



## S H A M B H A L A

July 10, 2012

Dear Shambhala Centre Directors, Shambhala Meditation Group Coordinators, Land Centre Directors, Acharyas, Shastris, and Directors of Practice and Education,

I am very pleased to announce that Sakyong Mipham Rinpoche has approved the chants and chant sequences to be used at land centres, Karma Dzongs and dathüns. This letter offers these chant sequences so that they can be practiced in a unified way throughout the mandala. These are different from the chants and chant sequences introduced for use in our urban centres – Shambhala meditation centres and Shambhala meditation groups – in the fall of 2011. However, these are also included for your reference.

Daily chants in Shambhala city centres are designed to be accessible for newer practitioners as well as to inspire all levels of practitioners. Daily chants for land centres, Karma Dzongs, and dathüns are oriented toward residential communities of practitioners, hubs of practice, and the deeper retreat practice of dathün.

Chanting is a strong vehicle and powerful practice for joining heaven and earth, body and mind. Engaging in chanting as a practice, we invoke energy, proclaim the teachings and, importantly, remind ourselves of how we can apply the teachings in our lives. It is worthwhile for students to connect with chanting as a practice and to understand the meaning of the chants. You may wish to present a series of talks on the chants from time to time if you don't already. This is especially helpful for newer members as they develop natural curiosity and interest. A simple and straightforward presentation – one that clarifies basic questions without trying to explain everything in detail – is usually best.

**In order to reconfirm the daily chants to be used at urban Shambhala centres sangha-wide and to introduce daily chants for land centres, Karma Dzongs and dathüns, the following information can be found in this letter:**

1. The daily chants and chant sequence to be used at all urban Shambhala meditation centres and Shambhala meditation groups (however often the daily chants occur). This sequence does not include Karma Dzongs or land centres. *These chants and chant sequences are the same as when first introduced during the 2011 Shambhala Lineage Festival.*
2. The daily chant sequence for land centres, Karma Dzongs, and dathüns - **only**. ***New!***

3. The drumming sequence for protector chants at land centres, Karma Dzongs, and dathüns, with a list of the long-standing, designated protector chants to be included at land centres, Karma Dzongs and dathüns - **only**. *New!*
4. Chants for weekthüns held at locations other than land centres.
5. Gatekeeper chant while ringing the outer and inner calling gongs.

**1. DAILY CHANT SEQUENCE FOR URBAN SHAMBHALA MEDITATION CENTRES** (These are the *only daily chants* to be done at urban Shambhala meditation centres and Shambhala meditation groups. They are done however frequently the daily chants are offered at these centres.)

### **Morning Chants**

“Proclamation of Goodness”

“Supplication to the Shambhala Lineage”

“Homage”

### **Evening Chants**

#### Protector Chants

“Shambhala Protector Chant “

Lift tea offering with: ...*Guardians of Mukpo Dong, do not forget your commitment.*

Offer tea with: ...*dispel outer, inner, and secret obstacles.*

#### Closing Chants

“Supplication for the Longevity of Sakyong Mipham Rinpoche”

“Invocation”

“Aspiration of Shambhala: Fulfilling the Wishes of the Dorje Dradül” (See link to letter below for more information about the use of this chant.)

“Shambhala Dedication” (Conclude session with 3 gongs. No bow.)

## **2. DAILY CHANT SEQUENCE FOR LAND CENTRES, KARMA DZONGS, AND DATHÜNS ONLY**

The daily chant sequence for land centres, Karma Dzongs, and dathüns, is listed below.

*Dzong* means “fortress” in Tibetan. *Dzong* and *Karma Dzong* are used to denote Shambhala headquarters that also serve as a seat for Sakyong Mipham Rinpoche. Traditionally, It is the name given to the main or primary centre in a particular country, akin to state capitals. They are located in key spots where power and energy gather. In addition, the Sakyong has established Sharchen Dzong, which is a main centre in Northern California.

The daily chant sequence for these centres is the same in all cases. However, we do not chant “Great Clouds of Blessing”s at dathüns. (Please also see the new book, *The Shambhala Practice of Dathün*, which includes a talk by the Sakyong on the topic of chanting and the protector chants.) Protector chant drumming instructions for land centres, Karma Dzongs, and dathüns follow under point #4 below.

## Morning Chants

“Proclamation of Goodness”

“Supplication to the Shambhala Lineage”

“Great Clouds of Blessings” (not chanted at dathüns)

“The Sutra of the Heart of Transcendent Knowledge” (drum as usual)

“Homage”

## Evening Chants

### Protector Chants

First: Land Centre Protector Chant/s (with drum)

**\*See below for *Designated Protector Chants for Land Centres and Karma Dzongs*.**

“Protectors of the Three Courts” (with drum)

“Shambhala Protector Chant” (without drum)

“Concluding Request to the Protectors” (with drum) - Tea offered with this chant.

### Closing Chants

“Supplication for the Longevity of Sakyong Mipham Rinpoche”

“Invocation”

“Aspiration of Shambhala: Fulfilling the Wishes of the Dorje Dradül”

Buddhist and Shambhala Dedications (Conclude session with 3 gongs. No bow.)

## **\* Designated Protector Chants for Land Centres and Karma Dzongs**

Every land centre and most Karma Dzongs have a long-standing, designated protector chant. In a few cases, centres have more than one. Land centres and Karma Dzongs should chant their designated protector chant/s first in the protector chant sequence. Centres for individual retreats, such as Dorje Khyung Dzong and Milk Lake Shambhala Retreat Centre, are not included below.

### List of Designated Protector Chants for Karma Dzongs and Land Centres:

- Boulder Shambhala Centre (a Karma Dzong): Vajrasadhu
- Shambhala Meditationszentrum Köln (a Karma Dzong): Vajrasadhu
- Dorje Denma Ling: Ekajati, The Silver Banner of the Golden Drink of Pomra and Abbreviated Supplication to Gesar
- Dechen Chöling Shambhala Buddhist Meditation Centre: Ekajati and Abbreviated Supplication to Gesar
- Gampo Abbey: Gampo Lhatse
- Halifax Shambhala Centre (a Karma Dzong): Vajrasadhu, The Silver Banner of the Golden Drink of Pomra and Abbreviated Supplication to Gesar
- Karme Chöling: Shambhala Meditation Centre: Ekajati
- Shambhala Zentrum Marburg (a Karma Dzong): Vajrasadhu
- Shambhala Mountain Centre: The Silver Banner of the Golden Drink of Pomra and Abbreviated Supplication to Gesar
- Sharchen Dzong (San Francisco): protector not designated yet

All tantrikas should include protector chants as a part of their daily practice at home.

### 3. LAND CENTRE, KARMA DZONG, AND DATHÜN PROTECTOR CHANT DRUMMING INSTRUCTIONS

The drum is used for daily protector chants at land centres, Karma Dzongs, and dathüns held at land centres and is optional for vajrayana programs. Drumming instructions for the protector chants are based on the Vajradhatu Practice Manual instructions. Please use the following drumming instructions. The main points include:

- We do not use the drum for the “Shambhala Protector Chant” at any centre.
- A protector chant session always begins with a roll down and ends with a roll down and full stop. As it says in the Vajradhatu Practice Manual: Play a roll down and a sumdum before a section written in verse (i.e., “Abbreviated Supplication to Gesar”). Play a roll down and full stop before a section written in prose (such as at the beginning of The Silver Banner of the Golden Drink of Pomra and “Protectors of the Three Courts”).

The beginning drum roll and the drum at the end of the protector chant sequence can be found in the Vajradhatu Practice Manual.

- Land centres and Karma Dzongs should treat the “Shambhala Protector Chant” like a gap in the drumming annotations. (Gong and deaden only.) End “Protectors of the Three Courts” with a full stop and, afterward, start the “Concluding Request to the Protectors” with a roll down, followed by a sumdum. Annotations follow:

### 4. PROTECTOR CHANT DRUMMING ANNOTATIONS:

Begin: **O>o Oo/OOOo/OOOo/OoO**

Followed by: **DESIGNATED PROTECTOR CHANT/S** for land centres and Karma Dzongs

Conclude with: **O>o** End with a roll down.

Followed by: **“PROTECTORS OF THE THREE COURTS”**

**OoO**

(G) (D)

*From the domain of the three courts, I request all protectors of Shambhala to arise instantly. Guide me, support me, bless me in all my activities as a warrior of Mukpo.*

**O>o Oo/OOOo/OOOo/OoO**

*I call upon Lord Gesar Norbu Dradiil...  
Thus, I make this offering.*

**O>o OM AH ASHE MAHASIMHA DHARMAPALA IDAM BALIM TE  
KHAHI KHAHI**

OoO

Followed by: “**SHAMBHALA PROTECTOR CHANT**”

(G) (D) No drumming, normal chanting, not staccato

*Protectors of heaven, earth, and humanity of the ten directions and of lha, nyen, and lu, please come quickly ...*

End with: “**CONCLUDING REQUEST TO THE PROTECTORS**” (Offer Tea)

O>o Oo/OOOo/OOOo/OoO

Assemblies of oceans of samaya-bound...

...Obtain *power*, freedom from disease... (changed from *lordship* in November 2010)

... Accomplish whatever mind desires.

O>o OoO

## 5. WEEKTHUNS HELD AT OR SPONSORED BY URBAN SHAMBHALA MEDITATION CENTRES

Some centres have been asking about the chant sequence for weekthüns held at urban Shambhala meditation centres or locations other than land centres. For now, these retreats should follow weekthün guidelines and use the sponsoring centre’s chant list and sequence, except for the following differences:

- Include the Sutra of the Heart of Transcendent Knowledge in the morning.
- Include both the Buddhist and Shambhala dedications of merit at the end of the practice day.
- For both urban Shambhala centres and at rented retreat spaces or facilities, use the “Shambhala Protector Chant” as the protector chant. This is the single protector chant for all urban Shambhala centres and is appropriate for weekthüns held outside of land centres.

## 6. GATEKEEPER CHANT

Gatekeepers should chant the Proclamation of Goodness while ringing the outer and inner calling gongs. This chant replaces chanting the Four Dharmas of Gampopa. The timing is a bit different, which should be taken into consideration when setting the pace and end time.

This concludes Part One of chants and chant sequences to be used sangha-wide. This part is daily chants and chant sequences and designated protector chants and drumming sequences for use at land centres, Karma Dzongs and dathuns *only*. Part Two is a list of chants for selected vajrayana practices and feasts. For now, please use current chant sequences. Also, see the links below for basic principles regarding selecting chants for vajrayana practices and feasts.

We are please that we can present this information to you. If you have any questions, please first review the letter on chants at:

[http://www.shambhala.org/members/ps/manual/docs/DailyChantsCoverLetterFinal\\_071012.pdf](http://www.shambhala.org/members/ps/manual/docs/DailyChantsCoverLetterFinal_071012.pdf) and/or the video on chants at: [www.http://shambhalatimes.org/2011/09/28/new-shambhala-chants](http://shambhalatimes.org/2011/09/28/new-shambhala-chants).

Errata to previous translations by the Nalanda Translation Committee can be found here – <http://nalandatranslation.org/publications/errata/>

Also please see the Practice Manual online and/or visit the Office of Practice and Education website. If you cannot find the information there, please contact Jill Scott in the Shambhala Office of Practice and Study or myself.

May this be of benefit!

Yours in the Vision of the Great Eastern Sun,  
Suzann Duquette  
Rupa Acharya