

## **Recitation of the Mamo Chant**

Pacifying the Turmoil of the Mamos is traditionally recited by vajrayana practitioners from the twentieth through the twenty-ninth days of the last lunar month of the Tibetan year. It is not recited on the day before Shambhala Day. It is the Sakyong's wish to invite all practitioners to participate in the mamo recitation practice. The practice sessions should be led by tantrikas.

The mamo chant is recited in order to pacify the karmic cause of personal, social, and environmental chaos that accumulates at the year's end. It is an elaborate protector offering. By reciting the chant, we tune into the protector principle of awareness and reconnect with sacred outlook.

The following instructions are excerpted from Section 7 of the Vajradhatu Practice Manual (<http://www.shambhala.org/members/practice/manual/SecSeven.PDF>). When and in what context the mamo chants are scheduled will vary from center to center - use your best judgment and invite all practitioners to attend. We don't recommend introducing this practice during a public sitting in which many, if not most, of the people have little experience with meditation practice. This would probably not be helpful.

### **Number of Recitations**

Where a large number of vajrayana practitioners is present, such as at Karma Dzong or Karmê-Chöling, one thousand repetitions of the mamo chant are done on each of the ten days. This is the custom instituted by the Vidyadhara.

The number of repetitions chanted during a single session are multiplied by the number of practitioners present in order to calculate the total. For example, if there are forty practitioners present, the group would need to chant twenty-five repetitions (taking approximately forty-five minutes) to accomplish a total of one thousand.

At smaller centers where only a few tantrikas can attend, it would be fine to do twenty-one repetitions of the mamo chant per session. If necessary, the number of repetitions could even be reduced to seven.

To make it possible for most tantrikas to attend, smaller centers could organize weekend group sessions: Friday night, Saturday and Sunday. In this case, you might decide to do a total of one thousand recitations over the three-day period.

If there is a teacher at your center who can give a talk about chants in general, and specifically about protector principle, this might be a good time to schedule one.

The following link is to an article written some years ago by the Dorje Loppon Lodro Dorje for the Halifax Shambhala Centre Banner -

<http://www.shambhala.org/int/protectorchants.html>

## **Mamo Practice Instructions**

Tantrikas may chant the Short Daily Practice of Vajrakilaya silently. Others can do shamatha practice during this time. Omit the confession liturgy if the group consists of both tantrikas and shamatha students. Use the following (adapted from the Vajradhatu Practice Manual, section 7) as a guide for your practice session.

### **Outline of the Practice Session**

1. Umdze announces the outline of the practice.
2. Sit 10-15 minutes.
3. Chant the Seven-Line Supplication to Padmakara (3x).
4. Chant The Short Daily Practice of Vajrakilaya. (this could be optional if the group is mixed or has few tantrikas)
5. Chant the protectors chants customary for your center, ringing the ghanta and performing the mudras at appropriate places. Do not chant monosyllabically with drum.
6. Chant the mamo chant before the Concluding Request.
7. Chant the Concluding Request and make the tea offering.
8. Chant the Confession Liturgy if the group is all tantrikas. Omit if the group is both tantrikas and shamatha students.
9. Chant the longevity and rebirth supplications, and finish with Fulfilling the Aspirations or the short dedication of merit.