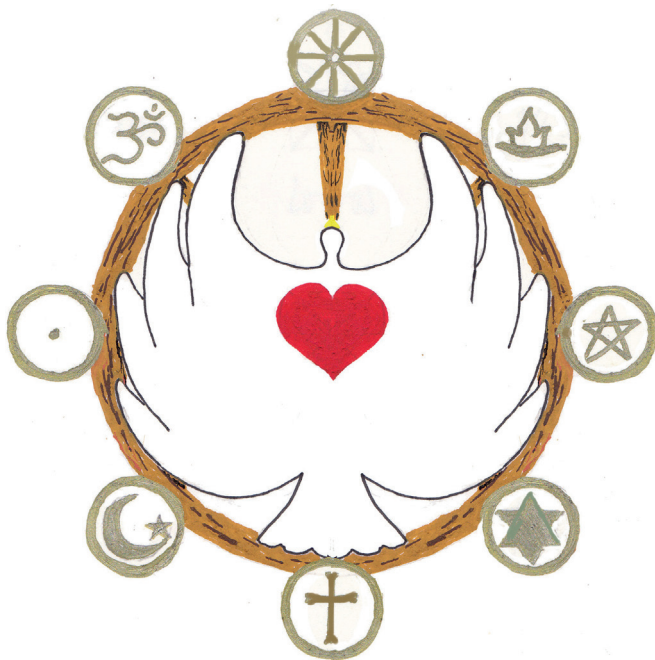


Universal Worship

Songs and Dances
of Celebration, Meditation
and Worship



by

Zubin Nur

Universal Worship CD

1. Invocation of Universal Sufism
2. Toward the One (Universal Sufism)
3. Ubuntu (African tradition)
4. Tat vam asi (Hindu tradition)
5. Maha Kali (Hindu tradition)
6. SitaRam mantra (Hindu tradition)
7. Om Mane Peme Hung (Buddhist tradition)
8. Tara Dance (Buddhist tradition)
9. All Hail Ahura (Zoroastrian)
10. Elohai Neshema (Jewish tradition)
11. Shema Israel (Jewish tradition)
12. Hic Locus Sanctus Est (Christian tradition)
13. Migration Zikr (Islamic tradition)
14. Qudous Qudous Allah Hayy (Islamic tradition)
15. Allah Allah Hu Ya Allah (Islamic tradition)

Gratitude

This book is made with the intention toward enlightenment,
for inspiration and support for all,
to empower Love, Harmony and Beauty
in all beings on this planet

All parts of the book may be used to inspire and cherish
others. Please ask for prior permission to copy images,
remembering this is work came through me,
and as we treat others, so will we be treated.
zubinnur@peaceplace.nl

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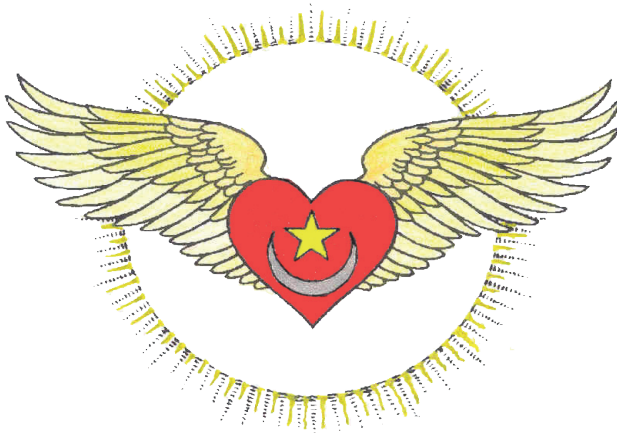
Honouring the Divine Feminine (Book & CD)
Sound Soul Healing (Book & CD)
The Rhythm of Life (Book & CD)
Universal Worship (Book & CD)
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Lullabys (Book & CD)
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Reflections 2: Living Peace (Book & CD)

Invocation

**Toward the One,
The Perfection of Love, Harmony and Beauty,
The Only Being,
United with all the illuminated souls
who form the embodiment of the Master,
The Spirit of Guidance.**



2 Toward the One

The Invocation was given to us by Hazrat Inayat Khan in the first half of the last century. This Dance is a concentration on bringing the qualities of the Divine to our being as we work, dance, and play.

- 1 T'ward the One, T'ward the One
may thi-is guide our footsteps,
- 2 T'ward the One, T'ward the One,
may this inspire our deeds,
may this inspire our deeds,
- 3 The Only Being,
- 4 United with All.



Dance: Form a circle (hands free). Direction counterclockwise.

1 Process with each other in the circle, (embodying this wish to move in unison with Divine Wisdom).

2 Continue to walk, now holding your open and upturned palms in front of you. (The desire that all our actions be of service.)

3 Circle on the spot, turning outwards to the right, stretching your arms out. “The Only Being” is including everything and not excluding anything.

4 In the circle hold hands or join hands on shoulders, uniting with All. Walk counterclockwise.

This makes a good opening Dance. With it we can set a meditative and devotional atmosphere. We dedicate ourselves and our actions to Divine Unity.

It gives us the opportunity to remember ‘we may *seem* sometimes to be alone, and we can remember we are always connected’.

3 Ubuntu

Ubuntu is a saying in Africa. It is not restricted to one of the African countries. It is more widespread than that. It is the understanding that we are responsible for ourselves, and for 'the other'. By our thoughts and attitude we can hold someone in a space, leaving little or no room for change or development. Life is reciprocal, as we give so shall we receive. We can perceive that as we judge others, so we are firstly judging ourselves. As we learn to see the Divine in ourselves and each other and to honour and respect this we are indeed dancing toward Peace.

(Note the words have changed ;D since the recording!)

- 1 Ubuntu, Ubuntu I'm me because you are you,
- 2 Ubuntu, Ubuntu you're you because I'm me,
- 3 Ubuntu, Ubuntu I'm me because you are you,
- 4 Ubuntu, Ubuntu you're you because I'm me..

Dance: Form a circle, ready to dance around behind each other as we sing. (Can also be a partner dance.)

1 & 2 shuffle step in the circle. First step on 'bun' shuffle right, then left and so on.

3 Turn counterclockwise on own axis

4 Turn clockwise on own axis.

We can alternate dancing in the circle and dancing with a partner.



No 'I', no 'you',
no 'Thee', no 'Thou',
No 'us', no 'them',
Just Divine Unity,
living NOW.

4 Tat vam asi

In the Upanishads (Wisdom Scriptures of the Hindu's) we can find this expression. It has a similarity to Ubuntu. Sai Baba translates it as "Thou art That". Jiva is the individual self, Ishvara, The Lord or Divine Unity. We can learn to see, feel and understand that there *is* no difference. We are an embodiment of *both*. What is perceived as 'difference' is an invention of the mind.

1 Tat Tvam Asi,

2 Tat Tvam Asi

3 Tat Tvam Asi

Repeat 1 - 3

4 Jiva, 5 Ishvara, 6 Ishvara, 7 Jiva,

8 Tat Tvam Asi

For this Dance we stand in lines with a partner before us.

1 Row A steps forward and raises arms as if to affirm "this too Thou art",

2 Row B repeats the movements of 1.

3 Hold hands turn a half circle (thus changing lines). Side-step right to a new partner.

Repeat 1 - 3.

4 Row A begins raising arms affirming you are an individual.

5 Row B does the same singing Ishvara

6 & 7 repeat 4 & 5

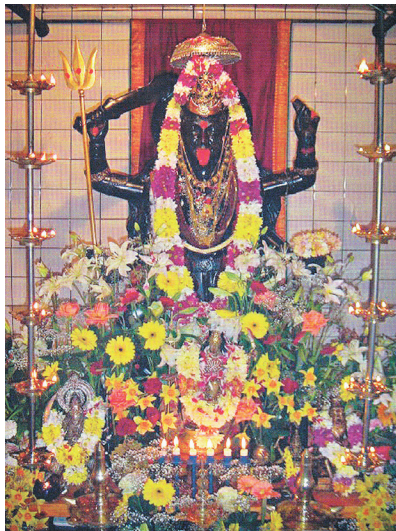
8 Half turn in place with your partner. Begin 1 with this same partner.

5 Maha Kali

- 1 Sri Ma Kali Maha Kali Ma
- 2 Maha Kali Ma
- 3 Sri Ma Kali Maha Kali Ma
- 4 Maha Kali Ma
- 5 Sri Ma Kali Maha Kali Ma
- 6 Maha Kali Ma
- 7 Sri Ma Kali Maha Kali Ma
- 8 Maha Kali Ma

Form a circle, hold hands. Direction counterclockwise.

1. Walk together, attuning to the transformative powers of Maha Kali.
- 2 Turn on your axis clockwise.
- 3 Walk clockwise.
- 4 Turn on your own axis counterclockwise.
- 5 In the circle 2 steps in, and 2 back out on 'Maha Kali Ma'.
- 6 Turn on your own axis clockwise.
- 7 Repeat 5
- 8 Turn on your own axis counterclockwise.



This is Maha Kali in Skanda Vale Wales.

6 SitaRam

- 1 Rama Rama Sita Rama Sita Rama Om
Rama Rama Sita Rama Sita Rama Om
- 2 Sita Sita Sita Rama Sita Rama Om
Sita Sita Sita Rama Sita Rama Om

Sita and Rama, Goddess and God, and example of Perfect Love. We can look at Perfect Love as a Dance. Just like the rest of life it is not constantly the same. *The only thing that never changes - everything is constantly changing.* Just like the times of day each have their own energy and strength, so our loving can require different qualities.

The mantra is rather like a yin/yang symbol. There is never all Ram with no Sita, and never no Sita without Ram. This is true of all of Life.

Form a circle, hold hands. Direction counterclockwise

- 1 Side step to the right, hold your arms out to the side with the forearms raised, hands held. A posture of strength and focus.
2. Arms come down still side stepping now with a swing to the hips and the arms as you side step to the left.

Continue like this for a while then reverse so Rama is sung to the left and Sita is sung to the right. Integrating the energies in all directions.



7 Om Mane Peme Hung

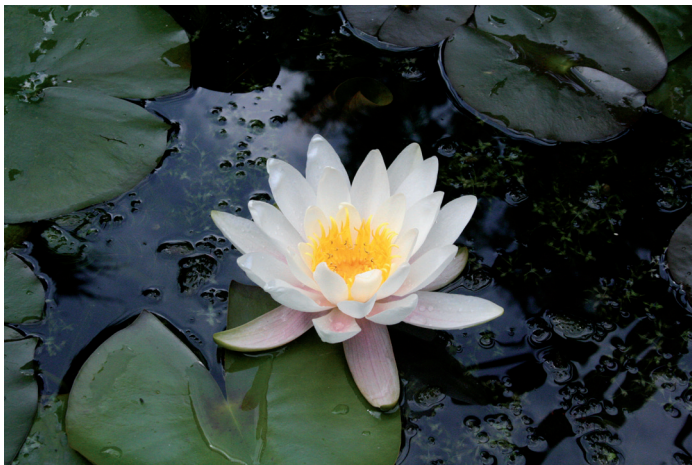
1 Om Mane Peme Hung

2 Om Mane Peme Hung

The meaning of the Tibetan Mantra is Hail to the Jewel in the Lotus, the union of body, speech and mind. In Buddhism the Lotus is a symbol for the heart. When the heart opens we reveal our true jewel, our true being.

This Dance is usually led as a Zikr where not much explanation is given before hand. And the instructions change *as* we Dance. If we space out, we can feel how a small change of instruction can ruffle us up, and affect our balance.

Form a circle holding hands. Circle moves left first. Remain moving left for some time. Then maybe introduce a left turn on the 2nd line. We can also change the direction. (Dance leaders be prepared for the wobble this may cause to some participants. Sometimes I warn the Dancers there may be other movements, sometimes I don't. We do not always hear the warnings in life that changes are coming so this Dance can help us learn to keep our balance in the middle of the unexpected.





White Tara

8 Tara Dance

The mantra to the Buddhist Goddess Tara (according to John Blofeld) it is possible that both Tara and Quan Yin descend from a tradition that was around *before* Buddhism and that this Compassionate Goddess was so sympathetic to Buddhism that she became absorbed into it.)

Tara is a great source of Compassion. It is said she leaves *no call* unanswered. She will not judge us or find our call unworthy. She answers *all*, like a sun of compassion, without discrimination and with abundance of compassion for all.

As we sing and dance this mantra we can practise offering the hand of compassion completely and unconditionally. Just as this Bodhisatva does. She seeks nothing in return, but continues to work for the enlightenment of all. Refusing to stay in Nirvana (the state of the Enlightened) until *all* can be there in that blessed state.

As Pir Shabda often reminds us, when we chose to carry wrath, injustice, vengeance, hate or rage, it is *ourselves* we are poisoning first. In the first place *we* will be harmed by these thoughts as they flow in our brain and so in our bloodstream. Would we still chose to do this if we were fully aware of the harm we do ourselves? We *can* make the positive choice ~ to learn and let go of the pain and bitterness.

Draw this compassion into your life and you will see how it overflows into all you do.
Move on to embody your true light.

- Words:**
- 1 Om Ta-re
 - 2 Tu Ta-re
 - 3 Tu-re So-ha
 - 4 Om Ta-re Tu Ta-re
 - 5 Tu-re So-ha
 - 6 Om Ta-re
 - 7 Tu Ta-re
 - 8 Tu-re So-ha
 - 9 Om Ta-re Tu Ta-re
 - 10 Tu-re So-ha

Dance: Form a circle, find a partner. Stand facing partner.

- 1 Hands on own heart
 - 2 Extend right hand to your partner.
 - 3 Seal the hand hold by putting your left hand on the back of your partners right hand.
 - 4 Change handhold to r holding l, l holding right.
- Make 180° turn, moving clockwise.
- 5 Stand attuning to the other. At the end of the phrase begin to open into a circle.
 - 6 Step in, lively, into the circle, rejoice in Tara, swing the hands up.
 - 7 Step back, lower arms.
 - 8 Bow, hands in prayer mudra to honour Tara.
 - 9 Turn to bow to the partner you have just danced with, honouring where we have been.
 - 10 Turn to bow to your new partner, honouring where we are going.

During the whole of the Dance our eyes are cast down. Stepping out of the pattern of giving to receive. We offer this forgiveness and compassion wholeheartedly and unconditionally not looking to see whether the other recognizes or accepts our giving. This giving is a release, it unloads our backpack. Occasionally we may glance at our partner, yet not lingering to 'catch their eye'. A moment of meeting each others' glance may be on 8 or 9 where we honour 'where we have been and where we are going'.

9 All Hail Ahura, Ahura Mazda

1 All Hail Ahura,

2 Ahura Mazda

Repeat 1 & 2

3 Ashem Vohu, Vahisstem Asti

4 Ashem Vohu, Vahisstem Asti

5 Ashem Vohu

6 Ashem Vohu.

Meaning: Ahura: Deity, Mazda means Spirit, Intelligence, Wisdom. These two words are names of God.

Ashem Vohu Vahisstem Asti: Purity (Divine Light) is the best of all good, and constantly available to all.

Ashem Vohu Highest Purity (or Light)

Dance: Form a circle, hold hands. Choose partners.

1 Walk into the centre, raising hands. Offering praise.

2 Stand with arms raised, praising and receiving.

On the repeat walk backwards, bringing arms down to heart centre, and on 2 continue the movement bringing hand palms to the receive and offer the same blessing to and from the Earth.

3 Turn right on your own axis. Spreading the Blessing to the whole of Creation.

4 Turn left on your own axis.

5 Turn half turn right with your partner (changing places).

6 Bow to your partner, hands in prayer mudra.





10 Elohai Neshema

- 1 Elohai
- 2 Neshema
- 3 Shenney ta tabi
- 4 Te hora heeee_____

Meaning: O One, the soul that you have place in me is pure. These words come from one of the Jewish morning prayers. This implies that there are people who pray these words every day so reminding themselves that this gift is not only given (in the past,) but also given in every day. In other words there is nothing we can do, or have done which diminishes this light of the soul. We may distance ourselves from it, or hide it under veils but it is ever there and ever awaiting us, our conscious and full embodiment of it.

Elohai Neshema Dance: Form a circle, holding hands, the Dance takes us to the right (counterclockwise). The steps of 1 & 2 together form a 'sower's step'. Together they make a triangle, like a slice of a cake if seen from above. If we turn the triangle so that the point, points down into the earth it symbolizes the conical hole we make in the ground to sow a seed. In this way, as we Dance we are sowing this mantra in our awareness.

So in the Dance, we sow the seeds of this prayer of remembrance (1 & 2), we celebrate this gift of a pure soul (3), and we step on carrying it forward into our future (4).

1 Elohai - step diagonally right forward with the right foot and close with the left.

2 Neshema - step diagonally right back with the right foot and close with the left. Release hands.

3 Shenney ta tabi - turn right (clockwise) arms raise sending out the blessing of the consciousness of the prayer. Celebrating the gift of our pure soul.

4 Te hora hee_____ - hold hands again in the circle, side step 4 steps right (right foot, close left foot, right foot close left. And you are ready to start the next repetition.

Source: The prayer is to be found in David Coopers book "God is a verb, Kabbalah and the Practise of Mystical Judaism. Footnote 17



11 Shema Israel

This is one of the most important Jewish prayers.

- 1 Shema Israel
- 2 Adonai Elohainu
- 3 Adonai Echad

Here is a translation of these words by Saadi Neil Douglas Klotz from Desert Wisdom (p82):

Hear the sound,
Hear the tone,
Hear the name
of the unnameable.
Be thunderstruck by it's flash.

Listen all beings:
you who manifest
the substantial ray of the One;
who appear in form
of the Only Being's radiance. (1)

Sacred Diversity is ours:
the Nameless One expresses itself
in the complex tangle of our lives,
where being and absence exist together. (2)

Sacred Communion is ours:
the Nameless One is the centre
where all lines meet,
where there is only one Being.

Shema Israel Dance

Form a circle, all facing to process clockwise behind each other.

1 Walk, listening to this sound that resounds in us and in the whole of creation. Hands cupped behind the ears

2 Turn on your axis to the right. It may be a turn through the 'tangling' of life, with more movement than the usual turns we make. Make your way, through the tangles, the things that hold you back.

3 Walking counterclockwise hands on shoulders. The embodiment of Unity in our circle.



12 Hic Locus Sanctus Est

This is a saying that used to be placed above shrines along the road. It reminds us “This place is sacred.”

- 1 Hic locus Sanctus est
- 2 Hic locus Sanctus est
- 3 Hic locus Sanctus e-e-est
- 4 Allelujah



Form a circle, holding hands, direction right/ counterclockwise. Choose a partner. The melody is repeated 3 times to complete one cycle of the Dance..

1st repetition walking meditation on these words, everywhere we walk “This place is Sacred”.

2nd repetition we face centre

1 Walk in, offer yourself, raise your hands, giving all.

2 Walk back, bring your hands to your heart, receiving blessing.

3 Turn right on your own axis, sharing this blessing with all the world.

4 Raise hands bring them back in prayer mudra and bow in gratitude.

3rd repetition: turn to your partner

1 The left partner blesses the right partner.

2 Reverse = right partner blesses left partner.

3 Hold hands with your partner, turn changing places. Release hands.

4 Bow to each other, recognising and celebrating the sacred in each other.

13 Migration Zikr

The music for this Zikr is inspired by music that was written for the film “Dance” by Hans Op de Beek. The composer of the original piece is Johannes Hoogewijs. The film was made for the Red Star Line Museum in Antwerp. The Red Star Line was a company of ocean steamers that took immigrants over to America. This film makes the decision to emigrate (as it was then at the beginning of the last century) almost tangible. There was no telephone, there was no television or internet. The decision to leave was huge, the likelihood that we could return small, and the ‘processes’ in order to leave and arrive were almost inhuman.

In the melody you may be able to hear this longing. The longing to leave and to return to? To what? Ultimately to Divine Unity? And the opportunity to celebrate and remember Divine Unity is *not* far away on some distant cloud or in some high atmosphere ... it is here around us and in us here and **NOW**.

1 La ilAllah-ha ilAllah Hu

2 La ilAllah-ha ilAllah Hu

Repeat once.

3 Allah

4 Allah

5 A-a-a-llah

Form a circle, holding hands.

1 & 2 Gentle rowing movement, arms move, holding hands as if we are bathing in this sea of Divine Unity.

3 Quarter turn to the right, stretch arms up, out and back to your heart.

4 Repeat 3

5 Quarter turn to the right, and another step back to face centre. Arms come up and out again by the first step then back to heart and down to the Earth. Unity of All.

14 Qudous, Qudous Allah Hayy

- 1 Qudous, Qudous Allah Hayy, Qudous Allah Hayy
(repeat)
- 2 Ya Hayy 3 Ya Haqq
- 4 La illaha il Allah
(repeat)

These words are some of the Beautiful Names of God from the Quran. Qudus is Holiness, Hayy is Divine Life, Haqq is Divine Truth. As we sing we can remember we hold all of these qualities.

Form a circle, hold hands. Dance direction counterclockwise.

- 1 Gently stepping in and back from the circle, rowing movement. First Qudus = first step in on the right foot.
- 2 Facing centre, arms come up as you step in.
- 3 Arms come down with palms facing the earth as you step back out.
- 4 Turn right on your own axis.



15 Allah Allah Hu Ya Allah

- 1 Allah Allah Hu Ya Allah (x3)
- 2 La illaha ilAllah
- 3 La illaha ilAllah

Form a circle, hold hands. Direction counterclockwise.

- 1 Right foot in the circle, left foot back, rock to and fro first step right foot in on the first Allah.
- 2 Turn on your own axis clockwise.
- 3 Turn on your own axis counterclockwise.



Gratitude

I am so grateful to have found this Path of Universal Sufism. To have so many wonderful teachers and my personal teachers Mariam Baker, Shabda Kahn and Saadi Neil Douglas Klotz and many more who feed and nourish my soul. I am grateful to the Silsila, the family tree going back over centuries of beloveds who have listened to and followed their hearts and passed this blessing on to their students. Especially to Hazrat Inayat Khan, Hazrat Samuel Lewis, Hazrat Moineddin Jablonski, Murshida Kamae Amrapali Miller and Murshida Vera Corda. Our family and our practises have enabled me to stretch this heart ~ I never knew it could love so much!

My great thanks also go out to my earthly Beloved John who is ever committed to helping and supporting me as I endeavour to follow the call of the Heart. He supports me in manifesting such creations as this, in manifesting my paintings and cards. He makes wonderful creations himself including much of the Sufi jewellery I wear. And when I am feeling upset because the technologies do not seem to comply to 'how it should work', he is always there to help tackle the challenge, so I can move forward with the project on hand.

Thank you John, your love, devotion and work are surely a shining example of Love. THANK YOU.

Thank you also to my Sufi family who support and inspire me as songs come through and who remind me that this 'isn't something everyone can do'. And that things 'need to be born.

And lastly thank *you* to you for buying this CD and booklet. I trust the songs and dances will inspire you. May they uplift and support you on your path to Divine Real-eyes-ation.

Thank you.

ZubinNur 2014

