

The Bodhisattva Ideal

The musical score is written in 4/4 time with a key signature of three sharps (F#, C#, G#). It consists of two systems of staves. The first system has a treble clef and a bass clef. The treble clef staff contains the melody with lyrics: 'Lo- ka - - Sa- mas- ta -'. The bass clef staff contains the accompaniment with lyrics: 'Bud- dha- ya - - Dhar- ma- ya -'. Above the first system, the chords 'E (C)' and 'B (G)' are indicated. The second system also has a treble and bass clef. The treble clef staff contains the melody with lyrics: '- Su- ki- no - Bha- van- tu - -'. The bass clef staff contains the accompaniment with lyrics: '- San- gha- ya - - OM -'. Above the second system, the chords 'C#m (Am)' and 'G#m (Em)' are indicated.

Words Traditional
Music & Dance Wali & Ariëne van der Zwan
Chords in brackets are for guitar with capo on IV

Loka Samasta Sukhino Bhavantu



This Sanskrit mantra translates as 'May all beings be well and happy'. Many dance circles around the globe sing this at the end of a dance session in the English version of Joe and Guinn Miller, the friends of Murshid SAM. Joe took care of his 'children' after his passing on January 15, 1971.

The happiness of all is the ideal of the bodhisattva (literally: an enlightened being), who vows to attain enlightenment for the sake of all sentient beings.

In early Hinayana Buddhism, the term bodhisattva was used for previous incarnations of the later Buddha, as related in the Jakata Tales. Noor-u-nissa Inayat Khan, the eldest child of Hazrat Inayat Khan, retold and published some of these stories for children.

The later Mahayana Buddhism broadened the idea and is based on the bodhisattva ideal, i.e. liberation for all sentient beings.

Murshid Samuel Lewis, who was also a Zen Roshi, worked with this ideal. See for more on his teachings on this also the dance description of the Invocation Bismillah, based on his teaching 'Toward the One, United with all'.

The literal meaning of the words of this mantra are:

loka	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 (<i>antu</i> used as an ending here, it transforms the mantra into a powerful pledge).

लोकाः समस्ताः सुखिनो भवन्तु

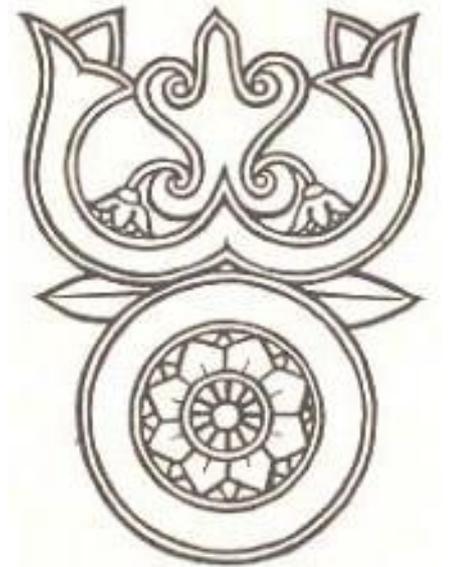
The three Jewels

This dance also uses the *triratna* (Sanskrit त्रिरत्न), the three jewels of the Buddhist path. These are:

Buddha The historical Buddha or the Buddha nature. More freely interpreted one can use 'Buddha' as the name for one's spiritual example or role model

Dharma The teachings. Often also interpreted as morality or ethics. More freely interpreted one can use 'dharma' as the way to reach the Buddha nature or one's spiritual ideal.

Sangha The community. Often referring to the community of monks and nuns. More freely interpreted one can use 'sangha' referring to everyone who helps you on your path.



Taking refuge to these three Jewels is generally seen as the vow to make one a Buddhist:

Buddham saranam gacchami
Dharmam saranam gacchami
Sangham saranam gacchami

In the chant, we use another form of this vow from the vajrayana tradition (the Diamond or Tantric Buddhist tradition), omitting the NAMO and adding the sound OHM at the end.

Namo Buddhaya	I take refuge in the Buddha
Namo Dharmaya	I take refuge in Dharma
Namo Sanghaya	I take refuge in Sangha

OM



OM (also written as AUM or OHM) is probably the best known Sanskrit mantra. It is seen as the sound of the Universe that originated the whole Cosmos.

Dance description

When done in two circles, this dance can be done as a round.

We tend to lead this dance as even as possible, so with little calling and without speeding up, which may lead to the feeling of *upekka* (equanimity).

To enter this state, we bring to our heart that in some Buddhist monasteries, mantras are sung day and night to end the suffering on earth. When a monk dies or is ill, another takes his place without any outward change. All anonymous, all serving the high ideal of selflessness and service to all.

1. Loka
2. Samastah
3. Sukhino
4. Bhavantu

Repeat

5. Buddhaya
6. Dharmaya

7. Sanghaya

8. OM

1. Face partner. Bow in Namaste and come up.
2. Take hands and make a half-turn clockwise.
3. Bow in Namaste to same partner.
4. Make $\frac{1}{4}$ turn towards center, stand still in Namaste (not bowing).

Repeat 1 -4 with new partner

5. Face center with Namaste at crown chakra level.
6. Namaste at throat chakra level.
7. Namaste at heart chakra level.
8. Take two side steps to the left.

Repeat 5 – 8



*Avalokiteshvara,
the Bodhisattva of Compassion*