



A Small Book of Mantras

*Sacred chants for peace, connection,
and the heart of yoga.*



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yoga-mojo

~ breathe ~

A Small Book of Mantras



Mantras and Songs I Have Carried, Sung, Chanted & Love

Over the years, certain mantras have stayed with me.

Some I learned from teachers.

Some I learned in community.

Some arrived unexpectedly — heard once and then added quietly to the harmonium and to the growing list of chants I return to again and again.

These are not simply words on a page.

They are sounds and vibrations that have helped shape my practice.

A mantra is a sacred sound, syllable, word, or phrase — often in Sanskrit — repeated to steady the mind and soften the heart. Mantras are a tool for the body, mind, breath & Spirit.

Through repetition, breath, and attention, mantra helps us move beyond distraction and into presence. Calming the mind. Calming the nervous system. Opening the heart. Devotional.

The mantras gathered here are those I have chanted for years. I offer them to you as companions — steady, rhythmic, Spiritual.

Some are ancient.

Some are contemporary songs.

All live in my heart.

May they find their way into yours.

~Loretta Jo



Opening Reflection

What Is a Mantra?

A mantra is a sacred sound, syllable, word, or phrase — often in Sanskrit — that is repeated during meditation, yoga, or prayer as a way to steady and focus the mind.

The word *mantra* comes from two Sanskrit roots:

manas — meaning mind

tra — meaning tool or instrument

A mantra, then, is a *tool for the mind*.

Originating in the ancient Vedic traditions of India, mantras are considered sacred utterances — spiritual formulas that carry vibrational and transformative power. Through repetition, they help quiet mental chatter, gather scattered attention, and create a pathway into deeper meditation.

Rather than engaging the analytical mind, mantra invites us into rhythm, breath, and resonance.

Mantras can be:

- Chanted aloud
- Spoken softly
- Whispered
- Or repeated silently within

Each approach has its own effect, but all gently draw awareness inward.

In modern language, we sometimes use the word “mantra” to describe a personal affirmation — a phrase repeated to strengthen confidence or cultivate positivity. While this usage is helpful, traditional mantras carry an additional layer: they are part of a living lineage of sound, passed down through generations of practice.

Regular repetition of a mantra can gradually shift one’s inner state. The breath slows. The nervous system softens. The mind becomes less reactive and more spacious.

The mantras gathered here are among those that have been shared with me over the years. I offer them to you as companions in your own practice — whether you are new to chanting or have walked this path for some time.

I have included harmonium notes as gentle support. Use them if they serve you. Let them go if they do not.

Above all, let the sound do its quiet work.

How to Work with Mantra

Mantra is a practice of repetition.

Simple. Rhythmic. Steady.

You do not need a trained voice.

You do not need musical skill.

You do not need to understand every Sanskrit syllable -- although do understand the meaning and the intention of the mantra

You need only willingness and consistency.

Over time, repetition shapes attention. Attention shapes experience.

Below are a few grounded ways to begin:

1. Choose One Mantra at a Time

Rather than moving quickly through many chants, select one and stay with it for a period of time — a week, 21 days, or even longer.

Depth comes from familiarity.

2. Establish a Rhythm

Let the mantra align with your breath or a steady tempo. You might chant for:

- 3 minutes
- 9 minutes
- 27 repetitions
- 108 repetitions

Consistency and intention matters more than duration.

3. Use the Body

If a mudra or hand gesture is suggested, you might wish to include it. Sound, breath, and body working together create a more integrated experience.

If seated practice feels inaccessible on a particular day, you can chant while walking, cooking, or driving. Mantra does not require perfection — only presence and intention.

4. Chant in Different Ways

Experiment with:

- Speaking it aloud
- Whispering
- Mental repetition
- Singing with melody
- Chanting on a steady tone

Each method affects the nervous system slightly differently. Notice what shifts.

5. Allow Space Afterward

When you finish chanting, sit quietly for a few breaths.

The sound may continue internally.
You may feel nothing at all.
Both are perfectly normal.

Sometimes mantra feels ordinary.
Sometimes it feels luminous.

The practice is simply to show up.

And occasionally — when repetition has softened the edges of the mind — something subtle opens. A spaciousness. A warmth. A quiet sense of connection.

No need to chase it. Just keep chanting.

Mantras

Let's begin with one of the first mantra's I learned to chant and play on the harmonium~

Lokah Samastah Sukhino Bhavantu

May all beings everywhere be happy and free.

May the thoughts, words, and actions of my own life contribute in some way to that happiness and to that freedom for all.

This invocational mantra is both a prayer and a pledge.

It expands awareness beyond the individual self and gently reminds us that our practice is not separate from the world. As we chant, we align ourselves with a wider field of care — extending well-being outward while also taking responsibility for how we move through daily life.

For many practitioners, this mantra becomes a compass:

How can I contribute to happiness?

How can I reduce harm?

How can I live in a way that supports freedom for all beings?

It is a simple phrase — and a profound orientation.

Meaning of Each Word

Lokah — location, realm, all universes existing now

Samastah — all beings sharing that same location

Sukhino — centered in happiness and joy, free from suffering

Bhav — the divine mood or state of unified existence

Antu — may it be so; it must be so

When used together, the ending *-antu* transforms this mantra into a powerful collective blessing — and an embodied commitment.

लोकाः समस्ताः सुखिनो भवन्तु

Harmonium Notes (Optional Support)

Lokah — B4 & B7 — G# D#

Samastah — B4 & B6 — G# C#

Sukhino — B4 & W8 — G# C

Bhavantu — B4 & B6 — G# C#

Chant at a moderate pace, allowing each word to land fully before moving to the next.



[Om Mani Padme Hum](#)

To untie the knots of the heart and open the gateways of love and compassion.

This ancient mantra is associated with Avalokiteśvara — the embodiment of compassion. It is one of the most widely recited mantras in the Buddhist tradition.

Rather than translating neatly into a single sentence, each syllable carries layered meaning. Together, they form a prayer for the awakening of wisdom and compassion within the human heart.

Meaning of Each Syllable

Om — the primordial sound; the vibration of the universe; the unity of body, speech, and mind

Mani — jewel; compassion; altruistic intention

Padme — lotus; wisdom; awakening that rises from the mud of human experience

Hum — indivisibility; integration; the union of wisdom and compassion within the heart

A common poetic rendering is:

“The jewel in the lotus.”

But more deeply, this mantra points toward the inseparability of compassion (the jewel) and wisdom (the lotus) — qualities that already reside within us.

Gesture

With hands in **Padma Mudra**, create a gentle prayer-wheel motion while chanting. Visualize the lotus of the heart gradually blossoming open.

No need to force imagery. Simply allow the gesture and sound to support one another.

Pronunciation

Om Mani Padme Hum

Ohm — Mah-nee — Pahd-may — Hum

Let the final “Hum” resonate softly in the chest.

Harmonium Notes (Optional Support)

Om Mani Padme Hum — B4 & B6 — G# C#

Om Mani Padme Hum — B4 & B7 — G# D#

Om Mani Padme Hum — B3 & B6 — F# C#

Om Mani Padme Hum — B4 & B6 — G# C#

Move steadily. Let the drone hold the space.



Om Gam Ganapataye Namaha

Salutations to the remover of obstacles.

This Sanskrit mantra is traditionally offered to Ganesha (also known as Ganapati or Ganapataye), the elephant-headed deity revered as the remover of obstacles and guardian of new beginnings.

Ganesha is invoked at the start of journeys, creative projects, rituals, and transitions. Rather than “removing” difficulty in a dramatic way, this mantra is often understood as clearing inner resistance — helping us move forward with steadiness, discernment, and humility.

Chanting this mantra can create a sense of grounding and forward movement. It is often practiced before other mantras — especially those invoking abundance or expansion — to prepare the path.

Meaning of Each Word

Om — the primordial sound; the vibration of universal consciousness

Gam — Ganesha’s bija (seed) mantra; the vibrational essence associated with stability and obstacle-clearing

Ganapataye — to Ganapati (another name for Ganesha); an invocation or offering

Namaha — I bow; I honor; I offer reverence

Together, the mantra becomes an offering of humility and a request for clear passage.

Pronunciation

Om — ohm or aum

Gam — gum

Ganapataye — gah-nah-paht-ah-yeh

Namaha — nah-mah-hah

Keep the sound steady and grounded, especially the syllable “Gam.”

Gesture

You may chant with hands resting on the thighs, palms down for grounding. You may use Ganesha Mudra.

Or bring hands to **Anjali Mudra** (prayer hands) at the heart, pausing briefly before and after chanting.

Visualize obstacles not as enemies, but as lessons softening and reorganizing themselves.

Harmonium Notes (Optional Support)

Om Gam Ganapata — G & C

Ye Namaha — G & D

Om Gam Ganapata — F & C

Ye Namaha — G & C

Chant with a rhythmic, grounded cadence.

Traditionally, Ganesha is invoked before Lakshmi — clearing the path before inviting abundance.



Ganesha Saranam

Surrender to Ganesha.

This simple and repetitive chant is an expression of refuge and trust.

While *Om Gam Ganapataye Namaha* invokes Ganesha as remover of obstacles, *Ganesha Saranam* shifts the tone from invocation to surrender. Rather than asking for obstacles to be cleared, this mantra invites us to release control and place our trust in a greater intelligence.

The repetition itself becomes the practice — steady, rhythmic, reassuring.

It can feel especially grounding during times of uncertainty or transition.

Meaning of Each Word

Ganesha — the elephant-headed deity; guardian of thresholds and remover of obstacles

Saranam — refuge; surrender; I take shelter in

Together, the phrase becomes:

“I take refuge in Ganesha.”

or

“Surrender to Ganesha.”

It is less a request and more a resting.

Pronunciation

Gah-neh-shah Sah-rah-nam

Keep the tone soft and steady, allowing the repetition to settle into the body.

Harmonium Notes (Optional Support)

Ganesha Saranam — B4 & B6 — G# & C#

Saranam Ganesha — B4 & B6 — G# & C#

Ganesha Saranam — B4 & B7 — B# & D#

Saranam Ganesha — B3 & B6 — F# & C#

Chant slowly at first, then allow a natural rhythm to develop.



Om Shrim Maha Lakshmiyei Swaha - (Alternate ending: *Namaha*)

A mantra invoking Maha Lakshmi, the embodiment of abundance, beauty, and auspiciousness — inviting both worldly and spiritual prosperity.

This mantra calls upon Lakshmi, the Hindu goddess associated with wealth, fertility, generosity, and luminous grace.

In traditional understanding, Lakshmi does not represent wealth alone in a material sense. She embodies abundance in its fullest expression — harmony in the home, clarity in the heart, generosity in spirit, and the steady flow of resources needed to sustain life.

Chanting this mantra is a way of aligning with that current of nourishment and well-being — inwardly and outwardly.

It can be practiced when seeking clarity around finances, creative expansion, stability, or when cultivating gratitude for what already exists.

Meaning of Each Word

Om — the primordial sound; the vibration of universal consciousness

Shrim (Shreem) — Lakshmi's seed (bija) mantra; the sound of abundance, radiance, and divine feminine energy

Maha — great

Lakshmiyei — to Lakshmi; an offering or salutation to the goddess Lakshmi

Swaha — I offer; may this be received; a sacred exclamation used when making an offering

Alternate ending:

Namaha — I bow; I honor; I offer reverence

Using *Swaha* emphasizes offering and invocation.

Using *Namaha* emphasizes humility and devotion.

Gesture

You may chant with hands resting gently on the thighs, palms upward in a gesture of receptivity.

Or bring hands to **Padma Mudra**, visualizing a steady, luminous glow at the heart center — not dramatic or forceful, but warm and sustaining.

Allow the chant to feel expansive yet grounded.

Pronunciation

Om Shreem Mah-ha Lahk-shmai-ya Swaha

Alternate ending:

Om Shreem Mah-ha Lahk-shmai-ya Nah-mah-ha

Let the “Shreem” resonate clearly and fully — it carries the vibrational essence of the mantra.

Harmonium Notes (Optional Support)

Om Shrim Maha Lakshmi — A & E

Yei Namaha — A & D

Om Shrim Maha Lakshmi — A & C#

Yei Namaha — A & D

(Option: See *Om Gam Ganapataye Namaha* if pairing with Ganesha for removal of obstacles before invoking Lakshmi.)

Chant with a steady, graceful rhythm.



Saraswati Ma - (with Parvati Devi and Radha Ma invocations)

A devotional chant honoring Saraswati — goddess of wisdom, music, and sacred knowledge — along with Parvati and Radha, embodiments of strength and divine love.

This chant invokes Saraswati Ma, the Hindu goddess of learning, speech, creativity, and the arts. She represents clarity of mind, refinement of expression, and the flow of inspiration.

In many kirtan traditions, this chant expands to include additional forms of the Divine Mother — Parvati and Radha — honoring the many expressions of feminine divine energy: wisdom, strength, devotion, love.

Rather than focusing on a single quality, this mantra cycles through aspects of the sacred feminine, creating a rhythm of remembrance and reverence.

It is both simple and joyful — especially when sung with harmonium.

Meaning of the Names

Saraswati — goddess of knowledge, music, language, and creative flow

Ma — mother; a term of endearment and reverence

Parvati Devi — Parvati, the goddess of strength, devotion, and transformative power

Radha — embodiment of divine love and devotion

Om — primordial sound; universal vibration

Shrim (Shreem) — seed sound of divine feminine abundance and radiance

Jaya — victory; celebration; triumphant praise

Ma — mother; divine feminine presence

Together, “Om Shrim Jaya Ma” becomes a celebratory invocation of victorious, radiant Divine Mother energy.

Gesture

You may chant with hands at the heart in **Anjali Mudra**, or allow the hands to gently sway or move with the rhythm if singing in a kirtan setting.

This chant lends itself to a lightness of body — even subtle swaying — allowing the repetition to feel devotional rather than formal.

Pronunciation

Sah-rah-swah-tee Mah
Pahr-vah-tee Deh-vee
Rah-dhah Rah-dhah Mah
Om Shreem Jah-yah Mah

Keep the tone warm and open.

Harmonium Notes (Optional Support)

Saraswati Ma — G & C
Saraswati Ma — G & D#
Om Shrim Jaya Ma — F & C (or C & F)
Saraswati Ma — G & C

Parvati Devi — (same progression as above)
Parvati Devi
Om Shrim Jaya Ma
Parvati Devi

Radha Radha Ma — (same progression as above)
Radha Radha Ma
Om Shrim Jaya Ma
Radha Radha Ma

Allow the chant to build gently in energy as it repeats.



Namah Parvati Pataye Hara Hara Mahadeva

A chant honoring Parvati and Shiva — the divine feminine and masculine in sacred union — and invoking the transformative power of Mahadeva (the Great God).

This mantra is a traditional invocation to Lord Shiva and Goddess Parvati. It is often chanted in celebration, reverence, and devotion — especially within Shaivite traditions.

“Namah Parvati Pataye” acknowledges Shiva as the consort of Parvati, honoring their inseparable union. The repetition of “Hara Hara” calls upon Shiva as the one who removes suffering, dissolves illusion, and transforms what no longer serves.

This chant carries strength and vitality. It can feel grounding and energizing at the same time — especially when sung rhythmically.

Meaning of Each Word

Namah — I bow; I offer reverence

Parvati — the goddess Parvati; embodiment of strength, devotion, and sacred feminine power

Pataye — to the lord or consort

Hara — remover; one who takes away suffering or ignorance (a name of Shiva)

Maha — great

Deva (Dev) — shining one; deity

Mahadeva — the Great God; a name for Shiva

Together, the mantra becomes both salutation and invocation — honoring sacred partnership and calling upon transformative strength.

Pronunciation

Nah-mah Pahr-vah-tee Pah-tah-yeh

Hah-rah Hah-rah Mah-hah Day-vah

Let “Hara Hara” be rhythmic and strong, without strain.

Harmonium Notes (Optional Support)

Namah Parvati Pataye — G & C to G & D

Hara Hara — F & C

Hara Hara — F & A#

Maha Dev — G & C

Chant with steady cadence and clear articulation.



Hare Krishna Hare Krishna – The Maha Mantra

A devotional chant invoking Krishna and Rama — names of the Divine associated with love, joy, and righteousness.

Often referred to as the *Maha Mantra* (“Great Mantra”), this chant comes from the Bhakti tradition of Hinduism. It is widely known for its uplifting, heart-opening quality and is traditionally sung in call-and-response kirtan.

Rather than asking for something specific, this mantra is an expression of pure devotion. It repeats the divine names themselves, allowing sound and repetition to carry the practitioner into remembrance.

The energy of this chant can feel joyful, rhythmic, and expansive. It is often sung with increasing intensity, but it can also be practiced softly and meditatively.

Meaning of Each Word

Hare — a form of addressing the Divine energy (often understood as Radha, the divine feminine aspect of Krishna; or as a call to divine grace)

Krishna — “the all-attractive one”; embodiment of love, compassion, and divine play

Rama — associated with righteousness, virtue, and joy; sometimes understood as the source of deep inner bliss

The mantra does not translate into a full sentence. Instead, it is a repeated invocation of sacred names — an offering of devotion through sound.

Pronunciation

Hah-ray Krish-nah Hah-ray Krish-nah
Krish-nah Krish-nah Hah-ray Hah-ray

Hah-ray Rah-mah Hah-ray Rah-mah
Rah-mah Rah-mah Hah-ray Hah-ray

Keep the syllables light and flowing.

Harmonium Notes (Optional Support)

Hare Krishna — B4 & B7 — G# D#

Hare Krishna — B5 & B7 — A# D#

Krishna Krishna — B4 & B6 — G# C#

Hare Hare — B4 & B7 — G# D#

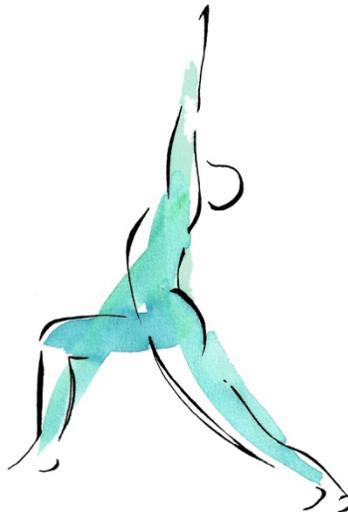
Hare Rama — (repeat melodic pattern)

Hare Rama

Rama Rama

Hare Hare

Allow the chant to build naturally in repetition. It can begin gently and gradually grow in warmth and rhythm.



Om Aim Saraswatyai Swaha

A mantra invoking Saraswati, the bestower of wisdom, intelligence, knowledge, and creative artistic energy.

This bija (seed) mantra calls upon Saraswati in her refined, luminous aspect — the current of clarity that flows through language, music, study, and creative expression.

Where longer chants to Saraswati may feel celebratory and melodic, this mantra is focused and distilled. It carries the concentrated vibrational essence of learning and insight.

It can be practiced before teaching, studying, writing, playing music, or beginning any creative endeavor.

It is also a steady companion when clarity of thought or expression feels clouded.

Meaning of Each Word

Om — primordial sound; universal vibration

Aim (pronounced “I’m”) — Saraswati’s bija (seed) mantra; the vibrational sound of knowledge, speech, and wisdom

Saraswatyai — to Saraswati; an offering or salutation

Swaha — I offer; may this be received; a sacred exclamation used in invocation

Together, the mantra becomes an offering to the current of wisdom itself.

Pronunciation

Om Aim Sah-rah-swah-tee-yeh Swaha

“Aim” sounds like *I’m*. Let it ring clearly and steadily.

Harmonium Notes (Optional Support)

Om Aim Saraswatyai — G & C

Swaha — G & D

Om Aim Saraswatyai — F & C

Swaha — G & C

(Using the same progression as *Om Gam Ganapataye Namaha*.)

Chant with clarity and moderate pace, allowing “Aim” to resonate fully.



Om Dum Durgayei Namaha

A mantra invoking Durga, the embodiment of protection, courage, compassion, and fierce love.

Durga represents the protective and transformative aspect of the Divine Feminine. She is often depicted riding a lion or tiger — steady, fearless, and unwavering.

This mantra calls upon her strength not as aggression, but as clarity and inner fortitude. It is traditionally chanted for protection, resilience, patience, and the removal of fear.

Where Saraswati refines the mind and Lakshmi nourishes the heart, Durga strengthens the will.

This mantra can be especially supportive during times of challenge, transition, or when boundaries need reinforcement.

Meaning of Each Word

Om — primordial sound; universal vibration

Dum (pronounced “Doom”) — Durga’s bija (seed) mantra; associated with protection, strength, and dissolving fear

Durgayei — to Durga; an offering or salutation

Namaha — I bow; I honor; I offer reverence

Together, the mantra becomes both a salutation and a request for courageous presence.

Pronunciation

Om Doom Door-gah-yeh Nah-mah-hah

Let “Dum” resonate fully — steady and grounded.

Harmonium Notes (Optional Support)

Om Dum G & C

Durgayei Namaha G & D

Om Dum F & C

Durgayei G & C



Om Namō Kali Kali

A mantra invoking Kali, the fierce and compassionate force of transformation — calling for the burning away of what no longer serves.

Kali represents radical transformation. She is often misunderstood as destructive, yet her destruction is purification — the clearing away of illusion, ego, fear, and stagnation.

This chant begins in Sanskrit, invoking Kali through traditional salutation. It then moves into English, making the prayer direct and unmistakable.

Where Durga protects, Kali purifies.

Where Durga strengthens, Kali liberates.

This mantra can feel intense — but also deeply freeing.

Meaning of Each Word (Sanskrit)

Om — primordial sound; universal vibration

Namo — I bow; I offer reverence

Kali — the fierce aspect of the Divine Mother; embodiment of transformation and time

Repeating “Kali” emphasizes invocation — a calling forward of her energy.

Chant Structure

Chant in Sanskrit twice:

Om Namō Kali Kali

Om Namō

Then continue in English:

Burn it all away Kali, burn it all away

If it doesn’t serve us Kali, burn it all away

The movement into English makes the intention conscious and personal.

Pronunciation

Om Nah-mo Kah-lee Kah-lee

Om Nah-mo

Let the name “Kali” be strong and clear.

Drum Beat

I chant this mantra at Fire Circles, beating a hand drum in a steady rhythm.



Gayatri Mantra

A foundational Vedic mantra invoking the radiant light of the sun — a prayer for clarity, illumination, and awakened intelligence.

The Gayatri Mantra is one of the most revered mantras in the Vedic tradition. It is traditionally addressed to Savitur — the divine solar presence — not merely the physical sun, but the inner light of consciousness.

This mantra is contemplative rather than emotional. It does not ask for material blessing or protection. Instead, it invokes illumination of the mind.

Chanted slowly and clearly, it carries a steady, expansive quality — like sunlight gradually filling a room.

Sanskrit Text

Om bhur bhuvah svah
tat savitur varenyam
bhargo devasya dhimahi
dhiyo yo nah prachodayat

Meaning of Each Line

Om — primordial sound; universal vibration

Bhur — earth; the physical realm

Bhuvah — atmosphere; subtle realm; breath

Svah (Swaha/Svah) — heaven; celestial realm

Tat — that (the divine reality)

Savitur — the sun; divine solar presence

Varenyam — worthy of reverence

Bhargo — radiance; effulgent light

Devasya — of the divine

Dhimahi — we meditate upon

Dhiyo — intellect; understanding

Yo — who

Nah — our

Prachodayat — may inspire; may guide

Translation by Douglas Brooks

The eternal, earth, air, heaven
That glory, that resplendence of the sun
May we contemplate the brilliance of that light
May the sun inspire our minds.

Pronunciation (Simplified)

Om Bhoor Bhoo-vah Svah
Taht Sah-vee-toor Vah-ren-yam
Bhar-go Deh-vah-syah Dhee-mah-hee
Dhee-yo Yo Nah Pra-cho-da-yaht

Chant evenly and with clarity, allowing each line to complete before beginning the next.

Harmonium Notes (Optional Support)

Om Bhur — G & C
Bhuvaha Swaha Tat — G & D
Savitur — F & C
Varenyam — G & C
Bhargo Devasya — G & C
Dheemahi — G & D
Dhiyo Yonaha — F & C
Prachodayat — G & C

Chant at a moderate pace, maintaining a contemplative tone.



Servants of Love by *Jaya Lakshmi*

A contemporary devotional chant affirming unity, freedom, light, and love — woven together with the sacred names of Ram, Sita, and Hanuman.

This song bridges English affirmation and traditional Sanskrit chant. It moves from poetic reflection — “We are One, We are Light, We are Free, We are Love” — into repetition of sacred names from the Ramayana tradition.

It carries a gentle reminder: we are not separate from one another, nor from the divine presence that animates all life.

The English verses affirm unity.

The Sanskrit refrains deepen devotion.

Sung at the harmonium, this chant can feel expansive and uplifting — a reminder that service itself can be an expression of love.

English Verses

From the Earth to the Sun, We are One, We are One
Like the Stars in the Night, We are Light, We are Light
As the Wind upon the Sea, We are Free, We are Free
From Below and Above, We are Love, We are Love

Sacred Names and Meaning

Sri Ram — a name of Lord Rama; embodiment of righteousness, virtue, and devotion

Jai — victory; praise

Sita Ram — invocation of Sita and Rama together; divine partnership

Hanuman — the devoted servant of Rama; embodiment of strength, loyalty, and unwavering devotion

Bolo — speak; chant; proclaim

The repetition of these names becomes an offering of praise and remembrance.

Pronunciation (Simplified)

Shree Rahm Jai Rahm Jai Jai Rahm

See-tah Rahm

Hah-noo-mahn Boh-loh

Keep the chant rhythmic and open-hearted.

Harmonium Notes (Optional Support)

(Use the same chord progression as **Lokah Samastah Sukhino Bhavantu.**)

Chant with a steady, uplifting tempo. This piece lends itself to building energy gradually.



***Circle of Women* by Nalini Blossom**

A drum-led circle chant honoring mothers, sisters, daughters, and the living fire of the Goddess.

This song is chanted in rhythm with a steady drum beat. It is not a traditional Sanskrit mantra, but a communal invocation — a reminder of strength, worth, beauty, and belonging within the lineage of women.

Where some mantras move inward into meditation, this chant moves outward — into circle, into community, into voice rising together.

It affirms identity.

It strengthens connection.

It keeps the fire burning.

Chant Structure

Drum Beat begins

May All Mothers Know that they are Love
And... May All Sisters Know that they are Strong
And... May All Daughters Know that they are Worthy
That the Circle of Women May Live On
That the Circle of Women May Live On

May All Mothers Know that they are Love
And... May All Sisters Know that they are Strong
And... May All Daughters Know that they are Worthy
That the Fire of the Goddess May Burn On
That the Fire of the Goddess May Burn On

Way Hey Ya Way Hey Ya Way Hey Ya

(Continue through verses as written.)

The repetition builds strength and cohesion in the group.

Key Themes

Mothers — love

Sisters — strength

Daughters — worthiness and beauty

Circle — continuity of lineage

Fire of the Goddess — living feminine power

This chant becomes a collective affirmation — not only spoken, but embodied through rhythm and shared voice.

Rhythm & Delivery

Chant with a steady drum pulse.

Keep the tone strong but not forced.

Allow the group energy to build gradually.

The “Way Hey Ya” refrain opens the voice and shifts the energy into something more primal and spacious.

No harmonium accompaniment is needed.

No formal mudra is required.

The circle itself is the gesture.

Queen of Peace by Nalini Blossom

A contemplative chant invoking the Queen of Peace — Maria Sophia — as presence in nature, cosmos, and the human heart.

This song calls upon the archetype of divine peace through landscape and cosmos — forest, sea, desert, mountains, stars, heavens — before gently arriving inward: *Enter Me ... in Our Hearts.*

It is spacious and reverent.

The repetition of **Maria Sophia** carries a mystical tone — blending Marian compassion with the wisdom principle (*Sophia*). The chant feels grounding and devotional, yet expansive.

Lyrics

Queen of Peace in the Forest

Queen of Peace in the Sea

Queen of Peace in the Desert

Queen of Peace, Enter Me

MARIA SOPHIA, MARIA SOPHIA

Queen of Peace in the Mountains

Queen of Peace in the Stars

Queen of Peace in the Heavens

Queen of Peace, in Our Hearts

MARIA SOPHIA, MARIA SOPHIA

Key Names & Imagery

Queen of Peace — archetype of sacred feminine peace and compassionate sovereignty

Maria — associated with divine motherhood and grace

Sophia — divine wisdom

Together, *Maria Sophia* suggests wise compassion and embodied peace.

Harmonium Notes (Optional Support)

Queen of — G + C

Peace in the Forest — G + D

Queen of Peace in the Sea — G + C

Queen of Peace in the Desert — G + B

Queen of Peace Enter Me — G + C

Maria — G + D

Sophia — G + C

Maria — G + B

(Use the same progression for the second verse.)

Keep the progression simple and spacious to preserve the contemplative tone.

Rhythm & Delivery

Chant slowly.

Leave gentle pauses between phrases.

Let “Enter Me” and “in Our Hearts” soften the room.



Om Asato Ma Sadgamaya

(Shanti Mantra from the Brihadaranyaka Upanishad 1.3.28)

A prayer for enlightenment — invoking movement from illusion to truth, from darkness to light, from mortality to immortality.

This ancient Shanti Mantra (Mantra of Peace) is taken from the *Brihadaranyaka Upanishad*. It is contemplative and spacious, traditionally chanted to invoke clarity, freedom, and inner illumination.

Rather than asking for material blessing, this mantra calls for transformation of awareness.

It is a movement mantra — from one state to another.
From confusion to understanding.
From fear to freedom.

Chanted slowly, it carries a steady and grounding presence.

Sanskrit Text

Om Asato Maa Sad-Gamaya
Tamaso Maa Jyotir-Gamaya
Mrtyor-Maa Amrtam Gamaya
Om Shaantih Shaantih Shaantih

Meaning of Each Line

Om — primordial sound; universal vibration

Asato Maa Sad-Gamaya — From the unreal to the Real, lead me

Tamaso Maa Jyotir-Gamaya — From darkness to Light, lead me

Mrtyor-Maa Amrtam Gamaya — From death to Immortality, lead me

Shaantih — Peace (repeated three times to invoke peace in body, mind, and spirit — or in the physical, subtle, and causal realms)

Translation (Expanded Reflection)

From the unreal to the Real, lead me.

From darkness to Light, lead me.

From death to Immortality, lead me.

It is said to be a prayer for enlightenment.

Lead us from darkness to light,

From ignorance to truth,

From death to eternity.

Let peace prevail everywhere.

Om.

It represents peace and freedom. Freedom may mean different things to different people — but even glimpsing it, even touching its edge, can bring an extraordinary sense of levity.

Pronunciation (Simplified)

Om Ah-sah-toh Mah Sahd-Gah-mah-yah
Tah-mah-soh Mah Jyoh-teer-Gah-mah-yah
Mree-tyor Mah Ahm-ree-tahm Gah-mah-yah
Om Shahn-tee Shahn-tee Shahn-tee

Chant evenly and contemplatively.

Harmonium Notes (Optional Support)

Om — F & C
Asatoma Sadgamaya — G & C
Tamasoma Jyothirgamaya — F & C
Mrithyorma Amrutam Gamaya — G & C | F & C

Chant slowly, allowing each phrase to resolve before continuing.



Om Gate Gate Para Gate Para Sam Gate Bodhi Swaha

(Heart Sutra Mantra)

A mantra of awakening found at the conclusion of the Heart Sutra — a poetic expression of transcending illusion and realizing enlightenment.

This mantra appears at the end of the *Heart Sutra*, one of the most widely recited and beloved texts in Mahayana Buddhism. It is part of the *Prajnaparamita* (“Perfection of Wisdom”) teachings.

Sometimes called the *Heart Calming Mantra*, it is both meditative and expansive. Its repetition carries the practitioner across conceptual understanding into direct experience.

Rather than asking for blessing, this mantra declares movement — a journey beyond illusion, beyond grasping, beyond duality.

It speaks to impermanence.

It speaks to letting go.

It speaks to awakening.

Sanskrit

Gate Gate Para Gate Para Sam Gate Bodhi Swaha

(Sanskrit: गते गते पार गते पार संगते बोधि स्वाहा)

Meaning of Each Word

Gate — gone

Para — to the further shore (the far bank beyond where one is standing)

Paragate — gone to the further shore

Parasamgate — completely gone to the further shore (altogether, thoroughly)

Bodhi — awakening; enlightenment; wisdom

Swaha — a sacred exclamation used at the end of an offering; similar to “hail” or “so be it”

The mantra can be understood as:

“Gone, gone, gone to the other shore beyond — awakening — hail!”

Or more concisely:

“Gone beyond the beyond to enlightenment.”

Pronunciation

Gah-tay Gah-tay Pah-rah Gah-tay

Pah-rah Sahm Gah-tay Boh-dhee Swa-ha

The “a” is open, as in *father*.

The “o” is like the “o” in *open*.

The “dhi” in *bodhi* carries a gentle breath.

Chant rhythmically and allow it to flow.

Harmonium Notes (Optional Support)

Om Gate Gate —

1st & 2nd: G & D

3rd: F & C

Para Gate —

1st & 2nd: G & C

3rd: G & C

Para Sam Gate —

1st & 2nd: G & B

3rd: F & C

Bodhi Swaha —

1st & 2nd: G & C

3rd: G & C

Allow the melody to move fluidly and naturally.



Sarvesham Shanti Mantra

A universal peace prayer invoking well-being, wholeness, and happiness for all beings.

This traditional Shanti Mantra is a collective blessing. Unlike mantras that focus on personal transformation or invocation of a particular deity, this prayer widens the field outward — encompassing everyone.

It is simple in structure and gentle in tone.

Each line begins with *sarvesham* — “for all.”

The repetition reinforces the inclusive nature of the prayer.

This mantra can be chanted at the beginning or closing of practice. It carries a feeling of completion and offering.

Sanskrit Text

Sarvesham Svastir Bhavatu

Sarvesham Shantir Bhavatu

Sarvesham Purnam Bhavatu

Sarvesham Mangalam Bhavatu

Meaning of Each Word

Sarvesham — for all; for everyone

Svastir — well-being

Shantir — peace

Purnam — fullness; wholeness; completeness

Mangalam — auspiciousness; happiness; blessing

Bhavatu — may it be so

Translation - Zoë Slatoff-Ponté

May there be well-being for all.
May there be peace for all.
May there be wholeness for all.
May there be happiness for all.

Pronunciation (Simplified)

Sar-vay-shahm Svas-teer Bha-va-too
Sar-vay-shahm Shahn-teer Bha-va-too
Sar-vay-shahm Poor-nahm Bha-va-too
Sar-vay-shahm Mun-gah-lahm Bha-va-too

Chant slowly and evenly.

There are no harmonium chords included for this mantra.
It can be spoken, softly chanted, or sung on a single tone.



Om Jagatam Pataye Namaha

A mantra offering salutations to the Lord of the Universe — an expression of reverence for the Divine as the source and ruler of all creation.

This Sanskrit phrase translates as:

“Om, salutations to the Lord of the universe.”

or

“Om, I bow to the Lord of the universe.”

It is a devotional mantra used in Hindu and yogic traditions. Rather than invoking a specific deity, it addresses the Divine in its all-encompassing aspect — the sustaining presence within the entire cosmos.

It is a mantra of reverence and surrender.

It acknowledges that everything arises from — and returns to — something greater than the individual self.

Meaning of Each Word

Om — the sacred syllable; primordial sound; symbol of the divine

Jagatam — of the world; of the universe; all that exists (physical and spiritual)

Pataye — to the lord, master, or ruler

Namaha — I bow; I offer salutations; I honor

Together, the mantra becomes an offering of devotion to the universal presence underlying all life.

Pronunciation

Om Jah-gah-tahm Pah-tah-yeh Nah-mah-hah

Chant slowly and clearly.

Devotional Rendering

Om Jagatam Pataye Namaha —
Everything about You I adore.

Everything about You I adore.

This English rendering brings the mantra into intimate language — transforming reverence into relationship.

There are no harmonium chords included for this mantra.
It can be chanted simply, steadily, or spoken as prayer.



Om Sahana Vavatu

(Teaching Shanti Mantra)

A traditional peace mantra recited by teacher and student together — invoking protection, nourishment, shared effort, and harmony.

This ancient mantra originates from the *Krishna Yajurveda Taittiriya Upanishad* (2.2.2). It is traditionally chanted before the study of sacred texts, at the beginning of a class, or at the opening of a yoga practice.

Often called the *Teaching Mantra*, it is meant to be recited together — teacher and student side by side — acknowledging that learning is a shared endeavor.

It invokes protection, mutual support, energetic effort, clarity, and the absence of conflict.

This is not a solitary mantra.
It is relational.

Sanskrit Text

Om Sahana Vavatu
Sahanau Bhunaktu
Saha Viryam Karavavahai
Tejasvi Navaditamastu
Ma Vidvishavahai
Om Shanti Shanti Shantihi

Meaning of Each Line

Om — primordial sound; universal consciousness

Saha — together

Nau — both of us

Avatu — may (He) protect

Sahana Vavatu — May He protect us both

Sahanau Bhunaktu — May He nourish us both

Saha Viryam Karavavahai — May we work together with great energy

Tejasvi Navaditamastu — May our studies be illuminating

Ma Vidvishavahai — May we not hate or dispute with one another

Shanti (repeated three times) — Peace in body, mind, and spirit; or peace in the physical, subtle, and causal realms

Translation (Common Rendering)

Om, may God protect both teacher and student.

May He nourish us together.

May we work together with great energy.

May our studies be enlightening.

May there be no discord between us.

Om peace, peace, peace.

Pronunciation (Simplified)

Om Sah-hah-nah Vah-vah-too

Sah-hah-now Bhoon-ak-too

Sah-hah Veer-yam Kah-rah-vah-vah-hai

Teh-jas-vee Nah-vah-dee-tah-mah-stoo

Mah Vid-vish-ah-vah-hai

Om Shahn-tee Shahn-tee Shahn-tee

Chant together. Slowly. Evenly.

There are no harmonium chords included for this mantra.

It is often spoken or gently chanted in unison.



Om Kumara Kushalo Dayayei Namaha

A nurturing mantra invoking divine blessing, compassion, and protection for children.

This mantra is often dedicated to the Divine Mother and is used as a prayer for the well-being of children. It calls upon compassionate, protective energy to surround and bless the young — and by extension, the childlike essence within all of us.

Lakshmi is sometimes associated with this invocation in devotional settings, particularly as a bestower of abundance, well-being, and peace in all dimensions of life — material, emotional, psychological, and spiritual.

This mantra carries a gentle, lullaby-like quality. It can be whispered, softly chanted, or sung as blessing.

It is tender rather than powerful.

Protective rather than declarative.

Meaning of Each Word

Om — primordial sound; symbol of universal consciousness

Kumara — divine child; youthful divine energy

Kushalo — well-being; blessing; welfare

Dayayei — compassionate; merciful; full of grace

Namaha — I bow; I offer salutations; I honor

Together, the mantra may be understood as:

“Salutations to the compassionate Divine who blesses and protects children.”

Devotional Rendering

Om Kumara Kushalo Dayayei Namaha

A prayer for protection.

A prayer for blessing.

A prayer for the flourishing of young hearts.

Pronunciation (Simplified)

Om Koo-mah-rah Koo-shah-loh Dah-yah-yeh Nah-mah-hah

Chant softly and steadily.

There are no harmonium chords included for this mantra.

It can be spoken, whispered, or sung gently.



♥ Closing Blessing ♥

May these mantras steady you.

May they strengthen you.

May they soften you.

May they clear what is heavy.

May they illuminate what is hidden.

May they remind you that you are part of something vast and sacred.

Sing when you are joyful.

Chant when you are uncertain.

Whisper when you are tired.

Return when you forget.

And when a new mantra finds you —

add it to your own list.

May peace prevail.

May awakening unfold.

May love lead.

Om Shantí Shantí Shantí

~Loretta Jo