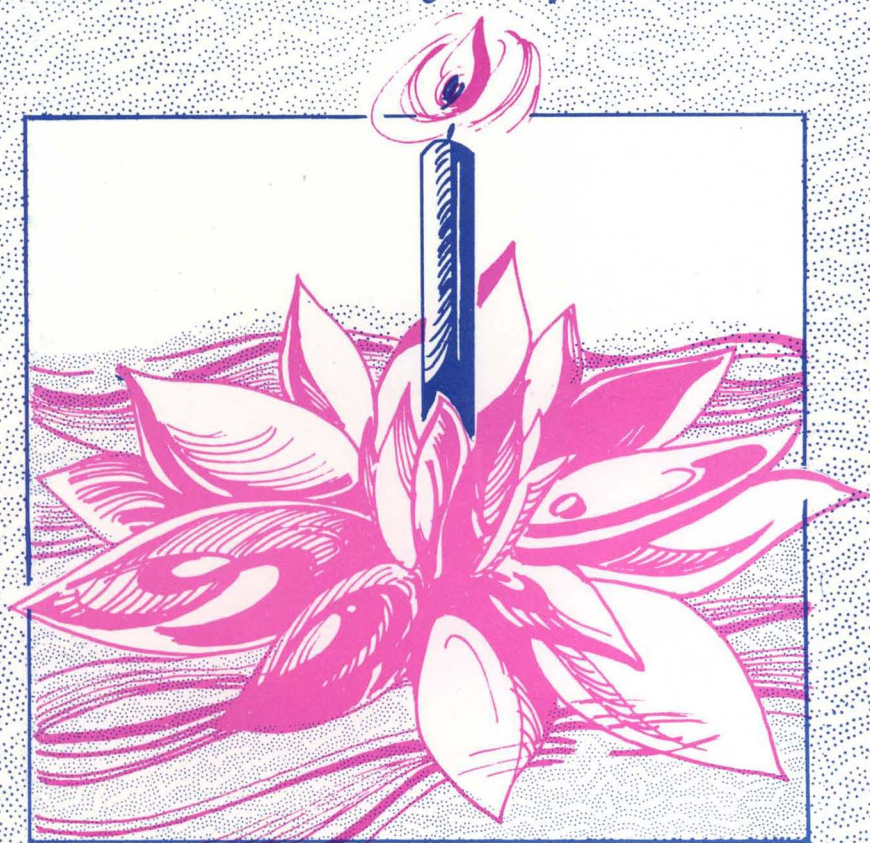


TO LIGHT ONE C · A · N · D · L · E

Universal Prayers for Peace

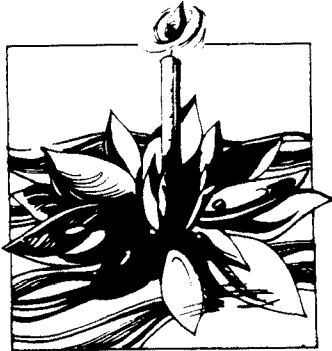


Clare Rosenfield

• • •

Pramoda Chitrabhanu

TO LIGHT ONE
C·A·N·D·L·E
Universal Prayers for Peace



It is better to light one candle
than to curse the darkness.

ANCIENT CHINESE PROVERB

Clare Rosenfield

• • •

Pramoda Chitrabhanu

*Copyright © 1990 by
Clare Rosenfield
and Pramoda Chitrabhanu*

*Second Printing, Revised Edition
Copyright © 1993 by
Clare Rosenfield
and Pramoda Chitrabhanu*

*First and Second Printing in U.S.A.
by
East-West Unity Press
Ananda Ashram
Monroe, New York 10950*

Cover Illustration by Lilly Langotsky

*Distributed by
Clare Rosenfield
4 Crosshill Road
Hartsdale, New York 10530
or J.M.I.C. (212) 362-6483*

DEDICATION

नमो तस्स भगवतो
अर्हतो सम्म सम्बुद्धस्स

*namo tassa bhagavato
arhato samma sambuddhassa*

Buddhist Sūtra and Jain Āgama Sūtra

*We pay homage to all the Blessed Ones
who removed from their minds
all afflicting emotions
and mental obscurations,
who possess all the qualities of
wisdom and compassion,
who have gone that same way
as the previous Enlightened Ones
beyond all differences and dualities,
who have realized the mode of
abiding in completeness
and have grasped the nature
of the whole universe,
who are pure, all accomplished
and perfect.*

ACKNOWLEDGEMENTS

We extend our deep appreciation to those who have given us guidance in the preparatory phases of this book — to Pujya Shri Chitrabhanu for helping us select and translate many of the Jain stanzas, to the venerable Khenpo Konchog Gyaltsen for offering us his translation of the dedication prayer, to Ruth Denison, Vipassana master, for providing us several of the Buddhist stanzas, and to Shri Swami Chidananda for his repertoire of favorite Hindu prayers.

Our appreciation to nādayogi and world-renowned sitarist Acharya Roop Verma, who has brought the stanzas to life by chanting them onto an audio cassette to help the reader learn to pronounce them and meditate on their vibrational essence. Thanks also to Roop's wife, Tracy, who plays tamboura while Roop chants and plays harmonium.

We are grateful to Shri Brahmananda Sarasvati, Shri Krishna, Bharata Mata and Radha of the International Schools of East-West Unity at Ananda Ashram for making it possible to put these stanzas into book form.

A special word of thanks to artist and friend, Lilly Langotsky, for designing and illustrating our book cover.

PRONUNCIATION GUIDE

Sanskrit is the mother language of ancient India, the scholars' tongue, while Prakrit and Pāli are its vernacular forms. Hindu mantras are in Sanskrit, Jain ones are in Sanskrit and Prakrit, and Buddhist ones are in Pāli. Here all verses are written in one script, *devanāgarī*, then transliterated into English, according to the following guide.

Vowels

<p>अ – a – as in <u>hut</u></p> <p>आ – ā – as in <u>father</u>, held twice as long as a</p> <p>इ – i – as in <u>pin</u></p> <p>ई – ī – as in <u>EEK</u>, held twice as long as i</p> <p>उ – u – as in <u>put</u></p> <p>ऊ – ū – as in <u>rule</u>, held twice as long as u</p> <p>ऋ – ṛi – similar to Spanish r</p>	<p>ॠ – ṛī – held twice as long as r</p> <p>ऌ – ṛi – pronounced lruu</p> <p>ए – e – as in <u>they</u></p> <p>ऐ – ai – as in <u>nice</u></p> <p>ओ – o – as in <u>go</u></p> <p>औ – au – as in <u>cow</u></p> <p>(अं) – (a)ṁ – a resonant m or n after any vowel, as in <u>mum</u></p> <p>(अः) – (a)ḥ – hard breath after a vowel, i.e., aḥ becomes aha</p>
---	--

Consonants

<p>क – ka – as in <u>kite</u></p> <p>ख – kha – as in <u>Eckhart</u></p> <p>ग – ga – as in <u>give</u></p> <p>घ – gha – as in <u>big-head</u></p> <p>ङ – ṅa – as in <u>sing</u></p> <p>च – cha – as in <u>choice</u></p> <p>छ – chha – as in <u>staunch</u></p> <p>ज – ja – as in <u>joy</u></p> <p>झ – jha – an aspirated j</p> <p>ञ – ña – as in <u>canyon</u></p> <p>ट – ṭa – as in <u>touch</u></p> <p>ठ – ṭha – as in <u>light-heart</u></p> <p>ड – ḍa – as in <u>dove</u></p> <p>ढ – ḍha – as in <u>red-hot</u></p> <p>ण – ṇa – as in <u>adorn</u></p> <p>त – ta – as in <u>tub</u>, with tongue against teeth</p> <p>थ – tha – an aspirated t</p> <p>द – da – as in <u>dove</u>, with tongue against teeth</p>	<p>ध – dha – as in <u>dharma</u></p> <p>न – na – as in <u>nut</u>, with tongue touching back of upper teeth</p> <p>प – pa – as in <u>pine</u></p> <p>फ – pha – as in <u>philosophy</u></p> <p>ब – ba – as in <u>bird</u></p> <p>भ – bha – an aspirated b</p> <p>म – ma – as in <u>mother</u></p> <p>य – ya – as in <u>yes</u></p> <p>र – ra – as in Spanish <u>pero</u></p> <p>ल – la – as in <u>light</u>, tongue touching back of upper teeth</p> <p>व – va – as in <u>vine</u></p> <p>श – śa – as in <u>shine</u></p> <p>ष – ṣa (palatal) – as in <u>hush</u>, tongue as far back in the palate as possible</p> <p>स – sa (cerebral) – as in <u>sun</u></p> <p>ह – ha – as in <u>home</u></p> <p>क्ष – kṣa – as in <u>rickshaw</u></p> <p>त्र – tra – as in <u>tree</u></p> <p>ज्ञ – jña – as in <u>onion</u> or <u>oignon</u></p>
--	---

PLEASE NOTE: In the transliterated form, the letters ष and ष are retained. In chapter headings and English text, they are modified and written *sh* and *ṣh* for ease of pronunciation.

CONTENTS

<i>Preface</i>	3
<i>Mantra and Mudrā</i>	5
<i>Refuge Prayers</i>	7
Part One: DIVYA PRAKĀŚHASYA UDGHĀṬANAM –	
OPENING TO THE LIGHT DIVINE.....	
<i>Opening to the Light Divine</i>	12
<i>Aum asato mā sad gamaya</i>	13
<i>Tvam eva mātā cha pitā tvam eva</i>	14
<i>Auṃ namo arihantāṇam</i>	16
<i>Auṃ kāraṃ bindu samyuktam</i>	18
<i>Auṃ bhūr bhuvaḥ svaḥ</i>	19
<i>Arihanto maha devo</i>	20
Part Two: SAḌGUṆA JĀGRUTI –	
AWAKENING FOUR BEAUTIFUL QUALITIES:	
<i>Maitrī, Pramoda, Karunā, and Mādhyestha</i>	21
<i>Awakening Four Beautiful Qualities</i>	22
I Maitrī or Mettā – Lovingkindness	23
<i>Ātmavat sarva bhūteṣu</i>	24
<i>Natthi aṇudo appam</i>	25
<i>Khāmemei savva jīve</i>	26
<i>Mitrasyāhaṃ chakṣuṣā</i>	27
<i>Sabba pāpassa akaraṇam</i>	28
II Pramoda or Muditā – Appreciation	29
<i>Ajñāna timirāndhānam</i>	30
<i>Chattāri param-aṅgāni</i>	31
<i>Viṣṇurvā tripurāntako bhavatu vā</i>	32
<i>Pramodamāsādhyā guṇaiḥ pareṣāṃ</i>	33
III Karunā – Compassion	34
<i>Ahimsā paramo dharmas tathā</i>	35
<i>Na tvahaṃ kāmaye rājyam</i>	36
<i>Kahaṃ chare kahaṃ chiṭṭhe</i>	37
<i>Jayaṃ chare jayaṃ chiṭṭhe</i>	38
<i>Aho jīṇehim asāvajjā</i>	39
IV Mādhyestha or Upekkhā – Equanimity	40
<i>Kamaṭhe dharanendre cha</i>	42
<i>Uvasameṇa haṇe koham</i>	43

<i>Namo durvāra rāgādi</i>	44
<i>Ego haṃ natthi me ko-i</i>	45
Part Three: KṢHAMĀPANĀ –	
FORGIVING OURSELVES AND OTHERS.....46	
<i>Forgiving Ourselves and Others</i>	47
<i>Khami-a khamāvi-a ma-i khamaha</i>	48
<i>Aham avevo homi</i>	49
<i>Iriyā vahiyā-e virāhaṇā-e gamaṇāgamaṇe</i>	51
<i>Mettā (karuṇā, muditā, upekkhā) sahaḡatena chetasā</i>	53
Part Four: ĀTMADARŚHAN – REALIZING THE SELF.....54	
<i>Realizing the Self</i>	55
<i>Auṃ pūrṇam adaḡ pūrṇam idam</i>	56
<i>Ātmānamātmanā vetti</i>	57
<i>Siddho'si buddho'si niraṇjano'si</i>	58
<i>Nainaṃ cchindanti śāstrāṇi</i>	59
<i>Sabbe saṅkhārā annicchhāti</i>	60
Part Five: ŚHIVAM ŚHĀNTIḢ –	
OFFERING BLESSINGS AND PEACE TO THE WORLD.....61	
<i>Offering Blessings and Peace to the World</i>	62
<i>Śivam astu sarvajataḡ</i>	63
<i>Śāntiṃ śānti niśāntam</i>	64
<i>Auṃ tuṣṭi puṣṭi ruddhi vruddhi</i>	65
<i>Auṃ sarveṣāṃ svastir bhavatu</i>	66
<i>Auṃ dyauḡ śāntir antarikṣāṃ śāntiḡ</i>	67
<i>Sarve bhavantu sukhinaḡ</i>	68
<i>Lokāḡ samastāḡ sukhino bhavantu</i>	69
<i>About the Authors</i>	70

LIST OF ILLUSTRATIONS

<i>Aṅjali Mudrā</i>	11
<i>Namaskāra Yantra – A visual meditation</i>	15
<i>Namaskāra Mudrā</i>	21
<i>Mādhyaestha Mudrā</i>	41
<i>Abhaya Mudrā</i>	46
<i>Dhyāna Mudrā</i>	54
<i>Maṅgalaṃ Mudrā</i>	61
<i>Blessing Circle</i>	69

PREFACE

It is amazing to think of how many lives we touch in our one lifetime! Worlds of family, study, work, travel, play, and everyday living seem to be ever-overlapping circles of mutual contact and continuous change. Not a day goes by that we are not relating to growing living beings — plants, animals, humans, even microscopic creatures in the earth, water, sunshine, and air. Every moment we are relating to our own physical and mental energies as well.

What kind of effect do we have on these interrelating worlds? Is it a loving touch? Are others refreshed by our presence, as if by a soft breeze or a sweet song? Is our heart open to the quality of our relating? Without paying attention to these questions, many of us tend to live by habit, on many levels of discontent.

As just one of us becomes free from discontent and from its hovering companions — greed, anger, conceit — imagine the myriad lives which would be benefitted! Multiply that single equanimous person by a vast network of individuals who radiate kindness, wisdom, and peace! Perhaps the highest vision each one of us cherishes in our inmost recesses can be actualized after all!

The possibilities of suffusing our universe with goodness or God-ness are, we believe, limitless. All it takes is turning our attention in that direction. The philosophies of the East clearly indicate that the causes of unhappiness lie within our own minds. They also give hope that there is a way to uproot those causes and that it is within our power to do so.

What way do they suggest? First of all, to take a

conscious decision — to make our own mind clear and pure. Second, to engage in a daily practice to achieve that goal.

It is in this context that we have gathered into a book universal prayers, stanzas, and mantras: the words which have been revered for thousands of years as sacred because they were uttered by saintly individuals in the fullness of Self-realization or God-consciousness. When we take up a practice of reciting them and pondering their quintessential truths, wholesome thoughts naturally begin to blossom in our consciousness, while unwholesome ones are reduced or nipped in the bud.

Philosophers have said that we become what we think. The stanzas we have chosen can help us clarify our values, uncover our qualities, confirm our knowing, and relate to ourselves and others in gentleness and understanding.

Our selections are from the Jain, Buddhist, and Hindu traditions, because these are the ones we know best and like to ponder often. Universal in spirit, these prayers remind us that "ekam sad viprā bahudhā vadanti" (Ṛig Veda) — "Truth is one, expressed in many different ways." Since some of these mantras are little known, we hope that they will become better known and welcomed as friendly complements to the world's already rich treasury of outpourings of the human heart.

Keeping in mind the vision expressed by the ancient Chinese proverb from which the title of our book has come, we invite our readers to consider that even in the gloomiest of moments, one candle, or one prayer, can brighten and warm our hearts, bringing sweetness and light.

MANTRA AND MUDRĀ

Most of the stanzas in this book are four-line mantras; a few are quite lengthy prayers. What makes a stanza a mantra is that it has been uttered by enlightened beings thousands of years ago out of the depths of their realization of truth. Their souls were so attuned with the cosmic energy that the sounds they emitted vibrated with universal meaning. Generation after generation, the mantras retain their authenticity, help us cut through ignorance and open our hearts to deeper insight.

Each mantra is a gift, a divine blessing. Upon accepting such gifts into our lives, we awaken ourselves to higher consciousness.

"Man" is a Sanskrit word meaning "mind," the actual origin of the English word "man." It carries the sense that to be born human is to be graced with a wondrous capacity: to use the mind in a thoughtful, reflective way — so as to live as a blessing to the world and not as a cause of pain.

"Tra" means "to steer," as banks of a river guide the flow of water to its destination, the ocean. Mantras serve as a freeing as well as a guiding, an allowing of our living consciousness to flow according to its own vibrant pace toward its Self-realization, one with the macrocosmic whole.

Mantras work as a dynamic space capsule, potent with the pure energy of the Divine. When you recite the combination of sounds silently or aloud, you become attuned to the state which, in all the different traditions, is one with God, with perfect love and pure light. The space

capsule opens and releases the dormant energy within you. You feel dynamized and ready to live and give from a place of truth inside yourself. New and creative thought patterns may emerge. Mantras can help you realize your true nature.

Lastly, the sounds of a mantra have the power to harmonize and heal the body and mind. According to the ancient masters, each human being has seventy-two thousand nādīs or nerve channels of varying sizes through which prāṇa or subtle energy moves. The fifty-two letters of the Sanskr̥it alphabet are capable of producing more than seventy-two thousand frequencies on these nerve channels, due to the law of combination and permutation.

For this reason, the sounds, when pronounced precisely, with the correct intonation, can have a healing impact on all of our nerve channels and endings. Traditionally, mantras have been transmitted orally, from master to disciple. Thus, to chant our book's mantras, it is best to learn their accurate pronunciation from our beautiful audio cassette sung by Acharya Roop Verma.

When we meditate, recite a mantra, or contemplate truths, we can place our hands in a gracious hand gesture, called "mudrā." Accompanying each of the five parts of the book, you will find an illustration of the mudrā which represents the theme of that section. Many generous attitudes are captured and symbolized in these mudrās, such as humility, appreciation, forgiveness, equanimity, calm, blessedness, and peace. Mantras and mudrās both act as catalysts for our spiritual unfolding, drawing us closer to our divine essence, our intrinsic nature.

REFUGE PRAYERS

Buddhist Refuge Prayer

(Repeat three times)

बुद्धं सरणं गच्छामि
धम्मं सरणं गच्छामि
संघं सरणं गच्छामि

buddhaṃ saraṇaṃ gachchhāmi
dhammaṃ saraṇaṃ gachchhāmi
saṅghaṃ saraṇaṃ gachchhāmi

In the Enlightened One

I take refuge.

In the Pure Teachings

I take refuge.

In the excellent company of Saintly Ones

I take refuge.

Jain Refuge Prayer

Stanza One

चत्तारि मंगलं
अरिहंता मंगलं
सिद्धा मंगलं
साहू मंगलं
केवलि पन्नतो धम्मो मंगलं

chattāri maṅgalaṃ
arihantā maṅgalaṃ
siddhā maṅgalaṃ
sāhū maṅgalaṃ
kevali pannato dhammo maṅgalaṃ

*Four auspicious energies
are showering blessings upon us.
Victorious Ones who have overcome
all inner enemies are blessing us.
Liberated Souls are blessing us.
Renunciates dedicated to Truth
are blessing us.
Pure Teachings uttered by
Omniscient Ones are blessing us.*

Stanza Two

चत्तारि लोगुत्तमा
अरिहंता लोगुत्तमा
सिद्धा लोगुत्तमा
साहू लोगुत्तमा
केवलि पन्नतो धम्मो लोगुत्तमो

*chattāri loguttamā
arihantā loguttamā
siddhā loguttamā
sāhū loguttamā
kevali pannato dhammo loguttamo*

*Four auspicious energies
are supreme in the universe.
Arihantās are supreme in the universe.
Siddhās are supreme in the universe.
Sādhus are supreme in the universe.
Pure Teachings uttered by
Omniscient Ones
are supreme in the universe.*

Stanza Three

चत्तारि सरणं पवज्जामि
अरिहंते सरणं पवज्जामि
सिद्धे सरणं पवज्जामि
साहू सरणं पवज्जामि
केवलि पन्नतं धम्मं सरणं पवज्जामि

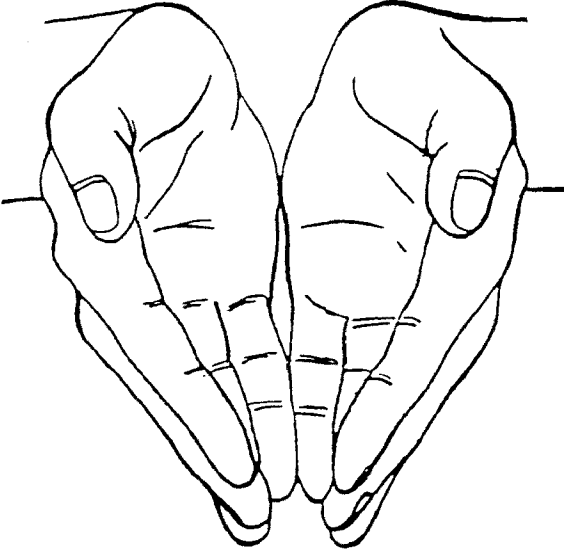
*chattāri saraṇaṃ pavajjāmi
arihante saraṇaṃ pavajjāmi
siddhe saraṇaṃ pavajjāmi
sāhū saraṇaṃ pavajjāmi
kevali pannataṃ dhammaṃ saraṇaṃ
pavajjāmi*

*In four blessed protections I take refuge.
In Victorious Ones who have overcome
all inner enemies I take refuge.
In Liberated Souls I take refuge.
In Renunciates dedicated
to Truth I take refuge.
In Pure Teachings uttered by
Omniscient Ones I take refuge.*

Part One

**DIVYA PRAKĀŚHASYA
UDGHĀṬANAM**

OPENING TO THE LIGHT DIVINE



Añjali Mudrā

Offering

OPENING TO THE LIGHT DIVINE

Each day presents a new dawn. Our practice begins the moment we awaken to it. We become conscious of becoming truly conscious. Before moving into action, we decide to move into the inmost sanctum of our being. We clear this space of everything except reverence for the Light Divine and for the gift of our life.

It is an inward bowing before this blessedness. In gratitude, we surrender our small self to the Greater and become empty so as to realize our fullness.

We need to acknowledge that we can only perceive the Divinity at the heart of the cosmos if we first open to our very own heart and to the spaciousness of our very own being. Then we become ready to turn inward and discover our cosmic dimension.

In silence or in prayer, we allow meditation to happen. As we sit in quiet restfulness, without striving or anticipating, we become aware of how our body-mind process goes on before the benign eye of our witness consciousness. Little by little, we may catch glimpses of an exquisite peace and radiant love.

In purity of heart, we express reverence. Now, by the power of this gathering of our energies, we pray that everyone may become happy and free from suffering. We envision our goodwill in the form of mantras riding upon the vibrant waves of space. May their sound and meaning penetrate our hearts and unite them in oneness!

ॐ असतो मा सद्गमय
ॐ तमसो मा ज्योतिर्गमय
ॐ मृत्योर्मा अमृतं गमय

*aum asato mā sad gamaya
aum tamaso mā jyotir gamaya
aum mṛityor mā amṛitaṃ gamaya*

Bṛihadāraṇyaka Upaniṣad

*O Supreme Consciousness,
from untruth to Truth, lead us,
from darkness to Light, lead us,
from death to deathless Bliss, lead us!*

त्वमेव माता च पिता त्वमेव
त्वमेव बन्धुश्च सखा त्वमेव ।
त्वमेव विद्या द्रविणं त्वमेव
त्वमेव सर्वं मम देव देव ॥

*tvam eva mātā cha pitā tvam eva
tvam eva bandhuś cha sakhā tvam eva
tvam eva vidyā draviṇaṃ tvam eva
tvam eva sarvaṃ mama deva deva*

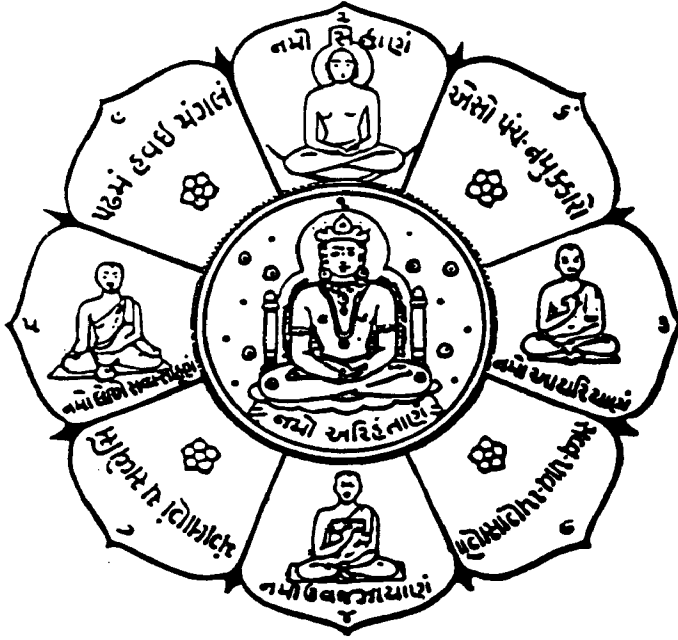
Āśhraṃ Pad Bhajanāvāli

*Thou art my mother, my father Thou art.
Thou art my brother,
my eternal companion.
Thou art true knowledge,
the treasure of my being.
Thou art everything to me,
O my Lord of Lords!*

Aum Namō Arihantāṇam

Navkār Mahāmantra

Five Examples of Universal Consciousness



Namaskāra Yantra

A visual meditation

ॐ नमो अरिहंताणं
ॐ नमो सिद्धाणं
ॐ नमो आयरियाणं
ॐ नमो उवज्झायाणं
नमो लोए सव्वसाहूणं
एसो पंच नमुक्कारो
सव्व पाव्व पणासणो
मंगलाणंच सव्वेसिं
पढमं हवई मंगलं

auṃ namo arihantāṇam
auṃ namo siddhāṇam
auṃ namo āyariyāṇam
auṃ namo uvajjhāyāṇam
namo lo-e savva sāhūṇam
eso pañcha namukkāro
savva pāvva paṇāsaṇo
maṅgalāṇaṅ cha savvesiṃ
paḍhamam hava-ī maṅgalam

Jain Navkār Mahāmantra – Bhagavati Sūtra

I open my heart in reverence to the Arihantāṇam, Enlightened Beings who have brought an end to all forms of greed, anger, deceit, and selfishness, and who, out of deep compassion, have shared with others their insights, awareness, and pathways to freedom.

I bow to the Siddhāṇam, Perfected Ones who have liberated themselves from the cycle of rebirth upon becoming one with the Light.

I revere the Āyariyāṇam, masters whose character and living exemplify their teachings.

I pay respects to the Uvajjhāyāṇam, true teachers who stay in the heart of scriptural knowledge and teach its essence.

I give honor to the Sāhūṇam, renunciates worldwide who seek to practice the Universal Teachings and live in simplicity, harmlessness, and selfless service.

By opening to these five examples of Universal Consciousness, I allow my unwholesome tendencies to subside and my wholesome qualities to manifest.

Upon offering these reverences with a sincere heart, I am protected from harm and showered with the highest of blessings and benedictions.

ॐ कारं बिन्दु संयुक्तं
नित्यं ध्यायन्ति योगिनः ।
कामदं मोक्षदं चैव
ॐ काराय नमो नमः ॥

*auṃ kāraṃ bindu saṃyuktaṃ
nityaṃ dhyāyanti yoginaḥ
kāmadaṃ mokṣadaṃ chaiva
auṃ kārāya namo namaḥ*

*Yogaśhāstra, by Jain monk,
Hemchandrāchārya*

*Aum, symbol of Perfection,
upon which
God-intoxicated souls
meditate daily,
which brings both prosperity
and ultimate liberation —
to that unifying point of Perfection,
I bow again and again.*

ॐ भूर्भुवः स्वः
तत्सवितुर्वरिण्यम्
भर्गो देवस्य धीमहि ।
धियो यो नः प्रचोदयात् ॥

*auṃ bhūr bhuvaḥ svaḥ
tat savitur vareṇyam
bhargo devasya dhīmahi
dhiyo yo naḥ prachodayāt*

Gāyatrī Mahāmantra-Rig Veda

*O Sun! O blessed Divine Light
whose brilliance is illumining the three
realms of body, heart, and mind, as well as
earth, interspace, and heaven!
O Light of lights! May we evoke and
receive Thee into the depths of our
intelligence, and by this illumination,
may our intelligence be guided!*

अरिहंतो मह देवो जावज्जीवं सुसाहुणो गुरुणो ।
जिण पन्नत्तं तत्तं इअ सम्मत्तं मए गहिअं ॥

arihanto maha devo

jāvajjīvaṃ susāhuṇo guruṇo

jiṇa pannattaṃ tattam

i-a sammattaṃ ma-e gahi-am

Jain Santhārā Porasi

*As long as I live,
those who are pure in thought and action
will be my divine models,
those who have overcome their inner
weaknesses will guide my path,
those who have renounced the selfish life
will inspire my life,
and those who enlighten my mind
will be my teachers.*

*As long as I live,
the truths which have been
uttered by the Jiṇa, I will receive,
and in this way, I will be able to attain
right knowledge and
my destination of liberation.*

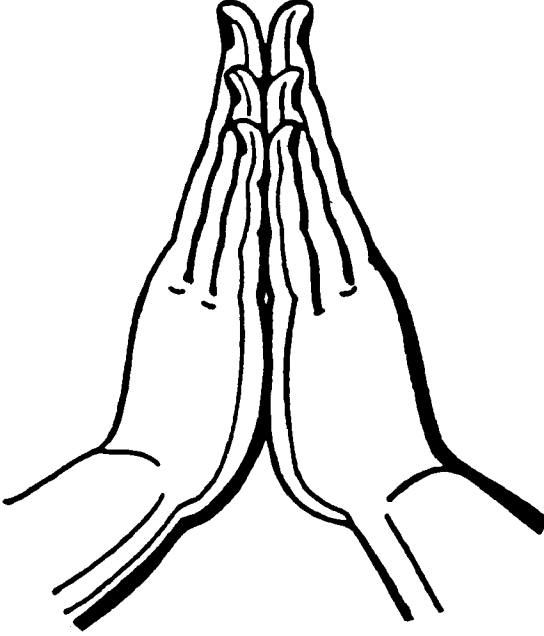
Jiṇa - one who has conquered the inner enemies (greed, anger, deceit, and egocentrism), another word for Arihantā.

Part Two

SADGUᅇA JĀGRUTI

*AWAKENING FOUR
BEAUTIFUL QUALITIES:*

Maitrī, Pramoda, Karunā, and Mādhyaestha



Namaskāra Mudrā

Greeting the Light in Others

*With the rising of the sun,
as the petals of a lotus open
and spread fragrance
in all directions,*

*so too,
with the dawning of lovingkindness
toward all living beings,
the petals of our consciousness open
and spread the fragrance
of friendliness,
appreciation,
compassion,
and equanimity
in all directions.*

*Let us awaken that love
which seeks to bring happiness and peace
to all beings!*

I

MAITRĪ OR METTĀ

A Feeling of Lovingkindness toward All Living Beings

Maitrī, also known as mettā, is a feeling of friendly connectedness with all beings. When we observe even the tiniest creature struggling to avoid pain and death and to find a source of happiness, it dawns on us that life force is one and the same in all, even though our bodily forms are different.

The more we glimpse this insight, the more we synchronize and suffuse our thoughts, words, and actions with lovingkindness and magnanimity. This represents a turning point in our spiritual evolution and a choice — not to cause pain to any being and to care deeply for all of life. This means that we will stop adding negative fuel to the karmic wheel which otherwise would keep on spinning painful effects from our past unwholesome actions into our present, and from our present into our future.

When we come to respect everyone as a precious life, as a potential light unto the world, as a friend, we experience maitrī. A feeling of kinship with all life sprouts in our cells, and we become buoyant, cheerful and happy. In this generous mood, acceptance of ourselves and others grows deeper, and it becomes second nature for us to spread a fragrance of friendliness wherever we go.

Mettā, the Pāli word used by Buddhists for lovingkindness, is equivalent to maitrī, the Sanskrit word used by Hindus and Jains.

आत्मवत् सर्वभूतेषु सुखदुःखे प्रियाप्रिये ।
चिंतयन्नात्मनोऽनिष्टां हिंसामन्यस्य नाचरेत् ॥

*ātmavat sarva bhūteṣu
sukhaduḥkhe priyāpriye
chintayannātmano'niṣṭāṃ
himsāmanyasya nācharet*

Jain Yogaśhāstra, Hemchandrāchārya

*All living beings are souls,
alive and conscious, just like me.
As I like to be happy and do not like to be
in pain, in the same way, all beings like to
be happy and do not like to be in pain.
By keeping this insight
at the core of my being,
I will not cause any harm, pain or
loss of life to any living being.*

णत्थि अणूदो अप्पं आयासादो अणूणयं णत्थि ।
जह तह जाण महल्लं ण वयमहिंसासमं अत्थि ॥

*ṇatthi aṇūdo appam
āyāsādo aṇūṇayaṃ ṇatthi
jaha taha jāṇa mahallaṃ
ṇa vayam ahimsāsamam atthi*

*Bhagavati Sār, Book V,
by Jain prophet Mahāvīr*

*There is nothing so small and subtle
as the atom
nor any element so vast as space;
in the same way,
there is no quality of soul more subtle
than ahimsa — harmlessness,
and no virtue of spirit greater than
reverence for all life.*

खामेमि सव्व जीवे सव्वे जीवा खमंतु मे
मिक्कीमे सव्व भूएसु वेरं मज्झ न केणइ ।
सव्वे जीवा कम्म वस चौदह राज भमंत
ते मे सव्व खमाविआ मज्झ वि तेह खमंत ॥

*khāmemi savva jīve savvejīvā khamantu me
mittīme savva bhū-esu veram majjha na keṇa-i
savve jīvā kamma vasa chaudaha rāja bhamanta
te me savva khamāvi-ā majjha vi teha khamanta*

Jain Pratikraman Sūtra (Vanditu)

*I forgive all beings;
may all beings be willing to forgive me.
I am a friend to all life;
I have no ill will toward anyone.
All living beings, including myself,
are suffering and reincarnating
throughout the whole universe
because of clinging to conditions and habits,
the push and pull of karmas;
through mutual forgiveness,
we can bring an end to our suffering.
So again, I declare that I forgive everyone
and may everyone forgive me.*

मित्रस्याहं चक्षुषा सर्वाणि भूतानि समीक्षे ।
मित्रस्य चक्षुषा समीक्षामहे ॥

*mitrasyāhaṃ chakṣuṣā
sarvāṇi bhūtāni samīkṣe
mitrasya chakṣuṣā
samīkṣāmahe*

Upaniṣhad

*May I be able to look upon all beings
with the eye of a friend,
and may all be able to look upon me
with the eye of a friend.*

सब्व पापस्स अकरणं
कुसलस्स उपसंपदा ।
सचित्त परियोदनं
एतं बुद्धान सासनम् ॥

*sabba pāpassa akaraṇaṃ
kusalassa upasampadā
sachitta pariyodanam
etaṃ buddhāna sāsanaṃ*

Buddhist Tripitaka

*To abstain from unwholesome deeds,
to perform wholesome ones,
to purify one's mind —
this is the Teaching of the Buddha,
the Enlightened One.*

II

PRAMODA OR MUDITĀ

Appreciating the Virtuous Qualities and Happiness of Others

As human beings, we have been endowed with a great capacity for goodness. It is our intrinsic higher nature, our divine birthright. Our spiritual evolution provides countless opportunities for us to unfold our inherent virtues so that they can spring into action. Each time we focus less on personal gain and more on the harmony and welfare of all, we move in this direction. And yet, although this may be our intention, for most of us, our survival instincts pull us in the opposite direction, and the bridge between positive intention and action may be hard to cross.

One of the most rewarding ways to bridge that gap is to open oneself to appreciating wholeheartedly others and their qualities. Not only can we admire them silently, but it is even better to express our gratitude to those who inspire us. By continually cultivating appreciativeness with enthusiasm, we discover a delightful surprise: our own virtuous qualities start to blossom and shine in action.

Pramoda and muditā convey another aspect— that of feeling joyful when others are joyful. When we can truly rejoice in others' happiness without feeling envious or critical, and when we can genuinely give appreciation to others, the poison of jealousy vanishes and we cannot help but feel happy and light.

अज्ञानतिमिरान्धानं
ज्ञानाञ्जन शलाकया ।
नेत्रं उन्मीलितं येन
तस्मै श्री गुरवे नमः ॥

*ajñāna timirāndhānaṃ
jñānāñjana śalākayā
netram unmīlitaṃ yena
tasmai śrī gurave namaḥ*

Jain Yogaśhāstra, Hemchandrāchārya

*The darkness of ignorance
was blinding my vision;
a healing paste has now been applied—
the medicine of true Knowledge.
Now my inner eyes are open.
To each Master who helped me
remove my layers of ignorance
and enabled me to see rightly,
I humbly offer my
appreciation and gratitude.*

चत्तारि परमंगाणि दुल्लहाणीह जन्तुणो ।
माणुसत्तं सुई सद्धा संजममि य वीरियं ॥

*chattāri param-aṅgāṇi
dullahāṇīha jantuṇo
māṇusattaṃ su-ī saddhā
sañjamammi ya vīriyam*

Jain Daśhvaikālik Sūtra

*Four supreme gifts there are
which are difficult to earn and attain —
first is the gift of being born as a human being;
second, the gift of being ignited
with a longing to hear the truth
and of having that longing fulfilled;
third, the gift of developing faith in
and love for the true teachings one hears;
fourth, the gift of being so filled with
enthusiasm and conviction as to put the
teachings into practice in one's daily life.*

विष्णुर्वा त्रिपुरान्तको भवतु वा ब्रह्मा सुरेन्द्रोऽथवा
 भानुर्वा शशलक्षणोऽथ भगवान् बद्धोऽथवा ।
 रागद्वेषविषातिमोहरहितः सत्त्वानुकम्पोध्यतो
 यः सर्वैः सह संस्कृतो गुणगुणैस्तस्मै नमः सर्वदा ॥

*viṣṇurvā tripurāntako bhavatu vā
 brahmā surendro'thavā
 bhānurvā śāśalakṣaṇo'tha
 bhagavān buddho'thavā
 rāgadveṣaviṣārtimoharahitaḥ
 sattvānukampodhyato
 yaḥ sarvaiḥ saha sanskṛito
 guṇaguṇais tasmai namaḥ sarvadā*

Purāṇa

*Whether God is called by the name
 Viṣṇu or Śhiva, Brahmā or Indra,
 Sun or Moon, Buddha or Mahāvīra,
 I always offer my reverence to one
 who manifests God by being free
 from selfish desire, aversion, and ignorance,
 who is endowed with compassion
 towards all creatures
 and who is possessed of all noble attributes.*

प्रमोदमासाद्या गुणैः परेषां
येषां मतिर्मज्जति साम्यसिन्धौ ।
देदीप्यते तेषु मनः प्रसादो
गुणास्तथैते विशदीभवन्ति ॥

*pramodamāsādyā guṇaiḥ pareṣāṃ
yeṣāṃ matirmajjati sām्यasindhau
dedīpyate teṣu manaḥ prasādo
guṇāstathaite viśadībhavanti*

Purāṇa

*When you rejoice in the virtues of others,
your intelligence becomes
steeped in the ocean of equilibrium,
your mind is brightened with bliss
and your virtuous qualities are
purely manifested.*

III

KARUNĀ

Cultivating a Kind and Compassionate Heart

All of our good intentions and spiritual practices are still not able to create the ultimate breakthrough from the small self to the cosmic experience so long as we are still creating pain in our lives and the lives of others. Karunā absorbs the meaning of maitrī and transforms our heart so much that all we long to do is to relieve ourselves and others from suffering and its causes.

Karunā is a deep empathic relationship with every form of living life. It depends on the mighty bedrock of one's own practice of non-injury to life called ahimsā and on one's genuine reverence for life. With this in mind, as we sit, stand, walk, rest, eat, and work, one of our prime concerns is to feel how we are affecting others so as not to hurt anyone through neglect, apathy or intention, subtly or openly, subconsciously or consciously.

Karunā inspires us to deepen our wisdom, dynamize our compassion, and turn ourselves into instruments of harmony and peace in the world.

अहिंसा परमो धर्मस्तथाऽहिंसा परो दमः ।
अहिंसा परमं दानमहिंसा परमो तपः ॥

*ahimsā paramo dharmas tathā
ahimsā paro damaḥ
ahimsā paramaṃ dānam
ahimsā paramo tapaḥ*

Jain Yogaśhāstra, Hemchandrāchārya

*Reverence for life
is the supreme religious teaching.*

*Non-injury to life
is the supreme moral guidance.*

*Giving freedom from fear to life
is the supreme act of giving.*

*Non-violence to life
is the supreme renunciation.*

Dharmaḥ becomes dharmas when followed by the dental consonant "t."

न त्वहं कामये राज्यं न स्वर्गं नापुनर्भवम् ।
कामये दुःखतप्तानां प्राणिनामार्तिमोचनम् ॥

*na tvahaṃ kāmayaḥ rājyaṃ
na svargaṃ nāpunar bhavam
kāmayaḥ duḥkha taptānāṃ
prāṇināmārtimochanam*

Skandapurāṇa I

*Not for any kingdom do I long,
not for the kingdom of heaven,
not even for freedom from the endless
cycle of birth and death;
for one and only one thing do I long —
to free living beings
from their agony and sorrow
and to wipe away their tears.*

This mantra was one of Mahātmā Gāndhijī's favorite prayers which he recited every day.

कहं चरे कहं चिट्ठे कहमासे कहं सए ।
कहं भुंजंतो भासंतो पावं कम्मं न बंधई ॥

*kahaṃ chare kahaṃ chitṭhe
kahaṃ āse kahaṃ sa-e
kahaṃ bhuñjanto bhāsanto
pāvaṃ kammaṃ na bandha-ī*

Jain Daśhvaikālik Sūtra

*How shall I walk?
In what manner shall I stand?
How ought I to sit?
In what way shall I sleep?
In what attitude shall I speak and eat
so that I stop creating cycles of
karmic bondage for myself?*

जयं चरे जयं चिट्ठे जयमासे जयं सए ।
जयं भुंजंतो भासंतो पावं कम्मं न बंधई ॥

*jayaṃ chare jayaṃ chiṭṭhe
jayaṃ āse jayaṃ sa-e
jayaṃ bhun̄janto bhāsanto
pāvaṃ kammaṃ na bandha-ī*

Jain Daśhvaikālik Sūtra

When you walk, walk with awareness.

When you stand,

be mindful that you are standing.

When you sit, know what you are doing.

When you sleep, remain aware.

When you speak and eat,

do not commit any harm

to any living being.

*In this way, you will stop inviting
painful consequences and will no longer
create cycles of karmic bondage for yourself.*

अहो जिणेहिं असावज्जा वित्ती साहूण देसिया ।
मुक्ख साहण हेउस्स साहु देहस्स धारणा ॥

*aho jīṇehim asāvajjā
vittī sāhūṇa desiyā
mukkha sāhaṇa he-ussa
sāhu dehassa dhāraṇā*

Jain Pratikraman Sūtra — Sādhu Kriyā

O Victorious ones

*who have become masters of yourselves,
what a wonderful teaching you have given us!*

You have taught us how to nourish the body

— with only that food which issues

straight from the benevolent earth,

which is not tainted

with the pain of bloodshed.

*You have taught us why we eat —
to sustain the body in health so as to*

use it to attain liberation

and to serve our fellow beings.

IV

MĀDHYESTHA OR UPEKKHĀ

Maintaining Equanimity in All Situations

Every moment we are in the midst of a kaleidoscopic array of ever-changing events, both internal and external. The wheels of cause and effect for every single being in the universe are interdependently turning and placing us continually in new situations, roles, and relationships. If we examine any of these on a molecular level, we find that there is nothing, not even a thought vibration or a sensation, that is not in a state of rapid and dynamic flux.

All vibrations arise and pass away in such a lickety-split manner that one needs to regard them as one would the blink of an eye or the flash of a dream, unable to be caught or held.

Those individuals who know the secret of the insubstantiality of phenomena are not drawn away from their center. They neither swing high with praise nor dip low with blame. They are able to keep the mind unperturbed and clear, suffused with the realization of infinite and luminous Consciousness.

It is beneficial to take inspiration from such Awakened Beings and to cultivate a balanced mind.



Mādhyestha Mudrā

Equanimity

कमठे धरणेन्द्रे च स्वोचितं कर्म कुर्वति ।
प्रभुस्तुल्यमनोवृत्तिः पार्श्वनाथः श्रियेस्तुवः ॥

*kamaṭhe dharaṇendre cha
svochitaṃ karma kurvati
prabhustulya manovṛttiḥ
pārśvanāthaḥ śriyestuvaḥ*

Jain Sakalāharta Stotra

*There are those who flatter
and there are those who blame;
they are acting according
to their karmic tendencies.*

*One who keeps the mind balanced
and unperturbed by either extreme,
that One I admire.*

I follow in the footsteps of that One.

*Pārśhvanāthaḥ, mentioned in this stanza, is the twenty-third Jain Prophet,
revered for his equilibrium and compassion.*

उवसमेण हणे कोहं माणं मद्दवया जिणे ।
मायं चज्जवभावेण लोभं संतोसओ जिणे ॥

*uvasameṇa haṇe koḥaṃ
māṇaṃ maddavayā jiṇe
māyaṃ chajjavabhāveṇa
lobhaṃ santosa-o jiṇe*

Jain Daśhvaikālik Sūtra

*We can remove our anger
by cultivating patience and calmness.
We can reduce our egocentrism through
selfless service and humility.*

*We can stop our habit of
deceit and manipulation by trying
to be honest and straightforward.
We can cause our greed to subside
by allowing ourselves to
feel contented and blessed.*

नमो दुर्वाररागादि वैरिवार निवारिणे ।
अहते योगिनाथाय महावीराय तायिने ॥

*namo durvāra rāgādi vairivāra nivāriṇe
arhate yogi nāthāya mahāvīrāya tāyine*

Jain Yogaśhāstra, Hemchandrāchārya

*I bow to the blessed Mahāvīra,
who has mastered the difficult to defeat
armies of infatuation and aversion,
master yogi of yogis,
most brave and perfect,
protector of those who
seek protection in spirit.*

*Mahāvīra, born in 599 B.C., is the twenty-fourth Jain Prophet, a paragon
of courage and compassion, whose Teachings form the basis of Jainism.*

एगो हं नत्थि मे कोइ नाहमन्नस्स कस्सइ
एवं अदीण मणसो अप्पाणमणुसासइ ।
एगो मे सासओ अप्पा नाण दंसण संजुओ
सेसा मे बहिरा भावा सव्वे संजोग लक्खणा ॥

*ego haṃ natthi me ko-i nāha mannassa kassa-i
evam adīṇa maṇaso appāṇamaṇusāsa-i
ego me sāsa-o appā nāṇa dansaṇa sañju-o
sesā me bahirā bhāvā savve sañjoga lakkhaṇā*

Jain Pratikramana Sūtra (Santhārā Porasi)

*I am alone in this world;
nothing belongs to me and I belong to none.
With this awareness, I can be
in command of my mind and
keep it above self-pity.
Though I appear alone,
my soul is in immortal company,
equipped with infinite energy,
knowledge, and vision;
all else is external, comes and goes,
due to ever-changing conditions
and associations.*

Part Three

KṢHAMĀPANĀ

FORGIVING OURSELVES AND OTHERS



Abhaya Mudrā

Dispelling Fear

FORGIVING OURSELVES AND OTHERS

As we come to know our reality in the deepest sense, we see the futility of holding onto accumulated resentments. It is time to drop them, melt them away. One way to begin is through extensive mutual forgiveness, starting with our very own self. Realizing that we are not better or worse than anyone else and that we have contributed to emotional and physical suffering in the world, we become more humble and gentle, enfolding our being in loving acceptance.

It then becomes easier to extend that feeling to others. Looking far into the past, we think of those we blamed for creating pain in our lives and, without condoning or condemning their behavior, we cease to judge them. We can seek qualities we cherish in them and ways they have added to our growth and awareness. In this way, we release our grudges and offer acceptance to everyone.

Next, we ask forgiveness from everyone we have hurt or ignored knowingly or unknowingly — the myriad creatures as well as human beings and God. It is good to ponder the suffering perpetuated by us out of greed, pride, and ignorance. By recognizing these blind spots in us, we can stop generating more cycles of pain. We realize that to hurt or neglect another is to hurt or neglect oneself, and to forgive is to live closer to our divine nature.

In a spirit of largeheartedness, our hearts may soften, healings may be initiated, and those who used to fear us may bless us. In the eyes of the masters, there is nothing more courageous and powerful in the world than the sweet vibrations of a forgiving and magnanimous heart.

खमिअ खमाविअ मइ खमह
सव्वह जीव निकाय ।
सिद्धह साख आलोयेण
मुज्झ वैर न भाव ॥

*khami-a khamāvi-a ma-i khamaha
savvaha jīva nikāya
siddhaha sākha āloyeṇa
mujjha vaira na bhāva*

Jain Pratikraman Sūtra (Vanditu)

*I forgive everyone wholeheartedly;
may every living being be
willing to forgive me.
I call upon the Siddhas, pure and
perfect souls, to witness
my declaration — that I hold no ill will
toward anyone in the entire universe.*

अहं अवेरो होमि
अब्यापज्झो होमि
अनीघो होमि
सुखी अत्तानं परिहरामि ।
सब्बे सत्ता अवेरा होन्तु
सब्बे सत्ता अब्यापज्झा होन्तु
सब्बे सत्ता अनीघा होन्तु
सब्बे सत्ता
सुखी अत्तानं परिहरन्तु ॥

*aham avero homi
abyāpajjho homi
anīgho homi
sukhī attānaṃ pariharāmi
sabbe sattā averā hontu
sabbe sattā abyāpajjhā hontu
sabbe sattā anīghā hontu
sabbe sattā
sukhī attānaṃ pariharantu*

Buddhist prayer

*May I be free from animosity.
May I be free from hurtfulness.
May I be free from troubles of
mind and body.*

*May I be able to protect
my own happiness.*

*Whatever beings there are,
may they be free from enmity.*

*Whatever beings there are,
may they be free from hurtfulness.*

*Whatever beings there are,
may they be free from troubles of
mind and body.*

*Whatever beings there are,
may they be able to protect
their own happiness.*

इरियावहियाए विराहणाए गमणागमणे
 पाणक्कमणे बीअक्कमणे हरियक्कमणे
 ओसा उत्तिंग पणग दग
 मट्टी मक्कडा संताणा संकमणे
 जे मे जीवा विराहिया
 एगिंदिया बेइंदिया तेइंदिया
 चौरिंदिया पंचिंदिया
 अभिहया वत्तिया लेसिया
 संघाइया संघट्टिया परियाविया किलामिया
 उद्विया ठाणाओ ठाणं संकामिया
 जीवियाओ ववरोविया तस्स मिच्छामि दुक्कडं

*iriyā vahiyā-e virāhaṇā-e gamaṇāgamaṇe
 paṇakkamaṇe bī-akkamaṇe hariyakkamaṇe
 osā uttiṅga paṇaga daga
 maṭṭī makkaḍā santāṇā saṅkamaṇe
 je me jīvā virāhiyā
 egindiyā be-indiyā te-indiyā
 chaurindiyā pañchindiyā
 abhihayā vattiyā lesiyā
 saṅghā-iyā saṅghaṭṭiyā pariyāviyā kilāmiyā
 uddaviyā ṭhāṇa-o ṭhāṇaṃ saṅkāmiyā
 jīviyā-o vavaroviyā tassa michchhāmi dukkaḍam*

Jain Pratikraman Sūtra

While walking, I may have pained live beings; while coming and going, I may have crushed living beings, such as live, animate seeds and green grass and plants.

I may have crushed beings living in the dew, in the anthills, in the living moss and in water particles, the live earth, webs of spiders — I may have harassed or crushed all these.

Whoever may have been caused pain, tormented, or hurt by me — beings with only one sense, the sense of touch,¹ beings with only the senses of touch and taste,² beings with only the senses of touch, taste, and smell,³ beings with the four senses of touch, taste, smell, and sight,⁴ beings with all five senses, touch, taste, smell, sight, and hearing;⁵

whomever may have been struck by me while coming or going, or may have gotten covered by dust, rubbed, or bumped;

whomever may have been caused to collide accidentally with one another; whomever may have been tormented by being touched; whomever may have been caused pain;

to whomever I may have given agony and whomever I may have frightened; whomever I may have shifted from one place to another;

whomever I may have separated from life and made lifeless — may all of you who suffered because of me forgive me.

May the ignorance in me which caused pain to other beings cease and be brought to an end.

May all be forgiven and forgotten.

1 such as earth, water, fire, air, and plant life

2 such as worms and shell creatures

3 such as ants

4 such as bees and other insects

5 such as fish, birds, mammals, animals of all kinds and human beings

मेत्ता (करुणा मुदिता उपेक्खा) सहगतेन चेतसा
एकं दिसां फरितव विहरती
तथ दुतियां तथ ततियां तथ चतुत्थीम्
इति उद्धम् अधो तिरियां साब्बधी साब्बत्था ताय
साब्बा वान्तां लोकम् ।

मेत्ता (करुणा मुदिता उपेक्खा) सहग तेन चेतसा
विपुलेन महुग्गतेन अप्प मानेन
अवेरेन अवया पज्जेन फरितव विहरती ती ॥

*mettā (karuṇā, muditā, upekkhā) saḥagatena chetasā
ekaṃ disāṃ pharitava viharatī
tatha dutiyāṃ tatha tatiyāṃ tatha chatutthīm
iti uddham adho tiriyaṃ sābbadhī sābbatthā tāya
sābbā vāntāṃ lokam*

*mettā (karuṇā, muditā, upekkhā) saḥaga tena chetasā
vipulena mahuggatena appa mānena
averena avayā pajjena pharitava viharatī tī*

Buddhist Prayer

*With a mind filled with lovingkindness
(compassion, sympathetic joy, equanimity),
may we dwell pervading one quarter of the universe,
then a second quarter, then a third and a fourth,
up and down, spreading in all directions everywhere,
may we pervade the whole world.*

*With a mind filled with lovingkindness
(compassion, sympathetic joy, equanimity),
may we dwell extensive, expanded, boundless,
and free from hatred and ill will.*

Part Four

ĀTMADARŚHAN

REALIZING THE SELF



Dhyāna Mudrā

Meditating

REALIZING THE SELF

As we awaken our generous qualities and drop unwholesome ones, as we explode the myths fueling our push-pull mentality, and as we let go of craving and resisting, we come to a state of equilibrium, integrity, and peace. Then it becomes possible to have ātmadarśhan — a glimpse of our true nature. Some call it an experience of God's grace. Others say it happens naturally when desires and delusions fall away from us. Still others explain it as a meeting of our intrinsic luminosity with All-Light, of the microcosm with the Macrocosm, of the human with the Divine. All agree that it is perfection itself, our divine inheritance, the very ground of Being.

In our daily practice, we need to remind ourselves of what we are in order to embrace our reality and illumine the world. The sitting posture, with the focus attuned to the breath, the mind spacious, undistracted and aware, is the classic posture in which meditators open to this experience.

ॐ पूर्णमदः पूर्णमिदं
पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥
ॐ शान्तिः शान्तिः शान्तिः ॥

*aum pūrṇam adaḥ pūrṇam idaṃ
pūrṇāt pūrṇam udachyate
pūrṇasya pūrṇam ādāya
pūrṇam evāvaśiṣyate
aum śāntiḥ śāntiḥ śāntiḥ*

Iśhāvāsya Upaniṣhad

*That — the Divine Reality — is complete,
perfect, and whole;
this — the individual soul — is also complete,
perfect, and whole;
for this emerges from That,
and That and this can neither be
added to nor subtracted from;
seeing this, the individual remains in
oneness, complete, perfect, and whole.
Aum peace peace peace*

आत्मानमात्मना वेत्ति
मोहत्यागाद् य आत्मनि ।
तदेव तस्य चारित्रं
तज्ज्ञानं तच्च दर्शनम् ॥

*ātmānamātmanā vetti
mohatyāgād ya ātmani
tadeva tasya chāritram
tajjñānaṃ tachcha darśanam*

Jain Yogaśhāstra, Hemchandrāchārya

*The Enlightened Consciousness or Self
sees clearly its own Self
with its own light
the moment it comes out
from under the veils of ignorance.
The nature of Self is none other than
right knowledge, right vision, and
right conduct experienced as one unity.*

सिद्धोऽसि बुद्धोऽसि निरञ्जनोऽसि
संसारमायापरिवर्जितोऽसि ।
संसारस्वप्नं त्यज मोहनिद्रां
मदालसा वाक्यमुवाच चैवम् ॥

*siddho'si buddho'si nirañjano'si
saṃsāramāyāparivarjito'si
saṃsāra svapnaṃ tyaja mohanidrāṃ
madālasā vākyamuvācha chaivam*

Lullaby of Madālasā

*O pure sweet soul! You are a perfect one!
You are already a Buddha!
You are in your state of nature,
innocent, without color or bias!
You are beyond the world of illusions!
O dear child! This world is nothing but a dream
arising from the heavy sleep of ignorance.
So renounce this dream before it arises!
Stay vigilant! Stay awake!
In this way, the wise mother Madālasā
taught all of her children.*

नैनं छिन्दन्ति शस्त्राणि
नैनं दहति पावकः ।
न चैनं क्लेदयन्त्यापो
न शोषयति मारुतः ॥

*nainaṃ chhindanti śastrāṇi
nainaṃ dahati pāvakaḥ
na chainaṃ kledayantyāpo
na śoṣayati mārutaḥ*

Śhrīmad Bhagavad Gītā

*The Self is indivisible.
It is extremely subtle,
without parts, and infinite.
That is why no sword can cut it,
no fire can burn it;
water cannot make it wet
and wind cannot dry it.*

सब्बे सङ्खारा अन्निञ्जाति यदा पञ्ज्य य पस्सति ।
अथ निब्बिन्दति दुक्खे एस मग्गो विसुद्धया ॥

*sabbe saṅkhārā annichchāti
yadā pañña ya passati
atha nibbindati dukkhe
esa maggo visuddhyā*

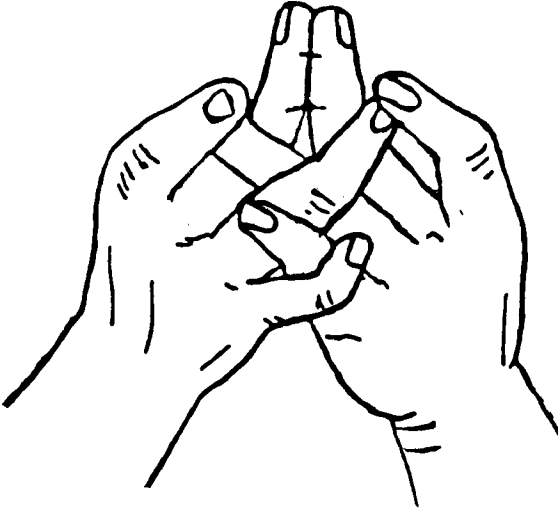
Buddhist Dhammapada (277)

*All conditioned things are impermanent;
when one perceives this deeply,
with true insight,
then one becomes detached from suffering.
This is the path of purification,
the way to freedom.*

Part Five

ŚHIVAM ŚHĀNTIḤ

**OFFERING BLESSINGS AND PEACE
TO THE WORLD**



Maṅgalaṃ Mudrā

Radiating Blessings to all Life

OFFERING BLESSINGS AND PEACE TO THE WORLD

If everyone were to move onto the positive path of peace and lovingkindness, imagine what a great spirit of compassion, cooperation, and harmony would be generated! Instead of squandering our energy in self-pity, blaming, and criticizing, we can use our beautiful qualities for the sake of giving to ourselves and each other.

In a gracious and spacious state, we can turn our thoughts into well-wishings, offering all that we have — our love, blessings, and deep equanimity — to the whole universe. Even the most intransigent heart cannot help but be touched when, in the silence of our presence, we send out a thought, "May you be happy! May you find your right path! May you be free from suffering!"

Herein lies the true healing of the planet — to surround ourselves with wholesome fragrant thoughts, to wish well to all beings without exception, and to dwell in this aura — in the holistic vision of all life as one.

शिवमस्तु सर्वजगतः परहितनिरता भवन्तु भूतगणाः ।
दोषाःप्रयान्तु नाशं सर्वत्र सुखी भवतु लोकः ॥

*śivam astu sarvajagataḥ
parahitaniratā bhavantu bhūtagaṇāḥ
doṣāḥ prayāntu nāśam
sarvatra sukhī bhavatu lokāḥ*

Jain Bhṛihat Śhānti

*Let blessings go forth unto the entire universe!
May everyone rise above self-interest
through feeling genuine concern
for the well-being of all!
May the mental veils which cloud our awareness,
distort our understanding, and close our heart
be completely removed from our consciousness!
Everywhere let everyone live
in peace and contentment,
in health and happiness,
in abundant reverence for life!*

शान्तिं शान्तिं निशान्तं
शान्तं शान्ताशिवं नमस्कृत्य ।
स्तोतुः शान्तिं निमित्तं
मन्त्रपदैः शान्तये स्तौमि ॥

*śāntiṃ śānti niśāntaṃ
śāntaṃ śāntāśivaṃ namaskṛitya
stotuḥ śānti nimittaṃ
mantrapadaiḥ śāntaye staumi*

Jain Pratikraman Sūtra (Lagu Shānti)

*O Abode of peace
filled with the nectar of peace,
O peaceful energy flowing with
benedictions and blessings!
Taking the powerful vibrations of mantra in prayer,
I bow before you to evoke peace in myself.
I praise you who can transform
the inauspicious into the auspicious.
O sweet peace, transcendent peace,
may my whole being be permeated by you!*

ॐ तुष्टि पुष्टि रुद्धि वृद्धि
माङ्गल्योत्सवाः सदा प्रादुर्भूतानि ।
पापानि शाम्यन्तु दुरितानि
शत्रवः पराङ्गमुखा भवन्तु स्वाहा ॥

*aum tuṣṭi puṣṭi ruddhi vruddhi
māṅgalyotsavāḥ sadā prādurbhūtāni
pāpāni śāmyantu dūrītāni
śatravaḥ parāṅgamukhā bhavantu svāhā*

Jain Bhṛihat Shānti

*Let contentment, fulfillment, and prosperity
grow and multiply in all directions!
Let me always celebrate a festival of
blessings shared with all;
let all wrongdoings and negativities
subside and be brought to an end;
let all who act as enemies have a change of heart,
transform themselves and turn their faces
in the direction of all-goodness.
Let all this be so!*

ॐ सर्वेषां स्वस्तिर्भवतु
सर्वेषां शान्तिर्भवतु ।
सर्वेषां पूर्णं भवतु
सर्वेषां मंगलं भवतु ॥

*aum sarveṣāṃ svastir bhavatu
sarveṣāṃ śāntir bhavatu
sarveṣāṃ pūrṇaṃ bhavatu
sarveṣāṃ maṅgalaṃ bhavatu*

Vedic Prayer

*O Light Divine,
may everyone attain and sustain
stability of awareness in the Self,
may everyone enjoy all-pervading peace,
may everyone experience the
perfection of pure Consciousness!
May blessings be showered upon all!*

ॐ द्यौः शान्तिरन्तरिक्षं शान्तिः
 पृथिवी शान्तिरापः शान्तिरोषधयः शान्तिः
 वनस्पतयः शान्तिर्विश्वे देवाः शान्तिर
 ब्रह्म शान्तिः सर्वं शान्तिः
 शान्तिरेव शान्तिः सा मा शान्तिरेधि ॥
 ॐ शान्तिः शान्तिः शान्तिः ॐ

*aum dyauḥ śāntir antarikṣaṁ śantiḥ
 pṛithivī śāntir āpaḥ śāntir oṣadhayaḥ śantiḥ
 vanaspatayaḥ śāntir viśve devāḥ śāntir
 brahma śāntiḥ sarvaṁ śāntiḥ
 śāntir eva śāntiḥ sā mā śāntir edhi
 aum śāntiḥ śāntiḥ śāntiḥ aum*

Shānti Mantra

*Let there be peace in the heavens,
 let there be peace in interspace,
 let earth be in peace and free from pollution,
 let the waters come to peace and purity,
 let all medicinal herbs be natural, filled with peace,
 let all the plant and vegetable kingdom
 be infused with unadulterated peace,
 let all the elements of earth, water, fire, air,
 and ether be clean and at peace,
 let body, mind, and spirit be filled with
 true peace, let all be in peace,
 let peace itself indeed be in peace,
 that peace — let it be in me.
 Aum peace peace peace aum*

The transliterated ṁ from the Vedic tradition is pronounced "gvam."

सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः ।
सर्वे भद्राणि पश्यन्तु मा कश्चिद् दुःखभाग् भवेत् ॥

*sarve bhavantu sukhinaḥ
sarve santu nirāmayāḥ
sarve bhadraṇi paśyantu
mā kaśchid duḥkhabhāg bhavet*

Ancient Universal Prayer

*May all living beings know real happiness
and the source of happiness within.*

*May all living beings become free
from delusion, disharmony and disease.*

*May all perceive the true,
the good, and the beautiful
with clarity of mind
and purity of perception.*

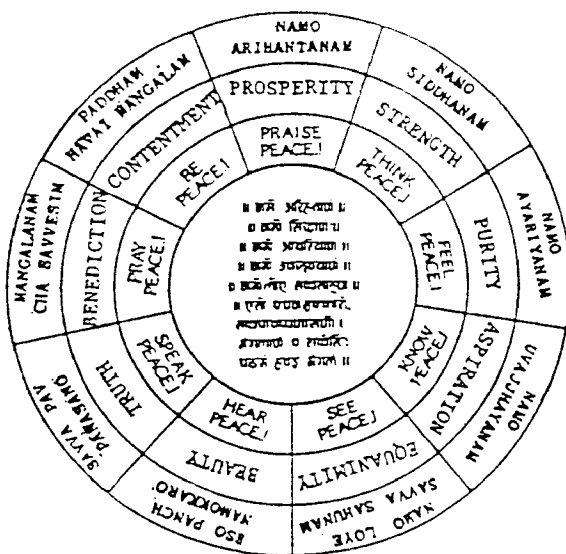
*May no one, not even the tiniest of creatures,
become a victim or cause of pain,
suffering, torture, or killing.*

May everyone revere the sanctity of life.

लोकाः समस्ताः सुखिनो भवन्तु

LOKĀḤ SAMASTĀḤ SUKHINO BHAVANTU

*In the entire universe
may Peace and Contentment prevail!*



Blessing Circle

CLARE ROSENFELD

Clare, also known as Brahma, is a poet, meditation teacher, and certified social worker who brings a spiritual outlook to her work with clients. She received her M.S. degree from the Columbia School of Social Work in 1989, and is presently a play therapist with children with special emotional needs. A Smith College graduate, she earned an M.A. in French from Columbia University in 1965 and taught French in Boston, Lagos, and Bangkok.

Clare was introduced to the world of Eastern wisdom thanks to her husband, Dr. Allan Rosenfield, Dean of the Columbia School of Public Health, whose work in the 1960's took them to Thailand. Both of their children were born in Bangkok. Their son Paul, a Brown University graduate, is presently a medical student at Columbia University. Their daughter Jill is in her final year at Bowdoin College, majoring in religion and art.

It was during seven years overseas that Clare's childhood quest for inner peace, originally rooted in the ideals of Judaism, was ignited anew. She became immersed in Buddhism and studied insight meditation with the present Buddhist Patriarch in Thailand. While in Bangkok, Clare co-authored *Ten Lives of the Buddha: Siamese Temple Paintings and Jataka Tales*.

Once back in the United States, she continued her quest with the Jain, Hindu, and Buddhist masters mentioned in the Acknowledgments, as well as with Sufi master, Pir Vilayat Inayat Khan. Inspired by the life-affirming Jain philosophy, she became a yoga/ meditation teacher and a vegetarian, made several visits to sacred places in India, edited two books on Jain philosophy, and wrote a biography of Shri Chitrabhanu. She also published *Reverence for All Life and Vegetarianism* and two poetry booklets, *dance upon the winds swept cloudless* and *seasonals*. Her third book of poems is in process.

Throughout the past twenty-three years, whether meditating in a Jain temple, Friends' meeting house, synagogue, intensive journal workshop, Vipassana course, or Sufi retreat, Clare has brought with her the ecumenical spirit while seeking out both the profoundly mystical and the utterly practical. This book represents her conviction that when we open our hearts to the wisdom of the East as well as to that of the West, we enrich our experience immeasurably and live as global visionaries dedicated to the diversity and unity of all life.

PRAMODA CHITRABHANU

Pramoda is gifted in the knowledge of Sanskrit, Jain mantras, music, and vegetarian nutrition. She plays sitar and has a refined and beautiful singing voice. After receiving her B.A. from Jaihind College in Bombay, majoring in psychology, she dedicated her life to practicing meditation and studying the teachings of the Jain prophets, under the guidance of Pujya Shri Chitrabhanu, whom she eventually married. Their two children, Rajeev, who is twenty years old, and Darshan, who is eighteen, are American citizens, and are currently at college in India, working toward their B.A. in commerce and business.

Pramoda's deep regard for the sanctity of all life has expressed itself in her willingness to teach Western students how to become vegetarians in many series of cooking classes, and has culminated in the recently published book *Foods of Earth Tastes of Heaven: Vegetarian Cuisine of Gujarat*.

In Bombay, Pramoda is President of the Jain Meditation International Center which sponsors projects aimed at educating and rehabilitating the poor. She also works with a committee from Ritambhara University seeking to educate tribal women and to provide jobs for them. Pramoda actively works for the Reverence for Life Society and Beauty without Cruelty in Bombay which promote animal welfare and the vegetarian way of life worldwide.

During her ten years in New York, Pramoda gave classes in Jain mantras and meditation, exposing Western friends to the high vision, pure ideals, and potent vibrations of Jain teachings. The initial inspiration for this book was a natural outgrowth of these classes. Pramoda's Sanskrit studies and open, receptive mind have led her to read and cherish original source material from the Hindu and Buddhist traditions as well. The mantras in this book are truly the living practice of Pramoda, who has turned her gifts, talents, and interests into a commitment to living both the introspective and compassionate life, personalizing the universal, and universalizing the personal.



