the heart of the individual becomes opened & clarified, purifying all the confused energies in the central channel of the subtle body, thus aligning all the elements of being inwardly & outwardly into a unified mandala of sacred outlook.

1. Bernbaum, Edwin. *The Way to Shambhala*. Los Angeles: Tarcher, 1980, 255.
2. Ibid., 232.
3. Ibid., 234.
4. Wallace, Vesna A. *The Inner Kalachakratantra: A Buddhist View of the Individual*. New York: Oxford University, 2001, 118.
5. Ibid., 118.
6. Namdrol Rinpoche, Khenpo. "A Brief History of Shambhala." *Kalachakra Empowerment for Enlightened Society Program*. Nalanda Translation Committee, trans. 1995, 26.
7. Newman, John R. "A Brief History of the Kalachakra." *The Wheel of Time: The Kalachakra in Context*. Geshe LhundubSopa, et al., eds. Madison: Deer Park Books, 1984, 84, N.9.
8. Bernbaum, Edwin. *The Way to Shambhala*. Los Angeles: Tarcher, 1980, 236.
9. Ibid., 236-7.
10. Wallace, Vesna A. *The Inner Kalachakratantra: A Buddhist View of the Individual*. New York: Oxford University, 2001, 118.
11. Ibid., 109-115.
12. Newman, John R. "A Brief History of the Kalachakra." *The Wheel of Time: The Kalachakra in Context*. Geshe LhundubSopa, et al., eds. Madison: Deer Park Books, 1984, 57.
13. Bernbaum, Edwin. *The Way to Shambhala*. Los Angeles: Tarcher, 1980, 8-9.
14. Ibid., 9-10.
15. Newman, John R. "A Brief History of the Kalachakra." *The Wheel of Time: The Kalachakra in Context*. Geshe LhundubSopa, et al., eds. Madison: Deer Park Books, 1984, 58.
16. Bernbaum, Edwin. *The Way to Shambhala*. Los Angeles: Tarcher, 1980, 157-80.
17. Midal, Fabrice. *Chogyam Trungpa: His Life & Vision*. Shambhala: Boston, 2004, 219.
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