



Dance of Oneness®:  
Womb of Compassion  
Reading Material

# TABLE OF CONTENTS

- 3 ——— MODULE I: Ground of Being - Find Your Roots in Mother Earth; Dance to Connect Matter and Energy  
Session 1: Weave Consciousness and Walk with Presence  
Session 2: Shake to Liberate Your Energy and Experience Your Body as a Channel  
Session 3: Introduction to the Sufi Path and the Sama; 1st Salaam of Sama: Call to Love
- 11 ——— MODULE II: Center in Compassion - Emanate Rays of Love for Yourself and for Life  
Session 1: Uncover The Inner Sun in Your Womb-Dantian  
Session 2: Move in Circles and Spheres with Persian Dance  
Session 3: 2nd Salaam: Falling in Love
- 21 ——— MODULE III: Magnify the Heart Field - Your Gateway to the Infinite  
Session 1: Dance in Love Waves and Patterns of Infinity  
Session 2: Persian Dance Combo: Saaghi, The Muse Part 1  
Session 3: 3rd Salaam: Die into Union with the Beloved
- 26 ——— MODULE IV: Shine Your Love: Rebirth into Living Your Deepest Expression  
Session 1: Saaghi, The Muse Part 2  
Session 2: Veil Dance  
Session 3: 4th Salaam: Resurrect into Love in Action  
Session 4: Integration; Saaghi, The Muse with Veil



MODULE I  
Ground in Being -  
Find Your Roots in Mother Earth;  
Dance to Connect Matter and Energy

## ■ Session 1: Weave Consciousness and Walk with Presence

*Out of this darkness in a new world can arise, not to be constructed by our minds so much as to emerge from our dreams. Even though we cannot see clearly how it is going to turn out we are still called to let the future into our imagination for we will never be able to build what we have not first cherished in our hearts. This is a dark time filled with suffering and uncertainty. Like living cells in a larger body, it is natural to feel the trauma of our world, so don't be afraid of the anguish you feel or the anger or the fear, for these responses arise from the depth of your caring and the truth of your interconnectedness with all beings.  
To suffer with is the literal meaning of compassion...*

- Joanna Macy



عشق بین با عاشقان آمیخته      روح بین با خاکدان آمیخته  
چند بینی این و آن و نیک و بد      بنگر آخر این و آن آمیخته  
چند گویی بی نشان و بانشان      بی نشان بین با نشان آمیخته  
اندرآمیزید زیرا بهر ماست      این زمین با آسمان آمی

*Look and see love blending with lovers  
Look and see spirit blending with the Earth-bowl.*

*How long will you see this and that, good and bad?  
Look and see, at last, this and that blending.*

*How long with you speak of the seen and the unseen?  
Look and see the unseen blending with the seen...*

*Come and blend, for it is for our sake  
this Earth has blended with Heaven...*

- Jalaleddin Rumi

## Session 2: Shake to Liberate Your Energy and Experience Your Body as a Channel

Ney نی

Persian for "Reed," "Fute," "Sugar cane"



یک دهان پنهان است در لبهای وی

دو دهان داریم همچو نی

*We have two mouths like the reed flute*

*One mouth is hidden in the lips of the Divine.*



چو نی پر از شکر آکنده باشی

گر خالی شوی از خویش چو نی

*If you become empty of yourself like the reed*

*Like the reed you will be filled with sugar.*



از جداییها حکایت می کند

بشنو این نی چون شکایت می کند

در نفیرم مرد و زن نالیده اند

کز نیستان تا مرا ببریده اند

*Listen to the reed (flute) and how it complains!*

*Recounting tales of separation.*

*Ever since I was severed from the reed field,  
men and women have lamented from my shrill cries...*

- The above are from 3 different poems and prose by Jallaledin Rumi

### ■ Session 3: 1st Salaam of Sama - Call to Love

*Sufi* صوفى

One interpretation of this word is that it is derived from the Arabic word:

*Saaf, Saafi, Safaa* صاف، صافى، صفا

“Clear,” “Pure,” “Transparent”

For me, *Sufi* invokes Sophia

*Sufi* is interchangeable with:

*Darvish* درویش

Avestan for “The driver or carrier of light”

Consists of a portmanteau or linguistic blending of 2 Avestan (pre-Sanskrit) root words of:

*Darva* “Driver”

*Ish* “I”, “light”

(Dervish - Turkish pronunciation)

*Sama* سماع

Arabic for “to listen”

The name given to the practice of whirling

*Sama* is one of the 3 pillars of the Sufi Path

(*Sema* - Turkish pronunciation)

*Mevlevi Order* فرقه مولويه

Founded by Rumi's son Sultan Valad after his father's death

*Mevlevi* is the Turkish pronunciation of *Molavi* which is Rumi's title derived from *Molana* which means “Our master.” In Iran, he is referred to as *Molana* or *Molavi*.

*Rumi* is Persian for “The Roman.” He acquired this name because although he was Persian, he spent much of his life in the Seljuk Sultanate of Rum in Anatolia, that had previously conquered the area from the Eastern Roman, or Byzantine Empire.

*Salaam* سلام

Arabic for “Peace,” used for greeting

There are 4 *Salaams* in the Sama considered “Greetings” and “Stages”

The 1st *Salaam* of the *Sama* is awakening to the existence of a divine order which is love - an intelligent love and a loving intelligence.

Love is what calls us to awaken, because that which we seek is seeking us.

In this *Salaam*, we heed the call and begin to realize: I have been created by this loving intelligence...I am a reflection of it, an extension of it.

*Beyt Allah* بيت الله

Arabic for “Home of the One”

*Beyt* means “Home” and *Allah* is “the One” (without a specific gender)

For the *Sufis*, *Beyt Allah* is a reference to the heart



*Like the ground turning green in a spring wind,  
like birdsong beginning inside the egg,  
like the universe coming into existence,  
the lover wakes and whirls  
in a dancing joy that kneels down in praise.*



ای نسخه نامۀ الهی کہ توئی      وی آینۀ جمال شاهی کہ توئی  
بیرون ز تو نیست هرچه در عالم هست      در خود بطلب هر آنچه خواهی کہ توئی

*An edition of the divine book is who you are.  
A mirror reflecting divine majesty is who you are.*

*Whatever is in this world is not outside of you.  
Whatever you long for, seek it within,  
for you are that which you seek.*

- Both poems are by Jallaledin Rumi



MODULE II  
Center in Compassion -  
Emanate Rays of Love for  
Yourself and for Life

## ■ Session 1: Uncover The Inner Sun in Your Womb-Dantian

Read the following in preparation for Session 1

*Bismillah al-rahman al-rahim*

بِسْمِ اللَّهِ الرَّحِيمِ الرَّحْمَنِ

The Quran and the entire Islamic tradition begin with this mantra, most commonly translated from the Arabic as “In the name of God, all compassionate, all merciful.”

The true meaning of this mantra is “In the name of the One, the birther of compassion and mercy.”

This mantra opens all of the 114 *surahs* “Chapters” of the Quran except for surah 9.

*Rahman*

رَحْمَنُ يَا رَحْمَانُ

and *Rahim*

رَحِيمٌ

Both words stem from the Arabic root word, *Rahm*

رَحْمٌ

Pronounced as *rahm* and *rahem* or *rahim*

*Rahm* means “Womb” as well as “Mercy” and “Compassion”

The origin of *Rahm* goes back to *Rahme* in Aramaic, the language spoken by Jesus. In the conventional translation from Greek, one of the Beatitudes attributed to Jesus in the Sermon on the Mount reads, “Blessed are the merciful for they shall obtain mercy.”

We now interpret this passage with more detail, based on the work of scholars who understand the original Aramaic. The scholar Neil Douglas-Klotz asserts in his book, *Prayers of the Cosmos* that what Jesus really meant was: “Blessed are those who from their inner wombs birth mercy, they shall feel it’s warm arms embracing them back.”

What this Beatitude implies is that both women and men have “inner wombs” embedded in the mysterious center of our bodies.

*Rahman* is the first of the 99 “Beautiful Names of the One”

*asmā ’u-l-husnā*                      أسماء الله الحسنى

All the other 98 names originate from *Rahman*

Ibn Arabi, the great Andalusian Sufi who lived between the 12th and 13th centuries, speaks of *Rahman* as the universal compassion of the Mother aspect of the Divine. He also speaks of *Rahim*, the second of the 99 Names, as individual rays of *Rahman* that emanate into specific situations like an individual life or a particular communal circumstance and transform them through grace.

*Rahman* is the womb of light, the sun of compassion and mercy.

*Rahim* represents the rays of light that spread mercy to heal, transform, and transfigure.

In a *hadith* "Sayings of Muhammad," the Divine says, "I am *al-rahman* and have created the *Rahm* "Womb and I named it after myself."

Close to one-third of all instances of *Rahman* in the entire Quran is in the *surah* 19, *Maryam*, named after Virgin Mary. In this only *surah* in the Quran which is named after an actual person, Jesus is referenced as the Mercy of God to Mary.

In another *hadith*, we read, "Mary is the veil of mercy *Allah* dropped between *Allah* and humanity." Mary as the Divine Mother is the intercessor between Allah and humanity. She expands *Rahman*. She is the mercifier.

*Mar*, the root of Mary's name in Aramaic "is the elementary rising principle that shines, lightens and heats all things, the light of the one shining through material creation."

These attributes given to Mary are the same ones held by Sophia for eons: the Mother of All, the power through whom the creative source of life brings itself into being; the womb that generates all worlds and levels of being as her child; the feminine godhead, the primal Virgin Mother, consort of the Father God, the intercessor between the Creator and the created.

As you can see, the veil of patriarchy that shrouds Islam is actually quite thin, and once we pull it aside, we realize this entire tradition actually flowers from the veneration of the feminine aspect of the divine, *Rahman*. Unfortunately, this is not how the institution of this religion proceeded and is practiced.

- Excerpt from my soon to be published book, *Dance of Oneness*

## During Session 1

*I am the voice speaking softly,  
I exist from the first.*

*I dwell within in the silence, within the immeasurable silence.  
I descended to the midst of the underworld and I shone down upon the darkness.*

*It is I who poured forth the water,  
I am the one hidden within radiant waters.  
I am the image of the invisible spirit,  
It is I who speak within every creature.  
I am the womb that gives shape to the all,  
by giving birth to the light that shines in splendor.*

- From the Gnostic text, Trimorphic Protennoia

## ■ Session 2: Move in Circles and Spheres with Persian Dance

*Saaghi* ساقی

Persian for the “Muse,” “Water bearer” and “Wine bearer”

She is referenced in the poetry of Persian mystics like Rumi, Hafez, Saadi and Khayyam and depicted in miniature painting. She inspires the movements in Persian Dance.



*Whichever direction we turn to, is your direction*

هر سو که دويديم همه سوی تو دیديم

*Whatever place we arrive at, is your place...*

هر جا که رسیديم سر کوی تو دیديم...

- Lyrics by poet Shams Maghrebi sung in our dance, Saaghi, The Muse



*In this drumbeat moment of red flowers opening and grapes being crushed,  
the soul and luminous clarity sit together.*

*All desire wants is a taste of you,  
two small villages in a mountain valley where everyone longs for presence.*

*We start to step up, a step appears.  
You say, I am more compassionate than your mother and father.*

*I make medicine out of your pain.  
From your chimney smoke I shape new constellations.*

*I tell everything but I do not say it,  
because my friend, it is better your secret be spoken by you.*

- Jallaledin Rumi

### Session 3: 2nd Salaam - Falling in Love

*The 2nd Salaam of the Sama* is witnessing the presence of intelligent love and a loving intelligence in all that lives, seeing the creator in the created, recognizing and honoring the Beloved in all people, creatures and situations.



چون صد هزاران ماه و خور بی آسمان تابان تویی  
پستی تویی بالا تویی هم تن تویی هم جان تویی  
همچون بهار اندر چمن در برگ و در بستان تویی  
در جسم ما چون جان تویی در جانها جانان تویی  
صد چون زمین و آسمان در ظل بی پایان تویی  
چون که نمی بینم تورا اندر هزاران سان تویی  
چون باز کردم دیده را دیدم که هم جویان تویی  
این راتو میگوینی نه من چون در زبان گویان تویی

ای نور چشم عقل و جان بر تخت دل سلطان تویی  
هم ساکن و جنبان تویی یکسان تویی صد سان تویی  
هم کوه و صحرا هم تویی هم گوهر و دریا تویی  
صورت تویی معنی تویی پیدا تویی پنهان تویی  
هم هستی عالم تویی هم هستی آدم تویی  
خود را نمودی ای احد اندر نقوش بی عدد  
جویان بدم روز و شب در ذکرگویان یا ربت  
نادیده کس کی گوید این زهره اش درد از خوف این

*Oh the precious light in the eyes of the mind and soul, you rule upon the heart's throne.  
Like a hundred thousand moons and suns, you shine without a sky.  
Stillness and movement are you, oneness and many are you.  
Below and above are you, body and soul are you.*

*Mountain and desert are you, pearl and ocean, are you.  
Like spring in the garden, in the leaves and in the meadows, are you.*

*You are the life within our bodies, and the life within all lives.  
You are surface and meaning, you are the apparent and invisible.*

*You are the very existence of the world and the being of humans,  
hundreds of Earths and skies in an infinite labyrinth are you.*

*You are one, but have turned your Self into infinite shapes.  
How can I not see you when you are here in thousands of forms?*

*Day and night I sought you, speaking your name, praising you.  
When I opened my eyes, I saw that even the seeker is you.*

*Those who haven't seen you cannot speak of this,  
they burst with terror at the very thought.  
But it's you who says these words, not me.  
For within me, what speaks, is you.*

- Jallaledin Rumi



MODULE III  
Magnify the Heart Field -  
Your Gateway to the Infinite

## Session 1: Dance in Love Waves and Patterns of Infinity

There is type of breathing that is fear based and constricted, and there is another that opens you to infinity.



... یار شو و یار بین دل شو و دلدار بین

*How else will I come to know the Beloved,  
unless I become a lover in every cell of my body?*

More literal translation:

*Be a friend, If you want a friend  
Be a lover, if you want to know the Beloved...*



ما مثال موجها اندر قیام و در سجود تا بدید آید نشان از بی نشان ای عاشقان ...

*Oh lovers, like waves we rise up and bow down in worship,  
so that the unseen can become seen...*

- The above are from 3 different poems and prose by Jallaledin Rumi

## ■ Session 2: Persian Dance Combo - Saaghi, The Muse Part 1

روحیست بی نشان و ما غرقه در نشانش      روحیست بی مکان و سر تا قدم مکانش



*There is a spirit signless and we are immersed in signs of it.  
There is a spirit placeless and yet head to toe is its place.*

- Jalaledin Rumi



*Laylat al-Qadr*      لیلة القدر

Arabic for “Night of Power,” “Night of Measure” or “Night of Value”  
It is said that Muhammad was in meditation all through this night and at the crack of dawn, the *Quran* was transmitted to him in its entirety by the Angel Gabriel.

### ■ Session 3: 3rd Salaam - Die into Union with the Beloved

The 3rd Salaam of the Sama is *fana* فنا or “Annihilation” in the essence of love and “complete surrender” to the Beloved, so you can reborn as love.



*Oh Beloved, take me.*

*Liberate my soul.*

*Fill me with your love and release me from the two worlds.*

*Take away what I want, take away what I do, take away what I need.*

*Take away everything that takes me from you.*



*This is how I would die in the love I have for you:  
as pieces of cloud dissolve in sunlight.*



مردہ بدم زندہ شدم گریہ بدم خندہ شدم  
شدم دولت عشق آمد و من دولت پایندہ

*I was dead and became alive  
I was tears and became laughter,  
Love's wealth arrived and I became everlasting fortune.*

- All of the above are sections from different poems by Jalaledin Rumi



MODULE IV  
Shine Your Love: Rebirth into Living  
Your Deepest Expression

## ■ Session 1: Saaghi, The Muse Part 2

در جسم ما چون جان تویی در جانها جانان تویی  
صورت تویی معنی تویی پیدا تویی پنهان تویی

*...You are the life within our bodies, and the life within all lives.  
You are surface and meaning, you are apparent and invisible...*



- Jalaledin Rumi

*The highest cannot be described and cannot be seen.  
But it can be lived.*

*Why give your life for anything else?*

- Kabir

## Session 2: Veil Dance

که خواجه هر چه بکاری تو را همان روید  
که چیست قیمت مردم هر آنچ می جوید  
که آب بهر وی آمد که دست و رو شوید ...  
وگر خر است بهل تا کمیز خر بوید  
چرا نباشد ملتر چرا نیفزوید ...  
که گلرخیش به کف گیرد و بسی بوید ...

درخت و برگ برآید ز خاک این گوید  
تو را اگر نفسی ماند جز که عشق مکار  
بشو دو دست ز خویش و بیا بخوان بنشین  
به سوی مریم آید دوانه گر عیسیست  
کسی که همره ساقیست چون بود هشیار  
تو را بگویم پنهان که گل چرا خندد

*Each plant, each tree that grows out of the Earth says this:  
Whatever you plant is what will grow and bear fruit for you.  
If you have one breath left my friend, don't plant anything but love.  
For what is the worth of a person but that which they seek?  
Wash both hands of yourself, your wants and needs,  
and come sit down at our feast of love.  
Water pours forth to those who seek to simplify and purify themselves...  
A person runs toward Mary if they are Jesus,  
and if they are an ass, then better that they smell the urine of an ass!  
Whoever is with Saaghi, if they have any wits,  
why wouldn't they become abundant and great?  
...Let me tell you a secret as to why the flower laughs:  
it is because she holds her flower essence in her palms,  
and smells it profusely...*

- Jalaleddin Rumi

### Session 3: 4th Salaam - Resurrect into Love in Action

*The 4th Salaam of the Sama is bagha بقا - living as a lover of the Beloved in the world. It is the invitation to be an extension of the Beloved and live love in the world.*



گر دو جهان بتکده شد آن بت عیار تو کو  
ای شه پیدا و نهان کیله و انبار تو کو  
ای طرب و شادی جان گلشن و گلزار تو کو  
ای دل و ای دیده ما خلعت و ادرار تو کو  
ای مدد سمع و بصر شعله و انوار تو کو  
چون نکنی سروری ابر گهربار تو کو

کار جهان هر چه شود کار تو کو بار تو کو  
گیر که قحط است جهان نیست دگر کاسه و نان  
گیر که خار است جهان کژدم و مار است جهان  
گیر که خود مرد سخا کشت بخیلی همه را  
گیر که خورشید و قمر هر دو فروشد به سقر  
گیر که خود جوهری نیست پی مشتری

*Whatever happens in the world, where is your work, what is your task?  
If idol-worship rules both worlds,  
where's your beauty to outshine them all?*

*If famine overtakes the world, no bread to eat, no bowls to fill,  
oh, worthy human being, ruler of both the seen and the unseen,  
where's your storehouse, your measuring cup?*

*And even if the world's filled with thorns, teeming with scorpions and snakes,  
oh, happiness, oh joy of aliveness,  
where is your garden in full bloom?*

*If generosity is dead and selfishness has killed everyone off,  
oh, dear heart, oh precious eyes,  
where is your treasure and your gems?*

*And even if the darkness of hell has swallowed both the sun and moon,  
oh strength of ears, oh spark of eyes,  
where is your flame, where is your light?*

*Even if there are no jewelers and no customers to buy their wares,  
why don't you create your own true wealth?  
Where is your cloud that rains down pearls?...*

- Jalaledin Rumi

## Session 4: Integration, Saaghi, The Muse with Veil

...صفت خدای داری چو به سینه ای درآیی  
چو جهان فسرده باشد چو نشاط مرده باشد  
لمعان طور سینا تو ز سینه وانمایی  
چه جهان های دیگر که ز غیب برگشایی

*You have the nature of God when you enter into the heart,  
the light of Mount Sinai will radiate from within your chest...*

*Even if the world is in sorrow, if happiness has died and is no more  
oh, the other worlds you can manifest from the unseen, making the invisible seen.*



بشنو از چپ و راست مژده سعادت تو راست      بخت صفا در صفاست تا توی اختیار

*Hear the good tidings coming from every direction, left and right.  
Good fortune is yours, light and clarity are in place  
as long as you are sovereign.v*

- All of the above are sections from different poems by Jalaledin Rumi



WOMB OF COMPASSION