



## FROM THE EDITORS

Well, dear readers, here we are again with another exciting issue of the Raphaelite Reader! As we look out of our office window, the early signs of Spring are everywhere – daffodils and forsythia already in bloom, tulips pushing their way upward, and rose bushes putting out tender buds. It’s a time to be present and celebrate new growth in all of its many aspects. This springtime of new growth provides an apt metaphor for all that is happening with the Raphaelite Work.

In the pages that follow, you will find examples of ideas and concepts that have been carefully birthed, nurtured, thought out and brought forward in full bloom, as in Part II of Himayat’s article on the True Ego (page 1). Some other projects, such as Universal Awakening (page 16), are still in the bud stage, but taking shape and showing great promise.

There are several articles from RW practitioners which highlight the tremendous versatility of the RW, and its adaptability to the various “soils” in which it is planted. While the authors of these most informative pieces are all trained therapists, each has a different insight to offer about how the RW has enriched their particular practice. (pages 7 - 10)

In addition, there is a helpful article on One-to-One processing (page 12), and a report on the experience of one practitioner who found a creative way to reach out to the medical community (page 11).

Our reporters from the different RW training groups once again provide interesting glimpses into the activities and new directions for their individual

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## The Relationship between the Historical Self, Spiritual Realization, and the True Ego Reflections on an Exploration of the Transformative Process By Himayat Inayati

*You must overcome your ego. The true ego is the ego of God. The false ego is only false until it is realized; then it is the true ego.*

Pir Vilayat Khan, June 2004

In my last article I sourced Henry Corbin’s book *The Man of Light in Iranian Sufism*, particularly the chapter titled “The Seven Prophets of Your Being” by Alaoddawleh Semnani. In this chapter Semnani considered the sacred pilgrimage through the psychosomatic metaphor of the chakras, each in alignment with a prophet, moving through a purgative/transformative process, starting with the *qalb* and finding the ultimate expression as True Ego, “the Mohammadan pearl”. He suggests we use a prophet as a metaphor for each chakra and then reflect on what the Quran says about that prophet as a metaphor for issues that need to be resolved in this alchemical process. This intrigues me, as the student’s primary practice in the Raphaelite Work is oriented around presence to the chakras and to the energy zones. Although we do not put emphasis on a specific systematic approach I must admit that I often find myself starting with the *qalb* and advancing from there. Additionally, although we do not avail ourselves of the rich and evocative “stories” or “dramas” outlined in the Quran, we can find such stories or dramas already implicit within the subtle field of the chakra as we are present to it. Nevertheless, a time may come when I may make the effort to study the Quranic prophetic stories as a means of more fully addressing the potentiality of egoic alchemy implicit in the chakra system. In the meantime, in this article I want to use the chakra system as a source to begin a discussion on the relationship between the historical self, spiritual realization, and the True Ego.

At first blush it seems fairly easy to identify the “historical self”. When speaking of oneself one can say it is I, who was born on such and such a date, to the family of, and given the name of. Additionally, I have had these experiences during my time here on the planet – which have formed many aspects of my sense of self, of my “identity”. However, one cannot say that all of one’s identity was formed through one’s experiences. Certainly there are genetic (both biological and psychic)

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propensities that informed and shaped my sense of self. Additionally, there is the synthetic interaction between various qualities of soul (being) and outer life that have had some part in the shaping of my sense of self.

Thus far the Raphaelite Work has emphasized the synthetic, adaptive and reactive structures, created by unconscious egoic drives (*nafs al ammara*) in their interactions with the outer environment, as the aspects of historical self to be transformed through the practice of presence. This has been so for many obvious reasons. First, it is relatively easy to find these structures. They are places of non-allowance, of ever greater rigidity. They are highly reactive, defense-oriented, and very unconscious in their dynamics. They are painful to others and to us. Experience has shown us that through awareness, presence, allowance, and understanding these structures can soften and even open to more subtle, life-giving, and spacious structures which we experience as aspects of being, or qualities of soul. But all of our “historical self” is fair game for our work with presence because all of it is nothing more than physiological, emotional, mental, moral and spiritual synthesis and habituation. We can say that our historical self in its totality is nothing more than form held together by memory and its habituations.

The mystic would generally question the legitimacy of memory as an expression of truth. This is because, although memory can be quite informative, orienting, and enriching, one has to note that it can at times be highly creative, selective, and not really an expression of truth. At those moments it is essentially a fiction, albeit at times highly comforting and reassuring. There are aspects of memory that are obviously rooted in truth. These are the most poignantly precious. Nevertheless, even these memories need to be updated, to be rooted in an ever fresher status of reality. For example, the memory of the birth of our thirty-year-old child can be very rich and full of mysteriously loving texture but it certainly does not come anywhere close to the present reality of our child, and to try to force our child back into the earlier mold certainly would create a caricature of the truth. Our historical identity is in some ways like the memory of our child. If we try to keep the form it has developed over time, it becomes a caricature. In fact Ibn al Arabi noted we are constantly extinguished and then re-created afresh – placed in an ever clearer, ever richer ecology of being. This we do not realize, as he pointed out, because we are in the prison of time and space, in the prison of our historical identity, in its web of conceit and memory. Ibn al Arabi gives us a clue, a key to unlock the prison’s doors. He called it “the instant”. As he said, we are extinguished and recreated in each instant. When we are present to the instant we are neither caught in the ongoing process of affirming our memory nor in the equally alluring and in some ways laughable process of anticipating the future.

In our work with the chakras and energy zones we can get a glimpse of how the dynamics of this process operates. Generally people are not aware of their chakras. When we breathe on them and orient our consciousness toward them we can become aware of them. When we stay present to them and allow them to respond to our presence then they inform (illumine) us. And the information they transmit is always situated in the instant, in present time. It is neither a memory, nor is it anticipation of the future. It simply is what it is. Obviously, as we repeat our practices of presence to the chakras, or the energy zones, we do bring with us memories from earlier encounters. And, based on past experiences, we might even anticipate what might happen as we stay present. But the central practice is always to let go of our

memory in relation to the chakra and not to anticipate, rather simply to allow the present moment to inform us and allow the future to greet us shaped afresh in each succeeding instant. This can bring up traumatic memories, spontaneously unleashing reactive structures. These do need to be attended to through presence as well. (This is a topic for a different article.)

But presence to the chakras can also lead us into the inner development of space, somatic and boundless, as the structures implicit in the chakra release, soften, and open. And our experience at these moments has been that we might next encounter an essential state, a quality of our soul. We may (or may not) be ready to be aware, present to and allowing of this quality. I have seen times when it appears that the very structure which appears to be defending the psyche from outer forces is simultaneously defending it from inner forces as well. My observation at times has been that although there can be a highly romantic concept of the process of transformation of the ego, or of spiritual realization (witnessing, allowing, understanding the manifestation(s) of one’s soul), this can be very hard work – filled with fear, non-allowance, and intense subconscious, or even conscious, negotiating. In my experience this work is so difficult that it almost always demands the assistance from someone with spiritual realization and experience with our process.

Spiritual realization is one of those big phrases we often use with the implicit assumption that everyone knows what it means. I imagine that it does mean different things to different esoteric schools and many different things to many different people. When I say “spiritual realization” I mean that a person has become aware of some quality or qualities of her or his soul and has consciously begun to support those qualities manifesting ever more fully throughout the various domains, and behaviors within those domains, of his or her everyday life – this leading to greater self understanding or “self realization”. For me, it is important that those from whom we seek help in our personal process work have spiritual realization. First, it is likely that such a person’s being will both activate and support the manifestation of soul qualities within the one seeking help. Generally the activation is done spontaneously and unconsciously. The more developed quality in one person evokes the quality in the other (“like speaks to like” - Hermes) through resonance. The realized person’s understanding of the quality (and of its operative dynamics) is useful in orienting and facilitating. However, not everyone with spiritual realization has experience in our process. Therein lies a rub! Equally true, not everyone with experience in our process has a depth of spiritual realization. So, given all the givens, we are looking for the optimal.

As we begin our work in spiritual realization it is good to consider developing our vocabulary for “soul qualities”. It is quite usual for people to consider the soul as so abstract that it is related to as essentially something other than self, the way we normally define self (i.e. the historical self). It is quite poignant to listen to people describe soul qualities almost in the third person, as an “it” being done to them, or being experienced by them but seldom described in the first person as a simple statement of being. This is particularly poignant when we see how easy and customary it is for those same people to talk about negative or reactive states in the first person. I suggest using the language of being in the creation of a vocabulary of the soul. *Being* is direct perception, in the first person. *Being* is always discovered in the instant. But once the quality is witnessed, one can observe it (in its presence or its absence) develop operatively (as aspects) throughout the domains of one’s life and behavior. Through such

*Historical Self, continued on Page 3*

## Historical Self, continued

observation one gains an ever deeper realization of the quality and an ever clearer appreciation (understanding) of its operation and fulfillment within life. Equally, one can observe the interplay between the highly reactive, unconscious, and defense-oriented structures within the historical self and the purely active, ever more conscious, and creativity-oriented structures of our soul's qualities. Over time we understand this interplay as fundamental to the integration of the soul with the historical self.

What is gained through the historical self? In Sufism there are two basic tendencies relating to this question. Generally, in the Arabic countries of North Africa and the Middle East the emphasis is on integration. In the Sufis influenced by India, there is more of a tendency toward transcendence. This can be observed in the two basic typologies of the teacher in Sufism. In North Africa and the Middle East the teacher is treated by the students with love and respect (*adab*) but he or she takes on the outer garb of the average citizen of the culture. The Sufi Pirs from India are also treated with love and respect, but there may at times also be a sense of awe, of otherworldliness, resembling in some ways the attitude that yogic or Buddhist students in India have toward the guru, who lives in a world more transcendent than the average citizen. In our work we are more oriented to the former tendency. We are looking for the soul to incarnate, manifest, and operate as fully as possible in everyday life. The historical ego is eventually matured into the true ego – as the active, subtle, and transparent qualities of the soul begin to spontaneously assume a more operative ego dynamic within the various domains of human life and behavior. Yet, we can also see the historical self as the shell, or the scaffolding, which foundationally (in)forms the soul in this operation. 🌸

# ORGANIZATION MATTERS

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*The Raphaelite Work brings together people who have an understanding of Presence as a mode of being, not only in healing relationships and in the challenges of daily life, but it also offers an opportunity to develop and nurture a unique and wonderful organization! Here are some of the issues/projects currently being worked on by dedicated volunteers.*

## THE RAPHAELITE WORK FORUM

### Ramana Smallen

The Raphaelite Work Forum has been launched. After a few operational glitches were encountered and solved, we have over 400 people enrolled, and are now ready to serve as an on-line discussion group. This forum is open to people who are students of the RW work, and to graduates who are RW practitioners. Its content can include personal experiences and issues encountered in practice. It can also be about our work with others, and how they are helped, or not helped by the RW. Over time, we look for contributions of stories, questions, and issues that are just emerging or that have been cooking for a while.

We know that each person who undertakes this work brings his or her unique qualities to the groups with which they meet periodically. I anticipate that the Forum will provide a convenient way for each of us to give expression to our experiences in an intimate way with as many others in our larger community as wish to make use of it.

I would love for each one of you who is subscribed to introduce yourself and perhaps bring up a burning issue, but I know this can be a big hurdle to cross. I would like to ask any of you who have ideas for subjects of discussion to contact me at [ramana3@verizon.net](mailto:ramana3@verizon.net)

I would also like to ask if you know someone who has not been subscribed yet to either contact me, or subscribe themselves by sending a blank email to:

[raphaelite-subscribe@sufihealingorder.org](mailto:raphaelite-subscribe@sufihealingorder.org)

To post to the list, send to the following address:

[raphaelite@sufihealingorder.org](mailto:raphaelite@sufihealingorder.org) 🌸

## RW STUDENT HANDBOOK

### Jalil Buechel

The Raphaelite Work Student Handbook is about to be published. The plan is for it to be published on the web. Though the timeline depends on a number of factors, I anticipate it will be ready within weeks rather than months.

The handbook is designed to clarify many organizational aspects of the Raphaelite Work. It is not designed to delve into the Work itself. For that purpose its best companion is the Student CD on the Raphaelite Work published by Himayat Inayati in 2003. Indeed, the benchmarks and most inclusions in this manual are not designed to stand alone but require the CD for a deeper orientation.

This Student Handbook of the RW intends to clarify some questions students commonly want to know, such as:

- What exactly are the graduation requirements for the RW?
- What are the procedures for a healing session?
- What can I expect from a RW retreat or One-to-One processing session?
- Is there some reading material I can hand to someone who is interested in the RW?
- What are the ethical standards for the RW ?
- What is an Interim or Small Group and why is it important to attend?

The Raphaelite Work has always been a work in progress. Therefore, after the handbook is published, it will be updated on the web as needed. 🌸

## THE SUFI HEALING ORDER – ASPECTS OF ITS WORK

### Himayat Inayati

Some people have asked questions regarding the relationship of The Sufi Healing Order and The Raphaelite Work. The Sufi Healing Order is a spiritual healing ministry, of which The Raphaelite Work is an aspect. Members are initiated into our or-

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## A Letter from Himayat Inayati

Dear Friends and Colleagues, greetings!

About four years ago, at the first North American National Council of the Raphaelite Work, when as a group we decided to support it becoming a method (not just a philosophy) of healing, I was asked by the group to continue as the head of this work. I agreed that I would for a time and noted that I saw this work as embryonic, holding much promise and needing much development – a great deal of which others would be initiating, and that a time would come when someone else would need to function in my stead. The work has developed in many ways since that time and currently is poised for a review of some of our national agreements (in the USA). This work has been formally accepted as an activity of both the Sufi Healing Order – North American Region and of the German Sufi Healing Order. It is poised to begin in Holland, possibly within an affiliate activity of the Sufi Movement, or simply as a separate and independent organization within that country. It is at this moment, a few months prior to our next council in May, I share with you that the time for me to pass on my leadership mantle in the Raphaelite Work has come.

As an activity of The Sufi Healing Order, the Raphaelite Work needs to continue to develop with relative integrity while harmonizing and collaborating with the over-all growth and develop of that Order in its North American Region as well as in the nation of Germany. Further, it seems good for there to be relative consistency and harmony between the various national efforts, whether they exist in the Sufi Healing Order or, as probable in Holland, outside it. To this end I invoke an International Raphaelite Work Council composed of all the major facilitators of this work, namely: Devi Tide, Mahdiah Jacobs Kahn, Jalil Buechel, Ramana Smallen, and Nur-al-Haqq Martin (USA), Munira Johne, Sirkar Erdmann, Amida Klinkers, and Wahaba Bergemann (Germany), and as ex-officio members: Arjuna Lange, Saraswati Melles, Nuria Kousemaker and Zuleicha Zwaneveld (Netherlands). Of course, this is an invitation and no one should feel obligated to join. Functionally, this council will generally work via email but it would be better if it could meet every couple of years in person.

Further, I designate as chair of this council and successor to my post as international head of the Raphaelite Work Nur-al-Haqq Martin. Shahida Whitney, our International Raphaelite Coordinator, will be resigning her post effective June 1, 2005. Nur-al-Haqq's post will fill that function as well unless he decides, as I did, to delegate it. These appointments, which can be renewed by agreement between Nur-al-Haqq and the International Raphaelite Council, will be for a term of three years – beginning June 1, 2005. Nur-al-Haqq may renew his acceptance of these posts at the end of each term for a new term of three years if a simple majority of the International Council consider that renewal acceptable. If Nur al Haqq does not wish to serve a following three year term, or if by a two-thirds vote the International Raphaelite Council decides at the end of any three year term to appoint another International Head of the Raphaelite Work, the post may be transferred upon another person (if that person is a member of SOI and SHO and has received certification in the Raphaelite Work — being deemed by the Council to have the qualities necessary to meet the leadership needs of the work at that time.)

There is always doubt about successful follow-through on the part of any organization at a time of pivotal transition in its leadership. I know that Nur-al-Haqq can, of necessity, only bring to bear the qualities of leadership latent or developed within him. I understand that Nur-al-Haqq is not a well-known person. Never the less I know him to hold the qualities necessary to lead this work in its next phase of development. Additionally, please understand that I will be mentoring him in leadership duties for the next two years. Obviously, the leadership of the Raphaelite Work is not just vested in Nur-al-Haqq. Each member of the International Council, each member of the National Council, and each member of National Core Groups (Europe), as well as all those who take leadership responsibilities in committees and large or small training groups, is a vital aspect of the Raphaelite Work leadership. The Raphaelite Work of necessity (to meet the needs of the future) must be supported by such a collective leadership. Within that collectivity each person, including Nur-al-Haqq, has a piece of the work that demands his or her presence if it is to succeed. Leadership on each person's part through a presence imbued with personal integrity, harmony, a collaborative spirit, respect for all, and a willingness to be accountable, will guarantee the success of this work.

Besides my support of Nur-al-Haqq, I will continue to teach and facilitate my four existing Raphaelite Work groups in Asheville, Sarasota, Seattle and Cleveland, until its members graduate. As some of those groups are presently bringing in new students, I see that to be the duration of (at most) another four years. I will not form any new Raphaelite Groups. I will mentor in the retreat guide training those few who have asked me to, but not accept any more students in that aspect of the work. I will continue to visit Germany

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*Himayat Letter, continued*

*(and potentially Holland) on behalf of the Raphaelite Work for the next three years. Hopefully Nur-al-Haqq will join me during some of my training sessions in the USA as well as in Europe during this transitional time.*

*As you can imagine, I do not lightly resign my post of leadership from that which I so fundamentally had a role in birthing. I do so only because I am beckoned to help birth yet another work. This new adventure is presently nebulous at best. Yet, it calls as the fruition of my soul's desire. Therefore I must give it my clearest and deepest presence.*

*I send each of you my deepest appreciation and love. I am available for any personal reflections you may want to share with me.*

*Greetings from the heart!*

*Himayat*

## A Letter from Nur-al-Haqq Martin

*Dear Raphaelite Work Community,*

*As you have read in his letter, Himayat will be stepping down as the head of The Raphaelite Work, and has invoked an International Raphaelite Work Council. Himayat has named me as chair of this Council. I realize I am relatively unknown to most of the Raphaelite community, and I would like to introduce myself. My name is Nur-al-Haqq Martin, and my wife of 26 years is Lynn Perrott. We have two daughters, and we live in Maryland. Our oldest daughter, Noor Alyssa, graduated from Rose Hulman Institute of Technology two years ago this month and has plans to move to Seattle in June. Alanna Ray is a junior at the University of New Hampshire. Lynn and I own a gymnastics school in Maryland where we bring the joys of movement to children through the sport of gymnastics.*

*I have been studying Shiatsu for close to 30 years. I graduated from the Ohashiatsu Institute in NYC and taught seven years for Master Watura Ohashi. I've also studied Qi Gong massage and other forms of Oriental body work.*

*I had testicular cancer in 1984, and after having surgery and radiation treatments I found a new direction to travel. As I look back at that time, I feel a new path was created for me, a path leading within.*

*A new Sufi friend said to me, "You've lived here in Maryland for over twenty years, so where have you been?" Joking, I answered, "I've been in a cave working on myself." Part of this is true; I haven't been in a cave, but, like you, I have been working on myself, trying to raise the bar on my ideals, and working on integrating The Sufi Message of Murshid Inayat Khan into every aspect of my life.*

*I was introduced to the Raphaelite Work at a Healing Conference in Atlanta GA, in 1998, and once again I felt a turning in my life. From the first class I took, through to being a large group facilitator, and later as a One-to-One processor, The Raphaelite Work in all its facets has played a large part in changing my life. Its slow micro-steps in understanding our reactive structures and compensatory structure fit very well into the way I like to work.*

*When Himayat asked if I would step up to the chair of the International Raphaelite Work Council I did not have to turn, I just needed to open my eyes. The Raphaelite Work is a great work, life-changing, deep, and profound.*

*As time and schedules permit, I look forward to meeting you, either individually or in groups, in person or electronically through e-mail. I want to hear your questions; I want to ask you questions. I want to ask, "What are you personally working on within the Raphaelite Work" and "What areas do you consider as your strengths?" For I believe it is in communication with ourselves and with others that the Raphaelite Work will continue to grow and blossom.*

*I look forward to working with all of you.*

*In service,*

*Nur-al-Haqq*



North American Sufi Healing Order Leadership Institute, May 19–23

International Raphaelite Work Leadership Institute, May 19–23

Raphaelite Retreat Guide Training, May 23–25

*As Himayat will be leaving his post June 1, 2005, the coming May Leadership Institutes take on particular significance. Your presence and participation at this juncture is of the greatest importance! The Shafayat Council, the North American Council of the Sufi Healing Order, and the National Council for the Raphaelite Work all have agendas full of past agreements for review and new agreements for the future to be enacted. Please come!*

### ***Sufi Healing Order Leadership Institute***

*Jalil Buechel, Azar Baksh and Ravani Rah Weiner, Ramana Smallen, Sidar Wedge, Nur Al Haqq Martin, Nur Weiss, Mahdiah Esther Jacobs Kahn, and Devi Tide*

***Self Care, The Healing Relationship, The Essence of Healing, & The Next Step.*** Any conductor or member of the Sufi Healing Order interested in developing our ministry is welcome. We will explore together the care of one's personal energy, as each person brings his/her unique contributions into the healing relationship. We will learn to connect as healers on many levels with the person going through a healing process. We will work with Hazrat Inayat Khan's practices for healers, learning how to be restored and to evolve as healers. Our curriculum for membership and our initiation of new healing ministry programs will be introduced. The training, which will include the **National Healing Council**, will culminate with considering our personal and collective next step. You are The Healing Order and your participation is essential!

### ***International Raphaelite Work Leadership Institute***

*Mahdiah Esther Jacobs Kahn, Azar Baksh Weiner, Shahida Whitney and Himayat Inayati*

This year we attend to deepening realization, greater clarity of orientation, and how to use our tools of healing and transformation. Three significantly new areas of focus will be: working with trauma, managing your personal issues of spiritual growth, and awakening to Divinity. Additionally, we will continue with our development of "One to One Process". Any Raphaelite Work student can attend this Institute if you have started your 40 healings. This year's **Raphaelite Work National Council** will be of great importance due to Himayat's transition and the review of and perhaps change to a number of our national agreements. Your participation in this discussion will be of major significance!

### ***Raphaelite Retreat Guide Training***

Those who have taken a Raphaelite Retreat generally agree that the only way to truly understand the Raphaelite Work is to take the time to work your process. The retreat is the ideal way to do this. For anyone who is in leadership position, or has a potential to be in such a position, the retreat process is a "must" tool. You can start this training if you are certified in the Raphaelite Work or have given at least fifteen student healing sessions and are recommended by your Raphaelite Work large group facilitator.

***May 19–25, 2005 ~ Lutheridge Conference Center, Asheville, North Carolina***

***Full Institute schedule on [www.sufihealingorder.org](http://www.sufihealingorder.org)***

For more information or to register by phone/e-mail, contact 828.683.1219, [healing@sufihealingorder.org](mailto:healing@sufihealingorder.org)

## The Raphaelite Work as a Bridge between Moments of Stasis and Breakthrough in Psychotherapy

By Saraswati Melles-Segaar

I am a psychologist-psychotherapist in private practice twenty-five years in Bussum, a little town in Holland. During these years my education in different kinds of psychotherapeutic methods never stopped. Starting with the traditional methods, I advanced in transpersonal psychotherapy. Transpersonal development is part of a continuum of human functioning or consciousness, ranging from prepersonal (before the formation of a separate ego), via personal (with a functioning ego), to the transpersonal (in which the ego remains available, but is superseded by more inclusive frames of reference). In terms of the Raphaelite Work (RW), this is the “spiritual body”. Working with the RW for about three years meant to me that I could link my therapeutic work and Sufi healing in an exciting and fulfilling way! My clients are sent to me by their doctor, or on recommendation. Since I work with transpersonal forms of psychotherapy there seems to be a natural selection. More clients are open to spirituality, but certainly not all. The clients who are willing to work with me on the RW are nearly always very contented, happy, feeling more peace, space, harmony, more in connection with their essence and the light when they finish the healing work

Working with the RW feels like a dance, with the client as the leader and the therapist as the follower! Sometimes the awareness of breath and presence are enough to soften the compensating and reactive structures. More often we have to follow the whole healing protocol during several sessions, alternating with One-to-One sessions. The decision to propose the RW to a client is an intuitive choice in the first place, but I have learned to consider what will be the consequences for the family system when they discover what happens in the office! Do spouses, mates, family members agree with saying prayers to ask the “other world” to help? Especially the more conservative religious groups might see it as works of the devil, for example. Or they may call it nonsense. And although the client felt peace and space after the healing, they may lose what they gained as a consequence of the reactions of the family.

Perhaps I am kicking to open doors, but I would like to suggest doing a kind of circular interview with the client, having the family system in mind, as a good start when working in a regular psychotherapeutic practice. (For example: “What would your partner say when you tell him/her what you experienced with the RW?” or “Can you profit from this healing work when you keep your experiences as a precious secret to yourself?”) In such a manner they can make a conscious choice. The RW shouldn’t cause unnecessary splits or loyalty conflicts.

I’m writing this article because Himayat asked me to give some examples of RW healing sessions that helped the therapeutic process to progress after moments or periods of stasis.

### Raphaelite Work with Disputing Partners

Once I worked with a couple with partner-relation problems, who were arguing and could not stop their projections on each other, as is the case with powerful collusions. (A collusion

is an obsessive, combined action in which both partners, from unconscious neurotic aspects of their personalities, are evoking the relationship problems and then keeping them alive.)

They had a so-called symmetric relationship, which is very resistant to change. We worked already on attaining communication skills, and we worked by means of EMDR (Eye Movement Desensitization and Reprocessing) on old painful stuff stemming from their family history. By means of that they got more insight into their personality structures. They worked this out in each other’s presence. They also had some trainings from other therapists in body work and intuitive development. Although they had some peaceful periods, they had a drawback whenever they experienced great stress in their lives (a form of stasis). Then they started their habit of arguing all over again, even in my office! I suddenly had the idea to ask them to be present to their breath in the midst of their emotional, blaming fights, then to breathe towards their hearts and to tell me what they experienced.

It was amazing how soon there was an agreeable silence in the office, and how they were able to discover that they had been too busy being angry with each other to experience the hidden pain that each was feeling. It was as if they reached a deeper level of consciousness, more in contact with their inner selves. They experienced this as a breakthrough, and felt more softness and space in their hearts for themselves and one another. Another gain, they told me gratefully, was a more trustful relationship with God! After that session they agreed to do some individual RW sessions. The EMDR had been a great help in getting in touch with their negative cognitions about themselves and the emotions connected with old trauma, and in gaining more self-esteem, but the RW reached other levels. They learned to practice the awareness breath at home, and to do it separately in case of conflict. This breath also appeared to be a tool that each could use at work.

### RW as a wonderful help in reconnecting with the “Light” after years of disconnectedness

This story is about a 43-year-old man who came into therapy because he felt that he had lost contact with his inner self. He dissociated himself from his feelings and knew that he did so out of fear that he might become destructive if he allowed himself to experience anger. His anger was related to his history with a very rational and very dominant father, and later on with his ex-wife. But by suppressing his feelings, he also couldn’t experience his power and felt powerless towards his very firm, confrontational and commanding daughter, who was 8 years old at the time.

In 1982 he had a diving accident with a near-death experience, in which he encountered a wonderful light and also felt the closeness of God. An esoteric teacher in the United States told him to get more in touch with the earth and to stop his spiritual

*Saraswati Melles-Segaar, continued on Page 8*

practices as a healer. From that moment on he was disconnected. He lost his job and was unemployed for about two years, even though he had already applied about three hundred times to jobs that interested him.

Before coming to see me, he had received cranio-sacral therapy. I started clarifying therapy which was helping in understanding his part in relationships, but he kept on rationalizing. Then I tried EMDR during four sessions, but the results were not what he wanted them to be. So I suggested the RW, and after some hesitation he agreed.

We had three healing sessions following the total protocol.

**First Session:** The awareness breath and heart breath showed his disconnectedness. He said: "My heart is closed by doors." Then his attention shifted to his belly and he discovered: "My belly stands between a very sensitive core and the outer world, and stores all my negative feelings. They are not allowed to enter my heart." He realized that he was also disconnected from the earth. So we started with the earth-element sequence. The post-interview revealed that he felt warmer and had more space in his physical body; the moral body felt freer, spacious; he felt sadness in his emotional body, and he felt more present to himself. There was more movement. His spiritual body was very present. He said, "I feel more contact with the Higher Consciousness."

**Second Session:** My client stated: "In between the sessions I felt less tense in my body and in my jaw. I realized that I am overweight by 10 kg, and I want to work on that!"

Starting the next healing session, while we were present to our breath, negative emotions came up. He projected them on the clock in my room, which he could hear, and on me, for not creating the perfect atmosphere in the therapy room. His jaw tightened, tears entered his eyes, he felt a tendency to cry and lost control over the melody of his voice. "This happens also in intimate relationships and business situations, and I hate that," he said. We worked with the water-element touch because of the imbalance in his emotional body, and ether because of his jaw problems and longing for spiritual enfoldment. He had subtle experiences of shrinking when we were doing the water element, but these were not unpleasant. While engaged in the ether sequence, he reported a very sleepy feeling and said, "God gives to his his beloved ones in their sleep!" We went from the bodywork room to my office and the clock being present was no longer disturbing to him! His heart felt filled, satiated: "as if I have eaten very well. I feel vibrations in my body, and more space."

**Third Session:** He said, "The last healing was very energizing. I could feel the connection with the Light. That will not change anymore!" We started with presence and heart breath, and

he remarked, "My heart feels open, warm, clear, full of confidence. My throat is asking for attention now. There is a tension between my mental and emotional body." I decided to choose the ether sequence.

This time his body reactions on the healing were much stronger. He stated, "I felt a lot of electric waves, prickles through my whole body. I had experiences on an ethereal level. The spiritual body and physical body were in connection, as if pieces were put together. I gained a sense of integration. My throat started to open again. My heart felt open and warm. I saw a deep red color around it, with clear violet. For me red is kingly, firm, powerful. I have the right to be. I feel valuable and self-confident. I feel both grounded in my body and connected with the LIGHT."

This was the last RW session. After three months he came for an evaluation and told me, "Everything in my life is going in the right direction. The relationships with my partner and daughter are stabilizing. I have found a wonderful job, where I can use my creativity in a free, open and appreciating atmosphere. This was really a breakthrough by means of the Raphaelite Work!"

### **Epilogue**

These examples showed the moment of breakthrough during psychotherapeutic sessions by means of the RW. Clients experienced how this work helped them to raise their consciousness and to come closer to their essence, by softening the neurotic structures.

There are more examples I could give. Some clients have found more of their essence and radiated power in a more balanced way. They reported finding a new job after a period of unemployment, or having the energy to start new educational directions. RW was also very helpful for other clients with problems of dissociation. A breakthrough was experienced by one client with a Multiple-Personality Disorder (a story too long for the purpose of this article!). In that case, the RW supported a natural shifting of attention from one state to another, and the client experienced a much more healed "alter". In general, clients discovered more space, more freedom, a Love that feeds them, and their own power to face and solve their own problems.

### **Invitation**

*As a mureed of the Sufi Movement I have profited a lot from your wonderful email forum. Some psychotherapists of the Sufi Movement are starting an email forum as well, entitled: "Psychotherapy and Sufism." If you are interested, please contact me at melseg@planet.nl* 🌸

*Those who are awakened become guiding lights not only for themselves but also for others. And by their light, often unknowingly, their presence itself helps to make the most difficult problems easy.*

*Hazrat Inayat Khan, Sufi Teachings (Vol. VIII)*

# Psychiatry and the Raphaelite Work

## By Rahmana Patricia Barnes, M.D

*Nothing in the world is softer and weaker than water.  
Yet there is nothing better  
for subduing all that is harder and stronger.*

*Everyone observes how weak overcomes strong,  
how gentleness overcomes rigidity.  
Yet, this principle is seldom put  
into conscious practice.*

*Though some may say it is useless  
to accept responsibility  
for the calamities and toxicities of the world,  
taking such responsibility  
might put us on the road to the Great Integrity.  
Just remember that truth often  
masquerades as falsity, and falsity as truth.  
~ Lao Tsu: Tao te Ching, tr. by Ralph Alan Dale*

I have been a psychiatrist for thirty years, and was initiated into the Sufi Order in the early 1970s while still a resident in psychiatry. I experienced profound effects from meditation and Zikr — effects which began an inner dialogue that persists to this day regarding the similarities and differences between a spiritual path, meditation, spiritually based psychotherapy and dynamic psychotherapy. While many have noted the differences, citing psychotherapy's analytic, historically bound mental theorizing, its ego-enhancing aspects and, at its worst, its propensity to be advice-giving. However, I have seen more parallels than differences. It is well-documented that regardless of theoretical orientation, the most effective therapy has to do with the character of the therapist and his/her ability to create a trust-based rapport with the patient or client. When psychotherapy deals with the heart, its parallels with spiritual healing of the psyche (especially the Raphaelite Work) are obvious.

The first day of my psychiatric residency in the "Old Psycho" in Boston — one of the first state hospitals in the country — is etched in my memory. The president of the Harvard-based psychiatric department addressed us, "Put away your books and read your patients." A fellow existentialist, he said what I knew intuitively: compassion has to do with open-mindedness, unbiased observation, and true understanding. What I did not realize is that this posture exposes the therapist to an immediacy of interaction, a true being-with-the-patient which is instinctively felt and trusted. You are not just a paid ear. You are involved, it touches you, and there is nowhere to hide.

The budding psychotherapist is taught how to "hold" the patient by creating an atmosphere of non-judgment, of acceptance, of confidentiality and emotional safety. The systematic attention and the predictability of the sessions create an enhanced focus, clarity of thought, and insight. The relationship provides a human connection which releases the individual from alienation, loneliness, and the circular, obsessive thinking and stagnant introspection so commonly experienced by isolated individuals. Suppressed, unprocessed and frighteningly intense emotions are expressed. Light and air are brought into long-held conflicts and intra-psyche issues. The therapist is taught to behave in such a way that he/she is not hampering the patient's process. In psychoanalytic terms, the resident recognizes the feeling and projection that the patient has toward the therapist (generally called "transference") and he/she learns to recognize the feelings the pa-

tient evokes in him/herself (countertransference). This development of conscious awareness is an attempt to remove reactivity and unconscious blocks which could get in the way of the patient's process, and impede progress toward healing and wellness.

These concepts are no doubt very familiar to those involved in the Raphaelite Work. Clearly, what is consciously being developed in the therapist is the ability to stay present to a client and beyond that, to create a truly "healing presence". The deep reactivity which can be so immediate and unconscious reflects the "rigid structures" which Himayat so eloquently describes.

Since I began learning about Raphaelite Work some six years ago, I now attempt to be in the "domain of the heart" while with patients. It is not new for me to attempt to maintain a spiritual attunement while working with others. Since I began to meditate in 1972, I have realized that feelings of limitlessness, vastness and, at times, timelessness in the meditative state could help me create an ambiance of acceptance for others.

With the Raphaelite Work comes a specific vocabulary that helps me identify what I experience during sessions. This enables me to become more intuitive and perceptive and confident that what I am sensing is real and could be significant. The One-to-One processing avoids the temptation to rely on mental constructs, and I strive to incorporate the One-to-One technique in my sessions. I do not attempt hands-on healing, yet I believe my ability to stay with the emotional/mental state of my patient gently orients them to their inner condition (in the context of my healing presence) and has much the same impact as hands-on healing. In my practice, "release" comes in the form of verbal confidences, tears, and many other emotions. I observe in my clients a movement towards greater connection with me and with others, showing activation in the moral body, and the emergence of more natural and spontaneous expression and behavior. At times, people report experiences of what are, in fact, "essential states".

Himayat cautions those learning and performing Raphaelite Work not to assume that if they can do One-to-One processing, they are doing or can do psychotherapy. What then are the differences between these approaches? The following points come to mind: On a daily basis, I am aware that in addition to maintaining a spiritual attunement, I often draw on my medical background and my formal training as a psychiatrist, during which I was exposed to a broad range of psychological problems. I know when someone is in serious trouble, and I know how to respond appropriately. I frequently need to prescribe psychotropic medication and make decisions about intensive outpatient care or inpatient care. I often see people with concomitant complex medical conditions, and am frequently involved in trying to determine diagnoses and underlying etiologies for them. I try to build an awareness about healthy habits, nutrition, exercise and the like. When I look at my involvement with patients, I realize that I am in it for the long run, having seen a few people as long as 25 years. There have only been four people in the past thirty years with whom I felt I could not connect. This availability and commitment is implicit in the therapeutic context.

It is an exciting time of evolving consciousness. I applaud all those who strive to infuse their work with that spiritual awareness transmitted to us through the vital practices of the Sufi Order and the Raphaelite Work. 🌸

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# Recognizing Early Activation in Raphaelite Healing Sessions

By Tarana Soudan, DVM, APP, RWP, RCST (USA/Belgium)

*The whole idea of life is to live freely; to look through space freely, having nothing to hide or conceal; the light of truth to shine from within and the light of the sun without, light all around, no shadow of any kind hindering the light, which is the soul of every being. ~ Hazrat Inayat Khan*

Space allows the free movement of light/energy. As Raphaelite students/practitioners, we have experienced this firsthand. Somatic space is developed by an allowing presence which has offered a safe environment for the softening of rigid structures within the body. This softening may lead to the arising of held traumatic experience and aid in its resolution, allowing more space in a client's life on all levels (physical, emotional, mental, moral, and spiritual).

As healers, it is essential that we recognize the early effects of traumatic activation in a client's system as it occurs. To provide a safe, holding environment means to help the client access a resourced state that can be supportive of the unfolding, and to prevent the activation and deepening of trauma if traumatic experience arises. Helping the client to identify what is resourcing (i.e., sensations or qualities that let them know they are safe), prior to the hands-on work, is invaluable in establishing a safe holding space in present time. The practitioner orients the client to these resources during the session. This is a critical piece, as healing happens in present time.

The key step is to be able to recognize early activation in a client's system as well as in our own as practitioners. It is possible for a client's process to touch or activate the practitioner's personal process, which must be put aside for the session. It is absolutely imperative to refer clients when the healer is unable to do this. Further, if the practitioner does not have the training or experience necessary to be helpful to a client in an activated state he/she should refer the client and discuss the situation with a Raphaelite Work supervisor.

In terms of the five bodies, how might activation look or feel?

If we consider the physical body moving towards activation, we would see/feel things related to the involuntary or autonomic nervous system. The sympathetic branch primarily exhibits the fight or flight response of hyper-vigilant states. We would notice in the client or in our self: increased heart rate and force, sweating, flushing, dilated pupils, dry mouth, desire to urinate, spasms or contractions in the muscles. Another form of activation not so obvious is the freezing, immobile state which is primarily under control of the parasympathetic branch of the autonomic nervous system. This freezing state may feel like the client is gone, due to dissociation. The client may be suddenly very cold and trembling or the muscles flaccid and heavy. These two types of activation are often overlaid one on the other in the client's process.

In the emotional body, one could observe/experience emotions such as fear, anger and grief, among others, which are so overwhelming as to create a split between present-time awareness and the body — a dissociative state. Real-time awareness is lost and the client is pulled down into a consuming emotional vortex with which he/she becomes totally identified.

The mental body when activated loses magnetism, becomes scattered. It is very common to work with clients who are totally

out of touch with sensations and emotions. A lack of coherent thought or a sense of confusion may be apparent. They may relate the most horrific experiences with no emotional affect. The mind/body is split by habitual or obsessive thought patterns. Avoidance of past hurts is often a factor for this split. When directing the client back to sensations, the practitioner must be sensitive to and hold that part that may not want to touch the physical or emotional domains. This can be an extremely delicate dialogue. This negotiation can take many sessions of being present to breath alone. This allows the client's trust and confidence in the holding environment to strengthen so that other domains may unfold.

The moral body, the connectivity to the all-pervading Life, must be nurtured in the client/healer relationship to encourage the embodiment and natural unfolding of space, light and life. One of the primal needs for human beings is acknowledgment. Often this need is not met, and one would expect themes of alienation or loneliness to arise in the client's history as hallmarks to this loss of connection to life. Commonly, very early abandonment issues (preverbal stages of development) can lead to overwhelming states of despair and loneliness with no conscious knowledge of their origins.

The spiritual body can be a place of shelter when experience of the other four bodies has been intolerable. Being in the Absolute or in expanded states looks very much like dissociation when there is loss of contact or embodiment. When working with a client who seems to be very far away, or even absent, one must continue developing, through presence and breath, an environment where the client feels acknowledged and held. It is in this place of safety and trust that space in all five bodies may unfold in a Life lived more freely and fully.

In reality, we know that each of the five domains is not separate from the others, and one can easily see how activation arising in one body will effect the other four. It is important to remember this as we hold another human being in the healing relationship. We are holding the whole of them, including both the infinite wonder of their Being and their entire story. We must be sensitive and respectful of the unique process that someone is allowing us to hold, and by using our presence and breath, orienting that person to space and the possibility of freedom in Life. 🌿

*Tarana Soudan lives near Asheville, NC, part of the year and in Belgium at other times of the year. She can be reached at [tarana\\_be@yahoo.com](mailto:tarana_be@yahoo.com)*

## DID YOU KNOW . . .

. . . that the list of Raphaelite Work graduates and practitioners continues to grow? And that this list is available online? Just go to the Raphaelite Resource page (below) at the Sufi Healing Order web site and click on "Raphaelite Practitioners Directory".

[www.sufihealingorder.org/raphaelite/resource.htm](http://www.sufihealingorder.org/raphaelite/resource.htm)

# A Presentation to AMSTOR

## By Khabira Hull

In August, 2005, the American Medical Student Organization (AMSTOR) gathered at the Abode of the Message for a weekend conference entitled “Physician Heal Yourself”. I was invited to give a presentation on the Raphaelite Work. Speaking to some thirty-five medical students in the Meditation Hall, I began with an introduction to Sufism and Hazrat Inayat Khan’s teachings on healing and health, followed by basic definitions of the Raphaelite Work and the practice of presence to the subtle heart. This article contains excerpts from this presentation.

*I was a hidden treasure, and I longed to be known...*  
Hadith

We are all connected in this world through our burning desire from our heart. Why are we here? Why do people meet one another? Often we are not aware of our own treasure and our divine connection to others. When we meet a patient, we need to be aware of the fact that there is more than a physical symptom. If we are present from the heart we will experience the physical, emotional, mental, moral and spiritual domains as living beings. A disease can be rooted in any of these five subtle bodies. Presence to these bodies allows us an insight into the underlying structure of a disease and health issue.

*Disorder of tone and irregularity in the rhythm are the principal causes of illness. Health depends upon the music of one’s life. When the mechanism of the body is regular in its rhythm and true in its tone, that is what is called health and it is irregularity of rhythm and dissonance of tone which is called illness and which physicians examine by counting the pulse, the beating of the heart and by sounding the back and listening to the tone.*

Hazrat Inayat Khan Vol. 3, *The Art of Education*

For those who don’t believe in healing, there is the story about the physician in Delhi in India, who was very well known for using his healing power. His skeptical friend came to him to test him out. The physician whispered some words into his ears and then said, “Now you can go.” The friend asked, “How can this be — you’re whispering a few words and I should be healed? I can’t believe that.” So the physician spoke very harshly to him and offended the man and the patient got very angry. Then the physician said, “If a few words can make you so angry, why can’t a few words heal you?” The healer must be overflowing in order to heal others, and a physician too. A major clue to healing is to give people faith in their healing process.

*A patient can be healed only, if he has sufficient faith in the power of healing and confidence in the healer. In the case of self-healing, self-confidence, the power of breath and concentration are most necessary”*

Hazrat Inayat Khan on Physical Healing, *Sangatha I*

The practice of being present to those centers of the subtle heart located by focusing the breath on the left and then the right breast areas, was received by the students with openness, curiosity and inquiry. There was a tangible energy shift in the room during this practice, and the sharing of experience and questions

created a circle with an open heart.

A common question came up, namely, “How do you work with people and what do you do, when you heal?”

*When the healer thinks she is healing, her power is as small as a drop; when she thinks God is healing ... then her power becomes as large as the ocean.*

Hazrat Inayat Khan, Vol. 4, *Healing and the Mind World*

When a person comes to me for healing, the first question I ask is, “What can I do for you?” In an assessment talk with the patient, the healer attunes and listens to find out what the person needs. We allow the client to inform us. My job as a healer is to be present to the Divine healing power and to the client, and to get myself out of the way as much as I can. That is where the healer’s attunement and spiritual practices can help create a safe and supportive healing space. The interview is followed by a hands-on sequence that is inclusive of the five domains.

*The healer uses his breath as a diagnostic instrument.*  
Himayat Inayati

During the hands-on part of a session the healer watches her own and the client’s breath, invites and listens to feedback from the person. A releasing breath in the opening sequence, for example, may indicate that energy has shifted and that we may move ahead in the sequence. The healer needs to watch, listen, stay attuned and expect the unexpected. The best moments of a healing session are when I ask a person what they need. Very often, the person will come up with something completely different from what I had expected.

*Any healing session is directed towards the client sitting in the throne of their life.*  
Himayat Inayati

As healers we *allow*, and do not suggest or manipulate in any way. The healer supports the friend on his path of transformation, healing, and divine self-disclosure. One student asked, “When you talk about illness, do you mean acute illness or chronic illness?” He pointed out that an acute illness, like flu, can be a chance to get through with something and restore the balance of the body.

Some people approached me after the talk and shared with me their personal experience with the practice of presence which had given them an experience of opening, of energy radiating from various points in their body, and of diving into the depth of their heart and soul. I am grateful for this work and for the opportunity to spend time with these young physicians-in-training.

We ended the evening with sounding *HU* and giving three hugs. 🌸

*Khabira Hull lives at the Abode of the Message and can be reached at khabirahull@taconic.net.*

# One-to-One Processing

By Mahdiah Jacobs-Kahn

One-to-One processing is about being present with another and supporting that person being present to him/herself. There have been several things written about One-to-One processing, but ultimately it is about being present in much the same way we as healers are present to someone when we are doing Raphaelite bodywork. Hazrat Inayat Khan says that presence is the most powerful practice that we can do. For when we are present we invoke that other Presence. In One-to-One processing, as in bodywork, it is that Presence which evokes the Healer and the Remedy.

The need for individual processing can occur in any one of the five domains of human experience or the five bodies as Hazrat Inayat Khan calls them. The domain in which there is a need for processing may be identified by the words that individuals use when they begin to talk. The language of the physical body is often aches and pains; the emotional body speaks in feelings; ideas are the realm of the mental body, and relationship and connection are the expression of the moral body. The language of the spiritual body is a sense of spaciousness, and the presence of essential states

In our work, we support an individual's exploration and encourage them to find their own way and their own conclusions. We don't analyze, interpret or do reflective listening. It is what differentiates what we do from therapy. It is by listening to their own process that people discover the voice that "constantly cometh from within" — the inner guidance that is the wellspring of every soul.

One-to-One processing can occur prior to a Raphaelite session in the interview; it can take place on the table as one or another of the elemental sequences opens; it can take place in the post-healing interview and it can stand on its own as a separate session. The principles underlying the various ways are the same. We are present to another and we help them to focus on what is going on and to allow the inner process to unfold, guided by their own Spirit. We might see an avenue for inquiry, but the client is the one who decides whether or not to pursue it.

Our stance as healers is to be present in our hearts without

judgment and without giving advice or sharing our opinions or realizations. In doing supervision, I am often asked by people what they should do with what comes through for them while the process is going on. It is the same question that gets asked about body sessions. As we progress, we will open to many kinds of inner revelations. It is sometimes difficult to differentiate revelation from projection. As healers, we are to be asked to hold in silence what comes to us. What the person discovers for themselves is of a lot more value to them than anything we can tell them, no matter how evolved we may be. No one is able to hear what they are not ready to hear. If we hold our inner realizations, we may activate something in the other person. If we tell them that they need to eat more broccoli, they may or may not accept that. More important, we could be wrong even if we feel that what is coming to us is from a stream of guidance.

The question often arises as to how we can differentiate whether what we see is our projection or what is happening for the client. I generally start all of my sessions by becoming present in all of my bodies and then my heart. That is my basic practice for distinguishing what is me from what is not me. It then becomes easier to know what is the client's. Often, I have to let go of my suppositions, concepts and what I think that I know. Guidance has a way of opening in ways I didn't think of or couldn't imagine. There is more of a danger of thinking that we "know" as we gain experience and realization. Those of us who have a professional identity in one of the healing arts, especially as therapists, often find ourselves blocked by our knowledge and self-perception which are in the realm of the ego and not of the Spirit

The Raphaelite Work, whether in a hands-on healing session or in a One-to-One process session, is always geared to supporting people to discover their own process, their own solutions, and to sit on their own throne. Ultimately, we are supporting people learning to trust themselves, the stream of inner healing and guidance that comes from being present to themselves, and the inner process that leads to the wisdom of the Essential Being that lives in all of us. 🌿

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## A Letter from Shahida Whitney

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*My Friends of the Raphaelite Work—*

*One edition I say "Hello" and then the next "Goodbye." That is misleading. Actually, I have been working on the professional development of the Raphaelite Work for several years. It was this beautiful Raphaelite Reader that brought behind-the-scenes work into clearer visibility, to a wider group.*

*This fine Raphaelite year we have seen the launching of the Raphaelite Reader, the Raphaelite Forum on the internet, and witnessed our international identity. The Raphaelite Student Manual is close to completion. We have worked on CEUs so that we understand the challenges to be met to accomplish this. We have continued the discussion of the Raphaelite body in our 3rd annual meeting, the best of them all to date — with the 4th upcoming in May (please come!). People across the US and Europe are offering RW retreats and process work, and there are One-to-One and RW Retreat Guide trainings in progress.*

*Much work has been done to get us to this point. In addition to the blessed study, realization, organization, systems, and democratizing contributions of Himayat, we have developed in our concentration areas: Standards of Practice, Code of Ethics with an Ethics Committee, Supervision, Advertising & Marketing, Large-*

*Group Facilitators, Finance Committee, in addition to refining One-to-One Process work and RW Retreats. Our support of RW students is in process of being refined — this will no doubt continue. We have yet to create avenues for professional insurance, CEUs, and RW Supervision. The other pieces have needed to be in place to develop these.*

*The further development of leadership in the RW, particularly "workship", is an absolute requirement for RW development to continue meaningfully. **Our challenge is for people to create for themselves — to work as a group to develop and refine this professional body.** For those who have looked at the tasks, they can be quite daunting to one working alone! It will be by the diligent work of many in coordinated effort that the professionalization of the RW will be achieved. I urge you to **participate!***

*I've benefited from the opportunity I've had to coordinate the development of this beautiful work with Himayat and our group. I thank all those who have been helpful for their resourceful cooperation, greater vision, discipline and successes. I look forward to continuing giving voice to the underlying sacredness of our journey in life.*

*In Service, Shahida*

# NEWS FROM THE RAPHAELITE COMMUNITY

*The Raphaelite Work continues to grow and evolve, as these reports from groups in the United States and Europe attest. Many thanks to all the reporters!*

## BUFFALO, NY

The two newly-certified members of our group, Kathleen Fitzpatrick and Henry Cretella, have already started working as Raphaelite practitioners in Rochester. A few more of us are finishing up our forty healings and will soon follow our two pioneers. Not all of us are so close; of course our new mother is quite busy with her twins and the full time counseling job she does to support her family.

While many in nearby cities were prevented from attending our regional practice session in January by a bad snowstorm (you know, Buffalo), two others from farther away came early and spent a cozy weekend, with many opportunities for practice. Another local person, who had very successfully come through major back surgery with the support of some of us "practicing" healing with him, climbed two flights of stairs to attend. Also our new babies, well bundled, made their Raphaelite debut.

We are all very much looking forward to the upcoming finale of our training series, the One-to-One process training in April. At least five of us have already registered for further training in May in North Carolina. We are approaching a transition, with a new training with Devi to begin September 16-18 in Buffalo. Many in our current group will continue on in this way, and our community will expand to include new people who are interested in the Healing Ministry and Healing Conductor training. We will continue in this new group to feed and house each other and nourish our spirits with music. Let us know if you would like to join us.

For the past two summers members of our Buffalo group have been privileged to be the first to sign up for the limited space for individual Raphaelite retreats with Devi at the mountain camp of the Abode. This has left very little space for others to take advantage of this rare opportunity. Devi's retreats are truly individual, and yet the presence and support of others simultaneously on retreat is palpable, especially as we come together in silence for the guided meditations twice daily. The magnetism of the place, the land itself, and the atmosphere created by

decades of retreats with Pir Vilayat and now Pir Zia, make this a location filled with healing presence. Almost everyone in our group has done their required retreat, with some choosing to go beyond the minimum requirement and return every year for this transforming experience. Perhaps this year, for those who reserve soon, there will be space for others. Treat yourself, come and receive, recharge; care for yourself in this way especially if you are constantly giving to others.

*Reported by Linda Noor Nicolai  
nicolai@buffnet.net*

## ABODE OF THE MESSAGE

We recently hosted a Raphaelite Training group with Devi Tide at the Abode of the Message. Currently about 15-20 people have attended the training, which is in its process of unfoldment.

Devi Tide, Kefayat of the North American Sufi Healing Order and the former Secretary General of the Sufi Order International, has an unique way of drawing on the practices from the Raphaelite Work developed by Dr. Himayat Inayati, the teachings of Pir-O-Murshid Hazrat Inayat Khan and Pir Vilayat Khan.

Our next meetings will be on May 28-30, 2005, and December 2-4, 2005, and we look forward to welcoming new friends to our group. For information and registration contact:

*Khabira Hull: 518.794.7285  
Khabirahull@taconic.net*

## HOLLAND

Himayat came to Holland in November and we met with him and spoke to him about our ideas. We have the intention to start a new group after the summer holidays, but we are not yet capable to make it more concrete. I hope to tell you more when we are attending the Leadership Conference in May in Asheville.

*With love, Saraswati Melles-Segaar  
melseg@planet.nl*

## GERMANY

In January we have had a meeting of our whole RW group for the first time without Himayat. We have worked on the interview, have discussed the follow-up phone call after some days; we have spo-

ken about how to integrate One-to-One Processing into a healing session; and we have had enough time to give and receive a healing session (wow!). It was a very intense weekend, and as relaxing as holidays. It is amazing that presence and relaxing can be together, that one nourishes the other.

We often think that what is comfortable for us, would be comfortable for our clients too; i.e. when I like a lot of pressure I treat with a lot of pressure, if I like very soft touching, I touch very softly. When we exchange our experiences it becomes very clear that not our own experiences are the guideline, but the needs of the clients. Sometimes it is hard to find out, because clients think that we know more about them or that we know what is the best for them, so we have to find out together what will be the best. And sometimes it is a great temptation to show the way and not to wait. . .

For a healing session it is not necessary for us to know the problem, but for the client it is often important and necessary to talk about their problems and situations, so that there is another human who witnesses, that there is someone who listens carefully. It is like the telephone call – a support.

This meeting was very delightful, so we decided to meet next January again to strengthen our community.

Further activities include:

◊ A new Raphaelite training group in Munich in autumn with Amida and Khabira (contact Amida).

◊ A weekly RW meditation group led by Wahaba, very effective and slowly growing.

◊ We are creating a RW web site for Germany, which will look similar to the USA site (thank you, Mikail Davenport). It will be for information and communication, and many helping hands are involved in its creation. There will be a special section that is only for members with a password, so it will be easier to communicate. Also, some articles of the RR will be translated, and posted, and so on.

Some organizational issues:

◊ Retreats with Himayat: 3.-8.06.2005 nearby Hannover (contact Munira) and 10.2005 nearby Cologne (contact Wahaba for exact dates and times).

◊ Training groups with Munira and Sirkar: (1) Group: 11.-13.03.2005 in

*Groups, continued on Page 14*

Wuppertal or Bremen, 28.-30.10.2005,  
(2) Group (just starting): 25.-27.02.2005,  
26.-28.08.2005 in Wuppertal or Bremen.

◊ Peer group meetings are in Hamburg  
(contact Basira), Bremen (contact  
Munira), Hagen (contact Wahaba), and  
Munich (contact Amida).

*Reported by Wahaba Bergemann  
wahaba@web.de*

## FLORIDA

We have approximately 23 people involved in the RW in Florida at present. Twelve members of our group are working on completing their 40 healings. We have 3 graduates, and a number of students and graduates who have completed the One-to-One process training. One of our graduates is taking the RW retreat guide training and is converting her home into a retreat/workshop space. We now have interim groups in Gainesville, Sarasota, and St. Petersburg alternating with San Antonio, Florida. These groups meet approximately once a month.

At our last RW Practice Day, in Gainesville on Jan. 30, 2005, six members of our group met to listen to tapes on One-to-One processing and to practice working on this with one another. We are finding that getting together with one another increasingly activates and catalyzes “our stuff”. The RW gives us the tools and the community gives us the support to work with “our stuff” in safe and productive ways.

At the last RW training with Himayat, Dec 2004, we learned about continuing to mature as healers; a new vision of healthcare and healing that is oriented toward life rather than pathology; deeper work with breath; what it means to awaken; and One-to-One process work. As always it was deeply enriching, activating, and illuminating.

Our group took greater responsibility for advertising this training and for supporting it through setup, registration, food, beautifying the atmosphere, and welcoming new students.

We have strengthened our ties to both the North Central Florida Sufi Community in Gainesville/Ocala, and the Rising Tide International Sufi Community in Sarasota, which we believe informs and benefits both our RW community and the Sufi communities.

In the last year we reestablished the Florida Healers Group on Yahoo Groups as a means of supporting our communication with one another throughout the state. It is regularly used as a vital means

of communication for our group.

Several members of our group have rented a booth for the Raphaelite Work at the upcoming Source of Life Holistic Expo, in Tampa, on Feb. 27th. We are looking to get the word out to the public about the many ways they can access this wonderful work.

We’re hoping that 5 or more members of our community will be able to attend the May 2005 SHO/RW Leadership Institutes. We know from past experience that whoever attends these workshops will receive a tremendous infusion of vital energy that will support the growth of the community in the coming year.

*Respectfully submitted in love and service,  
Sitara O'Reilly  
essentialhealing9@hotmail.com*

## CLEVELAND, OH

The Cleveland Raphaelite Group’s last gathering was on November 5-7, 2004. Eighteen people attended, and 2 of them were first-timers.

Previously we had learned the Fire sequence, and this time we learned the Earth and Air sequences. We talked about assessing the condition of our moral body, and about the defense mechanism of becoming invisible. One Himayat quote that I wrote down in my notes was this: “When I make myself invisible to others, I become invisible to myself.”

Currently we have 3 interim groups.

The Ohio Raphaelite Work Group will meet at Hines Hill Conference Center, 1403 Hines Hill Road, Peninsula, Ohio on March 18-20, 2005.

Himayat has indicated that our group is close to completing Level I of the Raphaelite Work, which focuses on self-healing and on the transformation of consciousness and the ego. We will soon move into Level II of the training which concentrates on the healing of others.

We are delighted that Himayat will now meet with us 3 times a year – two Raphaelite workshops as before, and an additional 5-day retreat. Our first retreat is scheduled for July 22-26, 2005.

May our meditations be ever more beautiful as we all move toward the One!

*Reported by Salim Bradshaw  
d.bradshaw@earthlink.net*

## CARROLL COUNTY, MD

We had our 4th weekend training in Carroll County Maryland in January, 2005, with our teacher, Nur-al-Haqq (Richard

Martin). We had 3 students in attendance, two women and one man (myself). This number was down from our prior level of 5-6. Our group began in January, 2004, and we have met quarterly, except for last October due to illnesses and other commitments of students. We met for a full day on both Saturday and Sunday.

We began with watching the breath. Next we were asked if there was something from the previous weekend that anyone particularly remembered and each student did identify one thing. They were: (1) *Estaghfur ul'llah*; (2) a Mother Earth breathing and contemplation and visualization exercise; (3) a meditation and song on Ya Hu Va.

As each of the above was identified by a student, we did a series of exercises on it, and this exercise was different and perhaps deeper than the work done during the previous training in the sense that the scope was broadened and different aspects of the theme were presented. So we received new and expanded ways to work on the same themes. These exercises included meditation, visualization, breathing, contemplation, time for body and spirit awareness, song, chant, movement, including simple and gentle dance (from Dance of Universal Peace), evocation, and so forth. By the time we three students finished this process, I perceived that we were all breathing in the shared atmosphere of a special, uncommon, and so very important way of being.

*Estaghfur ul'llah* was first. The teacher had a large repertoire of exercises and practices on it and I noted that I had a sense of having the luxury of enough time to devote to it. I thought this part of the training was unique. Yet, when items (2) and (3) above were identified, and worked on, the spirit and breadth was similar for all three parts, so this established the “flavor” for the whole weekend. Each of the topics listed in the following paragraph integrated wonderfully — there was a clear sense of flowing from and flowing into each other. I believe this same sense of integration was also present for the participants’ sense of self and one another.

We then worked on identifying, experiencing, labeling and talking about various emotions/feeling states. Then we were introduced to the Sufi concept of Celestial ego vs. nagging ego and how softening the latter may allow the former to expand. More work on Chakras, breath, and light.

Lunch! — and a visualization practice focusing first on envisioning a “rough and nasty” stressor/emotion, and then on envi-

*Groups, continued on Page 15*

sioning healing/love supports. After the experience, we discussed the differences we had sensed within.

Day two!! (I will be much briefer!!). This day included talk and work on transition, letting go, resistance, and how presence to this resistance — the Buddhist “clinging dust”— can inform us. We were introduced to the concept that being present to our felt insufficiencies can make room for shifts. After much breath work and meditation, we experienced that presence and allowance provide an ideal space for healing.

After this time spent on the practices, we described our respective experiences of the Raphaelite training.

*Reported by Aziz George Matysiak  
gm4343@msn.com*

## SEATTLE, WA

Ten new attendees were present at the training in Seattle last September, some of whom had been part of the groups in San Francisco and the Abode. Seven people returned who had come for the first time in spring.

Himayat gave a number of teachings that are new and not available on the RW CD. He spoke about resourcing, and also gave 4 dynamics that are hallmarks of the Raphaelite Work: awareness, presence, allowance, and understanding. One must become aware of something before you one be present to it. The light of presence allows understanding, an Essential Quality, to arise. In Sanskrit, the faculty of the true ego that allows understanding is called *Buddh* (Murshid uses this word a few times in his work), and it is similar to the arabic *Kashf*. The tapes of this workshop are highly recommended to beginners and to old-timers alike.

*Reported by Tsukina Blessing  
tsukina@yahoo.com*

When the Board of Directors of The Universel decided that it will no longer rent their facility to outside groups, a small group of people began scouring the area around Seattle for another venue for our next training weekend, April 1-3. We settled on Bastyr University, one of the largest naturopathic colleges in the US, where these workshops had been held many years ago. This environment seemed like a natural to us for a weekend on healing and it is no surprise that this event has elicited interest from the faculty there.

There will be several differences in the program as a consequence of this new loca-

tion. Parking will no longer be a problem. We will have access to a wonderful vegetarian cafeteria for lunch and, instead of our usual pot luck, a complete dinner will be prepared for us. We also can enjoy Nature's beauty on our breaks, as the university sits on 50 acres that includes a medicinal herb garden, vegetable garden and the extremely challenging Reflexology Trail. There are trails through the woods and hundreds of acres of pristine forest in the adjacent St. Edwards State Park. April should be beautiful here.

We will be meeting in a carpeted classroom from which all of the desks will be removed. We had to smother our cheers when we were told that cleanup of the room is included as part of the rental fee.

Bastyr is located at 14500 Juanita Drive NE, Bothell, WA 98011. It is 10 miles north of Seattle, not too far from The Universel, and is easily accessible by highway and parkway. Directions can be found at: [www.bastyr.edu/about/map.asp](http://www.bastyr.edu/about/map.asp)

*Reported by Farishtah Saaqib  
farishtah@earthlink.net*

## SILVER SPRING, MD

Formerly the Philadelphia Group, this is a small, intimate group and is being led by Ramana Smallen. We have a few people who are doing their 40 healings, and some who are finding it hard to begin. We are moving the meeting place to Silver Spring, Maryland, and will be continuing from there, with the next training scheduled for June 10-12, 2005.

*Reported by Ramana Smallen  
301-922-6537; ramana3@verizon.net*

## MARYLAND

Although this group started out being led by Himayat, it is now led by Devi, and its final weekend meeting was held Feb 25-27 of this year. All of the students are in various stages of their 40 healings. They have had a group retreat led by Himayat, and the three local practitioners (Ramana, Noor-un-Nisa, and Nur-al-Haqq) are helping them fulfill their other requirements for graduation. Over time, the group has evolved into a family, especially since we decided to cook together for some of our meals. The loving, supportive atmosphere and plenty of guidance by Devi has helped many of us move along in the process of discovery.

*Reported by Ramana Smallen  
301-922-6537; ramana3@verizon.net*

*Editors, continued from Page 1*

regions. Taken as a group, these reports paint for us a colorful landscape full of dynamic growth and change.

Speaking of growth and change brings to mind the reality of natural cycles: making room for new growth often involves letting go of something we have valued in the past. This is a time of major change for the RW, as you will read in letters from Himayat & Nur-Al-haqq (pages 4-5) and Shahida (page 12). So, there is a tension between the desire to have things remain the same and the welcoming anticipation of new directions yet to be experienced. It's a perfect time for our whole community to practice being present without judgment as our new opportunities unfold.

Just as every beautiful garden needs a plan and a guiding hand, our emerging organization needs committed leadership, so please consider carefully the Leadership Conference outlined on page 6. We attended last year, and found it to be an extremely rich experience. This year should be even more exciting, with all of the new directions being considered.

Oh, and one other thing . . . how can one keep a garden going without good tools? On pages 17 and 18 you will find information on retreats, certified practitioners and teachers' training schedules, all of which are important to our inner growth as RW students & practitioners.

Happy reading, happy spring, and may our garden grow!

Love, and many thanks to all of our contributors,

*Hayyat and Wahhab*

a curriculum for all members as well as a curriculum for Conductors.

The word “ordination” may cause of some confusion. Usually most people interpret ordination to be “empowered to act as a minister or priest for some religion”. Years ago Pir Vilayat mentioned that a member is initiated into the Healing Order and an officer is ordained. By this he meant that the status of the officer is based less on realization and more on service rendered to others. This is not to say that realization and experience are not important qualifiers. Of course they are. It is to stress that service is by far the greatest qualifier regarding this function. For those wishing to function as a minister of a religion, I suggest receiving the ordination of Cherag(a) from the Universal Worship.

A Conductor is authorized to lead the authorized Healing Service of our Order, to lead classes, consonant with the teaching of Hazrat Inayat Khan, for the public and for Members – as well as be the local representative for The Sufi Healing Order. Some Members may choose to not be a Conductor and yet serve and lead in another aspect of our healing ministry.

There are four other aspects: (1) personal healing, (2) visitation, (3) life transitions, including dying, death and bereavement, and (4) chaplaincy. Training is being developed to support Members in serving in these areas of spiritual healing ministry in a manner consistent with the standards generally established by the greater society.

The Raphaelite Work attends to the first aspect listed above, i.e., personal healing. The Raphaelite Work is unique within the four as it is the most developed both in terms of infrastructure as well as membership. It is an example of what is possible within any aspect of our Order’s ministry. 🌸

*God dictates  
to the heart  
through inspiration.  
Muhjiddin Ibn al Arabi*

## Universal Awakening

By Himayat Inayati

Understandably people have asked me about the new adventure I am moving toward. Lamentably there is little to say – even after a full year of thought and dialogue. Still, I want to share something, and to invite you to consider joining me, if after reflection that seems like something appropriate for you to do. Universal Awakening is an attempt to make “the Message in Our Time” as accessible to the public as possible. It is not the establishment of another “esoteric school”. In fact, its entire trajectory is toward the exoteric realm of human culture. I have always found my soul to deeply resonate with “the Message”. For me it is a living field of consciousness/ energy/love – seeking ever fuller expression through human and planetary culture. If we orient our presence to it, in a receptive and sincere manner, it can be clarifying, guiding, informing, illuminating, life giving, harmonizing, and beautifying. I have felt that framing “the Message” as the fruit of esotericism or as a movement of any specific religion or spiritual tradition is somewhat of an oxymoron, as it the Message belongs in fact to no religion or community. The opposite is the truth: that is, all religions and spiritual paths subsist within it. Therefore, I believe that the most appropriate meeting place within which to share this should be outside of any specific community and developed by all. Obviously, organizing such an effort is fraught with many difficulties. Still, what’s the obvious fruit of not attempting to do so?

Universal Awakening is beginning to consider three essential activities: **The Institute of Leadership and Creative Imagination, The Awakening Project, and The Universal Awakening Summit.**

**The Institute of Leadership and Creative Imagination** will foster leadership in awakening within various communities of human and planetary culture. Thus far it is conceived that this institute will have two functions: (a) the creation of solutions to the human and planetary needs of our time: through collaboration, using new paradigms of thought, evoking and nurturing the sacred through creative imagination and synthesis; and (b) the creation and training of leadership tools and strategies to support awakening and transformational process in various aspects of human and planetary culture.

**The Awakening Project** will nurture and develop awakening principles at a grassroots level through (but not limited to) workshops, classes, local and regional gatherings to foster creative awakening initiatives, cyberspace creations, celebrations, and bumper stickers!

**The Universal Awakening Summit** will be an inclusive symposium oriented toward developing tools for awakening, the use of creative imagination and new paradigms of thought in the creation of solutions of critical issues in our time, as well as evoking the sacred as the matrix for individual, collective and planetary transformation. It is intended that this summit foster the creation of an international federation of communities that share the values and purpose of Universal Awakening, a community of promise-keepers.

There will be a gathering oriented around the activation of Universal Awakening and its activities in Asheville, North Carolina, October 19–23, 2005. Costs will be room and board only, at The Lutheridge Conference Center. Inquiries can be addressed to: Universal Awakening, P. O. Box 17578, Asheville, North Carolina 28816; Phone/Fax 828 683 1219; Email: [office@universal-awakening.org](mailto:office@universal-awakening.org) 🌸

## Raphaelite Retreat Guide Training with Devi Tide

Abode of the Message Mountain Camp  
New Lebanon, NY

August 9- August 11

The cost is \$75.00 per day per person  
To register contact:

Noor Nicolai: nicolai@buffnet, 716-883-1275

## Individual Raphaelite Retreats with Devi Tide

Abode of the Message Mountain Camp  
New Lebanon, NY

10 days: August 11 - August 21

5 days: August 11-16 or August 16-21

The cost is \$75.00 per day per person and includes the retreat guide fee. Space will be limited to a maximum of fifteen retreatants at a time. These retreats fill quickly; reserve space now.

For details and registration contact: Noor Nicolai:  
nicolai@buffnet, 716-883-1275

## Individual Raphaelite Retreats with Ariana Buechel

### Healing Retreats Center

1 hour from the Portland, Oregon Airport

Year-round, one retreatant at a time, \$95.00 per day.  
Hands-on and 1:1 Process healing sessions also available.

### Reserve space now.

For details and registration contact: Ariana Buechel  
<http://home.teleport.com/~arianna>  
arianna@teleport.com 503-630-7922

## Retreats with Mahdiah Jacobs Kahn

Group retreat in Ithaca NY June 10-12, 2005  
Contact Majida Gowins at (914) 963-9612

Individual Five-Day Retreats in groups of 5-6 at Mercy Center, a Catholic retreat center in Burlingame, CA. Cost is \$75 per day per person plus \$58 for room & board. Healing sessions provided at an additional cost.

For more information, contact Mahdiah Jacobs-Kahn:  
Mahdiah@comcast.net



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nur@sufihealingorder.org  
**828 683-1219**

The Raphaelite Reader is created by and for students, graduates, and teachers of the Raphaelite Work in the United States and Europe. Its purpose is:

- to deepen our understanding of the RW through articles and inspiration.
- to elevate the effectiveness of our practice of the RW through guidance from teachers and sharing from coworkers.
- to enhance our sense of community by providing opportunities for networking.
- to inform the RW community of events, policies and other news of interest.

This issue was published by Hayyat and Wahhab Dohrmann, with invaluable assistance and guidance from Shahida and Himayat. Many thanks to all reporters, writers and database updaters. Our apologies for any errors or omissions.

**The next issue will be published in Oct., 2005. Submission deadline is Sept. 15, 2005.** Please send articles, group reports, announcements, calendar postings, and changes in your personal contact information to:

**Hayyat & Wahhab Dohrmann, Editors**  
**541.753.0926 ~ starlight@proaxis.com**

## RAPHAELITE WORK CALENDAR

Includes all RW training events which have been scheduled through 2005. Some events later in the year are awaiting confirmation and will be included in the next issue. Unless otherwise noted, registration is through the **Raphaelite Work Office (828.683.1219)**. Calendar information is also available at the Sufi Healing Order web site.

Location	Dates	Leader	Information & Registration
<b>MAY INSTITUTE Asheville, NC</b>	May 19-25, 2005	RW Leadership	Raphaelite Work Office - 828.683.1219 qadira@sufihealingorder.org
<b>The Abode New Lebanon, NY</b>	May 28-30, 2005 Dec 2-4, 2005	Devi Tide	Khabira Hull - 518.794.7285 khabirahull@taconic.net
<b>The Abode New Lebanon, NY</b>	Aug 11-21 - RW Retreats (Open to all)	Devi Tide	Noor Nicolai - 718.883.1275 nicolai@buffnet.net
<b>Asheville, NC</b>	March 4-6, 2005 Sept 23-25, 2005	Himayat Inayati	Nur Fryar - 828.683.1219 healing@sufihealingorder.org
<b>Buffalo, NY</b>	April 8-10, 2005 Sept 16-18, 2005	Devi Tide	Noor Nicolai - 718.883.1275 nicolai@buffnet.net
<b>Carroll County, MD</b>	Apr 16-17, July 16-17, Oct 15-16, 2005	Nur-al-Haqq Martin	Aziz George Matsyiak - 410.668.2492 gm4343@msn.com
<b>Cleveland, OH</b>	March 18-20, 2005 July 22-26, 2005 (RW Retreat) Nov 11-13, 2005	Himayat Inayati	Joan Tajalli Leppla - 330.655.5454 JLeppla@neo.rr.com
<b>Germany (Eldagsen)</b>	June 1-8, 2005	Himayat Inayati	Munira Johne - 0421 77293 sabine.johne@nwn.de
<b>New York City</b>	March 18-20, 2005 June 10-12, 2005* Oct 28-30, 2005* (*Open to all)	Mahdiah Jacobs-Kahn	Majida Gowins - 914.963.9612 majida@optonline.net
<b>Sarasota, FL</b>	April 15-17, 2005 Dec 2-4, 2005	Himayat Inayati	Raphaelite Work Office - 828.683.1219 healing@sufihealingorder.org
<b>Seattle, WA</b>	April 1-3, 2005 Sept 9-11, 2005	Himayat Inayati	Raphaelite Work Office - 828.683.1219 healing@sufihealingorder.org
<b>Silver Spring, MD (Philadelphia group)</b>	June 10-12, 2005	Ramana Smallen	Ramana Smallen - 309.922.6537 ramana3@verizon.net
<b>Tucson, AZ</b>	April 29- May 1, 2005	Devi Tide	Farishta Amundsen - 520.320.8940 angelnur2@yahoo.com
<b>Washington DC/ Bal- timore</b>	Mar 4-7, 2005 (RW Retreats)	Devi Tide	Tereaz Scholze - 301.574.5135 tereaz@comcast.net
<b>Washington DC/ Bal- timore</b>	Feb 25-27, 2005 Sept 9-11, 2005 (New Group) Oct 28-30, 2005 (1-to-1 Proc.)	Devi Tide	Ramana Smallen - 309.922.6537 ramana3@verizon.net