



Both a challenge and an opportunity as ...

A Shift Occurs in the Raphaelite Work

The change at the helm of the Raphaelite Work provided a focal point for discussion during the May 2005 Leadership Institute for the Sufi Healing Order and the Raphaelite Work. More than 30 people from the United States and Europe met at the Lutheridge Conference Center in Asheville, North Carolina. In addition to deepening their understanding of the Raphaelite Work in workshop sessions, they also focused on the future of the Raphaelite Work, as the leadership mantle was passed from Himayat Inayati to Nur-al-Haqq Martin.

Held at the Lutheridge Conference Center and surrounded by nature on all sides, the Raphaelite Work portion of the Institute included informative presentations by several instructors:

- Mahdiah Jacobs-Kahn: *One-to-One Processing*
- Shahida Whitney: *Managing Your Process*
- Nur-al-Haqq Martin: *The Elements through the Bodies*
- Ravani Rah & Azar Baksh Weiner: *Developing Coherence through the Raphaelite Work*
- Himayat: *Awakening to Divinity*

Business was on the agenda as well, and there were extended discussions by the full group and smaller meetings by the RW

leadership, all focused on moving the Raphaelite Work forward. Many new ideas and initiatives were proposed, and the results of this work will be evident in the Organization Matters section of the newsletter.

A highlight of the gathering occurred prior to the Saturday evening business meeting, when Himayat and Shahida were surprised with gifts and declarations of gratitude for their many years of service both to the Sufi Healing Order and to the Raphaelite Work. The singing and applause were accompanied by tears and laughter, champagne toasts, dark chocolate mousse and chocolate-dipped strawberries!

A significant decision by the Leadership Council dealt with the location of future Institutes. It was decided that these gatherings will now alternate between coasts, and also that on these alternate years the Sufi Healing Order and the Raphaelite Work will hold separate gatherings. The 2006 Raphaelite Work Leadership Institute will be held on November 1-6 on the West Coast. Plans are currently being finalized on the location, and full details will be announced after the first of the year. Be sure to mark the date on your calendar and plan to attend!



At the 2005 Leadership Institute in Asheville, Devi Tide, Head of the Sufi Healing Order, presents Himayat Inayati with an official declaration of gratitude for his years of service to the Order and to the Raphaelite Work. Nur-al-Haqq Martin, International Head of the Raphaelite Work, stands between them in the background. The photo was taken by Rebecca Rhinehart.

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FROM THE EDITORS HAYYAT & WAHHAB DOHRMANN

Welcome to our latest issue of the Raphaelite Reader! If you are new to the work, we hope that you will find information in these pages which will help you feel connected to our growing RW community, and if you are a longtime member, we offer this issue as a way for you to be nourished, informed and excited by the richness of experience it represents.

Once again, it seems appropriate to relate our current issue to the seasonal changes we see all around us as we enter the beautiful Fall season here in Oregon's Willamette Valley. In our own garden, we are putting some plants "to bed" for the coming months, pruning others to conserve their energy for new growth in the spring, harvesting the last tomatoes and generally paying attention to streamlining the form and structure of the space which has been given us to keep. And of course, we are ever-mindful of the glorious color that flames forth from some of our local deciduous trees and shrubs. All of which reminds us of the color, richness and variety we find in these pages.

To begin our issue, the front page story about the May Leadership Institute in Asheville includes a wonderful picture of: Himayat receiving thanks and good wishes as he embarks on the new Universal Awakening venture; Devi, who is welcomed as the new national head of the Sufi Healing Order, and Nur-al-Haqq who takes the helm of the Raphaelite Work both here and abroad. While many of us were saddened by the goodbyes, we can also be reassured that the future of our work is in very capable hands.

ARTICLES

What could be more fitting for a Fall issue than a reference to grapes and wine, and these are both used by Nur-al-Haqq in his leadoff article about the maturation of the ego in the Raphaelite Work. He speaks of the supportive nature of the RW as we take the small steps necessary to move forward in the maturation process. For some reason, in reading his article, we were reminded of another sign of Fall in our garden – spiders and their webs. This year we have dozens of very sizable, stripy spiders doing their web building all over and in between our trees and bushes. By standing back and being present to these masterpieces, we can admire their strength and intricate patterns – much like the ego structures our historical selves build so carefully. If, however, we attempt to walk about in the garden somewhat inattentively, we find ourselves entangled by one or more of the nearly invisible filaments which hold these structures in place. Hmmm....

Fall is a time of turning inward, in a spirit of contemplation, and Himayat's contribution, beginning on page 5, offers for our reflection a rich exploration of the RW and the Message spoken of so eloquently by Hazrat Inayat Khan. In what is a transcription of his answer to a student's question, Himayat brings us his perspective on the the relationship of the Message and esotericism, and the RW as a "bridge between the Sufi Healing Order and the greater community." He also brings insight into his discussions with others and with himself about such issues as the spiritual path, the ego, individuation and how they relate to the Message.

Devi completes page 6 with a short article on the importance of retreat in the RW experience.

Noorallah (pages 7-8) presents us with a wonderful discussion of breath, presence, listening and speaking in the Raphaelite approach to healing. She draws for us clear distinctions between questioning and subtle, gentle, open-ended inquiry in an atmosphere of allowance, and points us toward the mysteries of being that can be revealed even in silence.

Many of us are searching for ways to make the Raphaelite Work available to our larger communities, so both of the following articles should be of interest. On page 8, Wadud and Zaynab have written about their approach to bringing the RW into professional work, and also a practical way in which they have created a nonprofit vehicle for offering Raphaelite Sessions to the greater public. Wahaba Bergemann gives us another way to inform the public about the RW on page 9. She sends us an article she wrote for her local newspaper in Germany, clearly describing the work in language that is accessible for anyone who might be interested.

COMMUNITY NEWS

Once again, our faithful group reporters have given us interesting accounts of the local group activities. As we read these reports, we are inspired by the wide variety of experiences they represent. As the Raphaelite Work continues to grow and evolve, it is so important for us to be present to and supportive of all who give their time and energies to it, whether in the role of facilitator or student. So we urge you, dear reader, to look carefully through these reports, as they contain many ideas and references to practices which could be shared.

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The Raphaelite Reader

International Head of the Raphaelite Work Nur-al-Haqq Martin

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ARTICLES

Ego Maturation in the Raphaelite Work

Nur-al-Haqq Martin

In his book, *Mastery Through Accomplishment*, Murshid Inayat Khan gives the following definition of ego: "Man's ego is the false ego; God's ego is the true ego. But what is the ego? Ego is part of a line: one end of the line is God's ego; the other end is man's ego." All of the line is ego. One end, the end of the false ego, is much more dense and compact, while the other end, God's ego or the true ego, is more boundless, spacious and illuminating. In the Raphaelite Work we refer to the false ego as our historical self, that which is the accumulation of all the events of our life that have formed our identity, the person we believe we are. This part of the ego, which we consider to be our self, is maintained through not allowing the true ego to shine. The definition of the true ego, God's ego, is boundless, spacious, illuminating, ever-changing and maturing. Depending upon where one is in the maturing process, one's definition of the true ego might be quite different from another person's. In this article I discuss the four stages of ego development that are used within the Raphaelite Work, and I offer a way to look at the ego, a way to open and mature it, and to name the changes that are occurring. I finish by sharing with you a short creative meditative practice.

The ancient mystics have talked about the annihilation of the false ego as a way of developing ourselves and as a way of mastering our ego. They taught their students to crusade against all that seemed wrong, using self-discipline and will power, and they would ready themselves to sacrifice everything and renounce all in order to rid themselves of the false ego. The process of fighting with the false ego, denying it and conquering it, is one way of developing and maturing the ego. There is another way in which Murshid talks about ego. In *The Sufi Message, Volume VIII*, he likens the development of the ego to the life of a grape: "The grape, by turning into wine, lives; as a grape it would have vanished in time. Only by turning into wine, the grape loses its individuality and yet has not lost its life. The selfsame grape lives as wine, and the longer it lives the better the wine becomes. Therefore, the true sacrament is the turning of one's own grape-like personality, which has a limited time to live, into wine, that nothing of one's self may be lost but, on the contrary, amplified, even perfected." The above two quotes of Murshid Inayat Kahn, the first defining ego and the second describing the maturing process, are paramount to the Raphaelite Work in the process of beginning to define ego development.

Murshid talks of four stages one passes through when devel-

oping the ego. The first stage is the stage of the mechanical ego, where one is unconsciously reacting to the world around him/her. One is thinking, "I alone exist," and is constantly looking to be entertained by the pleasures of the world. At this stage one is looking at others as having something that he or she should have and that the others should not have.

The second stage is when a reflective nature begins to emerge within one's thinking, e.g., the thought that there are consequences to one's actions that may impact on others. This is where self-discipline begins to grow and the thinking, "It may be better if I do not do ..., for others will be affected." In this stage one's will is strengthened and begins to break the pattern of mechanically reacting in life.

In the third stage one has found a rhythm of the mind where outside stimuli have less of an affect on one's ability to act. One is building the capacity to be thoughtful and learning to act in a kind and gentle manner. This is the stage where the heart begins to open, and one is consciously considerate to others.

As the ego develops more we move into the fourth stage, where the world no longer has a jarring effect upon us, and the troubles and irritations that life hands out do not affect us, for we are grounded in the peace which is found within us. Our hearts are opened and we are seeking to live and move with love and compassion in our thoughts, glance, speech and touch.

In this paper I have been talking about Murshid Inayat Khan's teachings of ego development. However, in the *Raphaelite Work Student CD* there is a fifth and final stage mentioned: the stage of committing oneself to the service of others, the awareness of keeping a constant vigil to the thought of doing good for others.

Narrowness is primitiveness; it is the breadth of heart that proves evolution.

~ Murshid Inayat Khan

The false ego is a natural and a necessary part of our being, and yes, we do want to develop it and mature towards the true ego; but for a moment consider that the false ego is also there as a defense, something that is there to protect us. This maturing process takes time, with many small steps being made to allow the true ego to shine forth. The small steps allow our being time to soften and to adjust and become familiar with the new world which is presenting itself to us. These small steps allow the ego to change slowly, for, as we know, our egos do not take kindly



Nur-al-Haqq Martin is the newly designated International Head of the Raphaelite Work.

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to change. If the steps are too big we may become disoriented and confused. The false ego can be considered as a protective measure keeping us from biting off more than we can chew. But this idea needs to be kept in check, for the false ego has a way of putting its heels down, not wanting to let go and change, and may fool us into feeling we are changing, although in truth we are not. There is a fine line here, where one needs to look at the whole picture. We need not be at war with the ego to get it to change; we can offer it a space in which we can comfortably let go and change. One of the reasons we do all this work with the Domain of the Heart, is to orient the self to micro adjustments of the softening process, so we can slowly change our realization and actualize what it is that we are discovering. Within this process patience is discovered, and this patience will grow and become fuller and more alive with every step that is taken in the path of transformation.

At first this process may seem to be a vertical climb, but in truth, it is not so. In fact we will move left to right, right to left, we will spiral up and spiral down, using love, wisdom, and meditation, along with the tools of presence and allowance to dissolve the knots and blocks of the false ego at a gentle pace. In order to mature the ego, one must be reflective on one's past experiences. Think how the ego is noticeable within all the domains: the physical, mental, emotional, moral (the tissue that connects us, and bonds us to all of life,) and spiritual, and see how in the maturing process, issues from our past suddenly seem to appear when they were not apparent before.

Murshid Inayat Khan said that when the energies of our body and mind move with rhythm our being is in a healthy state. The regularity of the pulses, the circulation of the blood, and the rhythm of the mind all influence our health. Circulation brings health and lack of circulation causes disease. In the

Raphaelite Work our intent is to develop space within the structures of our ego and our being, allowing essence to circulate and flow within our five domains. When essence begins to manifest, we are constantly looking to see what is being offered – defining and redefining our experiences. This practice of identifying and naming what is being offered to us can be a difficult task, but it is necessary. Naming helps us to look ever more closely at what is being offered in order to celebrate and honor it.

After we sense that a shift has occurred in our being, a word or a phrase may come easily to describe that shift; at other times we may really need to dig to find a new word or phrase. Sometimes naming things takes time. Remember that pomegranate and aardvark were most likely difficult names to come up with, yet there they are in all their glory. As we mature, we experience new states, and the more we go about naming these states the easier the naming process will become.

Following is a short practice which will indirectly stretch your creative process for naming:

*Start by sitting for a few minutes, watching your breath and allowing a sense of comfort to grow within your being. Look at this phrase of Murshid Inayat Khan: "The **awakening of humanity** to a greater realization of the Divine Spirit to heal," and see how many different ways you can write it, trying to keep the magnetism of the original in mind as you find new ways to write this phrase.*

If you would like to share your thoughts with me, please do so by using my personal email address, given below.

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The Raphaelite Retreat

Devi Tide

In the Raphaelite Work there is a developmental process that takes place, in the student personally through transformation and healing, and in the student as healer. Our greatest tool to support that transformation is the Raphaelite Retreat. Years ago, when the first group – the experimental model of the Raphaelite Work – was attending the weekend seminars in Seattle, a time came when it was obvious that we wanted/needed to go deeper. We wanted and to feel a greater unfoldment and connection to the source of the healing we were experiencing. The practices were producing changes in our lives and our experiences. Some of those changes brought with them questions, some of which were intense. This was when we began experimenting with the retreat process and bringing it into the Raphaelite Work.

My own initial experience of a Raphaelite retreat was that one day of retreat was like one year of doing the practices. I felt something deepen in me that I had been waiting to experience, and in the retreat I found I had the tools available to allow that change to be incorporated into my life.

The retreat process is useful to anyone who is interested in the Raphaelite Work or who is interested in healing and transforming those habits and internal structures that rule their lives. I highly recommend it for a person hoping to have a deeper experience of their nature or their purpose, a person going through a healing crisis, or a person facing decisions in life.

An intention to use this work in the role of hands-on healer is not necessary in order to take a Raphaelite Retreat.

Devi Tide, Head of the Sufi Healing Order in North America, is a Raphaelite Work Group Facilitator and Retreat Guide. She can be reached at devi@sufiorder.org

The Raphaelite Work and the Message

By Himayat Inayati

Editors' Note: This article is a transcription of a talk given by Himayat at the Seattle Raphaelite Work Training in September, 2004. It was a response to a student's request for clarification about the Message and its relationship to the Raphaelite Work.

The Raphaelite Work is a work of what Hazrat Inayat Khan called the Message. Essentially, this is not an esoteric work, although it appears in many ways to be an esoteric work. The difference in my mind between the Message and the Sufi Order esoteric school, or the esoteric school of SIRS or any of the spiritual children of Hazrat Inayat Khan, is that the esoteric school is essentially about the illumination of the individual, and they use an esoteric methodology to effect that. I think that's about as clear as I can get. The Message is about the awakening of humanity, so the orientation is absolutely the opposite. Instead of moving inward toward the individual, it's moving outward toward the totality as it is manifested. You're moving inward toward the totality through the esoteric school; you're moving outward to the totality through the Message. You could say it's still expressing the unity of being in its ultimate manifestation and I would agree with you. And you could say it would be really good to have the training of the esoteric school to support you in the outer work, and I would agree with you. And someone could say to me, People can have direct access to the Message without even being Sufis, and I would agree with you. I think – well, I know – that there are more people today on the planet who have access to the Message than there are Sufis. I'll say that again: There are more people on the planet today who do have direct access to the Message than there are Sufis, a lot more.

And the Raphaelite Work is a work of the Message, even though it has a sense of being somewhat esoterically oriented. So I call this work a bridge. It's a bridge, and it's an activity of the Sufi Healing Order, so it's a bridge between the Sufi Healing Order and the greater community.

Hazrat Inayat Khan said something – he oriented us through his language and his perspective toward a reality which he insisted has always been there since the beginning of time, since Adam, that humanity as a totality is involved in – an awakening toward some great realization. And he called that realization the realization of the Divinity – and I'll just leave it at that, whatever that means. That's a big word; it carries almost all of the longing of every soul on earth within it. And he said, I believe, that all the great prophets of all the world religions were orienting humanity toward this. And over time, of course, each prophet spoke to the conditions of the psyche of their time, and a little bit more than that – maybe they were stretching the collective psyche somewhat. The consequence has always been that religion has been birthed through the efforts of the prophets' most sincere followers, whoever the prophet was. Not that particularly he himself or she herself was developing a religion – they were articulating a Message, which became codified so that it became understandable and operative within cultural context. According to the Sufis, Mohammed was the last person to make that claim. So the proclamation of Mohammed, "I am the seal of the prophets," basically was saying that humanity no longer needs the external function of an identifiable prophet to receive the Message. They can receive the Message, from the Sufi's point of view, through the lineage of illuminated teachers. You

don't need the prophetic function; you do need the illuminating teachers. But he was not saying that prophets will no longer come; he was just saying that humanity doesn't need that claim.

Basically, my understanding of that is that humanity at the time of Mohammed – I know that this is a stretch, it may even be a stretch in our time when we think about it – I feel that Mohammed's time was the beginning of the birth of what we call modernity, the modern psyche. Despite the fact that I think right now that Islam, or fundamentalist Islam, is fighting with modernity particularly as it has developed in the West. Despite all of this, Islam is in a basic discussion with itself. I do believe that Mohammed's proclamation was the proclamation of the modern human, of democracy, not democracy per se according to George Bush, but democracy in that every human being can have direct access to the Message. And also, using depth psychology as another lens, I would say that humanity is beginning to develop the capacity to hold its own shadow. You see, the prophet is the one that humanity places all their transference on. And usually what happens to the prophets is they are killed – humanity does that! They say, "Let's get rid of this preacher," because they can't stand the light of the prophet, because they basically are in a struggle with themselves. Humanity has not been able to hold the shadow so they put it on the prophet, and historically then they have driven the prophet out of town or they have killed the prophet. I think Mohammed was basically saying, "Now humanity is ready to start holding its own shadow, which is part of the process of direct connection with the Message." So, it's not just a thought; it's a process, and part of that process, in my mind, is owning your shadow, being able to hold your unconscious pieces with ever greater light.

An esoteric school is there to strengthen the individual in their own process of illumination, and by its very nature it is not open to the generality. It is open to people who resonate with its teachings and methods. So, esotericism by its very nature is not for the generality.

Someone in a discussion with me recently described how in the higher aspects of science today we can find the Message, and I certainly agree with that. And, to a certain extent, I said to that person, I consider higher-order thinking the esotericism of modernity. It's not accessible to the average Joe. You go out and start reading string theory and let me know if you think it's accessible to the average Joe. Therefore, because it's not accessible to the average Joe, even though it basically could be imbued with the realization of the Message, it is now basically an esoteric effort, or school, or thought, or way – because most people just don't get it. It's not accessible to them. They might be intrigued. The beauty of it often is that people use it, because modernity is basically developed and driven by science, as a way of credentialing God. You say, Look, in quantum physics we can find God now – you know, so now God is credentialed, based on our own premises, which creates enthusiasm; and people say, look, even based on our own deepest premises we can find God. So, that's important; I think that's an important discussion. I think the discussion of healing the polarities of our time is a discussion about the Message. The polarities between science and spirituality, the polarities between East and West, the polarities between North and South – North being the haves and South being the have-nots on this planet – these are basic

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discussions of the Message.

The Message is ultimately that all of humanity is one body, and that if anyone suffers in that body, the body suffers, and the health of the body can only be developed as each part of it is given its due to make it healthy. So we rely on each other's health to make the whole healthy. So that, to me, is the Message. I believe the Message is broader than an esoteric school. It will challenge you to hold it in its fullness. And a lot of us are going to have to unlearn our esoteric training to a significant degree to truly hold the Message. I honestly feel I am challenged daily, minute by minute, my psyche is challenged because it gets in the way of the Message – my psyche is challenged because it gets in the way of the Message. I don't know if that makes sense to you or not. No matter how much I am struggling to hold the Message, I notice, well, this is the way the Sufis would do it, and that gets in the way of the Message. You know, or this is the way the Sufi Order would do it, or this is the way SIRS would do it, or this is the way anybody, this movement would do it – gets in the way of the Message. Sooner or later it has to be stripped down to “the Message”, period.

That is a beautiful struggle, because in that process I do not want to denigrate your spiritual path, I do not want to denigrate your ego. They both have very noble purposes in your process of individuation and in the process of the Message blossoming in our time. So, your spiritual path has a very noble purpose; your ego has a very noble purpose. I am not anti-ego; I am not anti-spiritual path. Fortunately, you need a spiritual path, and fortunately you need an ego. And I can still say that the psyche I have developed over time, both in my spiritual path and being a product of Western modernity, can get in the way of the Message.

It's a challenge. And yet, it also is the only way I can make the Message relevant, at the same time. It gets in the way of the Message, and it's the only way I can make the Message relevant to myself and others. You just need to understand how that's a mirror that flips in both directions. It's a discussion that's going on all the time, and for me it's an important discussion, and for you I hope it's an important one – it may or may not be, I'm not making any assumptions. I can tell you, the absolute literal truth is, every day I am looking at this in my own life. I was just looking at it an hour ago, literally. An hour ago I was looking at this very discussion, and thinking about it. How my ego, how my psyche was getting in the way, and how supporting it was – both. That was the discussion. I didn't come to any conclusions an hour ago, but I was looking. I was looking.

I hope that helps with the Message. Inayat Khan himself said, “This Message which we are involved with, be patient with it. Even I am bewildered.” I am still getting to understand it, he said. It is not just a message like, “God said blah blah blah.” It is articulation through being, not words. It's like, God is writing this Message with the pen of life, and the vowels and the consonants are our being. We are the Message. This Message goes beyond any esoteric school, but that in no way denigrates esotericism. This Message goes beyond any spiritual path, but this in no way denigrates spiritual paths or religion. If anything, it can make spiritual paths more precious. If anything, it makes your religion more beautiful, more meaningful, more purposeful and more precious, whatever your religion may be. And if you don't have a religion, it makes life more beautiful and precious and meaningful. It in no way discredits any of the noble efforts of humanity.

The Message does not discredit your process of individuation; it just extends it beyond the norms which modern psychology has developed, that's all. It does not discredit individuation; it just extends it beyond the norms of modern psychological research. Because up until recently most modern psychological research has not dealt with the transformative and integrative potentiality of being; they have dealt mostly in terms of psychological structure, psychic structure. It's been ego-centered, but even there, while it has been ego-centered it may not have realized that it is missing the true ego in the discussion. It has been ego-centered in terms of what Sufis in the past would call the false ego, or what I call the historical ego. So it has been ego-centered in what we call the historical ego, and it has developed (even Jung gave it a concept of individuation) to a place of maturation. But even there, I believe that only just recently have psychology and psychotherapy begun to look at the fact that they have short-sold the ego, and that there is a whole other realm of ego maturation that has yet to be operatively understood. And that realm we call spiritual realization.

Himayat Inayati is the founder and former head of the Raphaelite Work . He now directs the Universal Awakening project and be reached at office@universal-awakening.org.



Himayat's Schedule

Several people have expressed interest in Himayat's schedule for the next few months. The events shown below are in addition to his RW trainings, which are listed on the RW Calendar on page 18.

- October 20-23, 2005, Asheville, NC
Universal Awakening organizational meeting
- December 3-4, 2005, Asheville, NC
"The Transmission of Sam Lewis: Walks of the Prophets, Astrological Yoga, and The Dance of the Elements"
- January 7-8, 2006, Lawrence, KS
"Tools of Awakening"
- January 20 - 22, 2006 Santa Fe, NM
5th International Conference on Enlightenment, presenting "Tools of Awakening"

For more information, visit
www.universal-awakening.org

The Language of Presence: Listening and Speaking in the Raphaelite Work

Noorallah Jan De Pinto

“See me. Feel me. Touch me. Heal me.” Remember these words from the ‘60’s American rock opera *Tommy*? These words could express the call of the Divine Intelligence within each of us that cries out to be known from the bodies of self – physical, mental, emotional, moral, spiritual, pointing the way to the gifts in this package called “human being”. In order to hear these calls or cries, one needs “to be there” – to be present. An initial inquiry into learning the language of Presence is the focus of this short article.

As practitioners of the RW, our job is “incessant orientation”, as Himayat stated at the May 2004 RW Leadership Institute. Orientation to what? We must orient ourselves and others to the mystery of Being inherent in that innate Intelligence. How to orient ourselves and our clients to the mystery of Being? One key direction is to become facile at communication – learning the language of Presence. There is an already-existing, on-going conversation within the five bodies, yet it is most often hidden from our awareness by the concerns of daily living as well as by the historical events that have shaped our views and concepts of reality. How often we either overlook thoughts, feelings, sensations and experiences of being related to ourselves, people and life *or* we identify with them such that we think *we are* those thoughts, feelings, sensations and relations set in concrete, forever fixed. One key to accessing the communication of that innate Intelligence is through the practice of Presence within the light of the breath. At the simplest level, one can converse with and act upon only that to which one is present.

What is the language of Presence? How do we learn it? How do we speak it? Unfortunately, these questions mostly point in the direction of a *doing* rather than a way of *being*, which is really the nature and character of Presence. In my experience, the language of Presence speaks most clearly in silence – at the most basic level, closed lips and open ears which allow, without any condition, the presence of the other person to come forward in expressions of physical sensations, feelings, thoughts, images, etc. *and* the pauses and spaces that surround and fill these expressions. At finer levels – actually within those pauses and spaces – lies a deeper Presence just waiting to be birthed into the daylight of one’s existence. If allowed, It speaks in the form of the essential qualities of love, compassion, innocence and wonder – providing healing and transformation. These are qualities one can only express to the extent of one’s realization of them in one’s own life; one cannot *do* these qualities, rather one can only *be* them! And when the lips of the practitioner are moved to open, speech needs to be of a two-fold nature – both inquiring and reflective.

Yet, even the inquiring speech needs to be qualified: in order to *allow* the innate Intelligence, the subtle mystery of Being to reveal Itself in and through the client *as well as* the practitioner, questions need to be open-ended, non-directive, firm yet gentle, all at the same time. Yes, we all have been trained well, whether in medical, psychological, spiritual or other methodologies, but we must suspend our *knowing* to a large extent in these fields to allow for a much vaster field of Knowing to reveal Itself. To quote Himayat again, “We must be willing to be out of control”! For me, this is the suspension of my smaller knowings, observing and reserving my own mental and emotional reactions and judgments as the other person speaks their truth in the moment. It is a self-reflective as well as an inquisitive, wondering process for me as the practitioner to be fully present with the other person. As soon as I say to myself: “Oh, I know...” I have misinterpreted the language of Presence and have thwarted the natural flow of the innate Intelligence in both of us. The ability to be in “unknowing” – out of the control of our assessments, judgments, and evaluations – is part and parcel of our own personal spiritual practice. One’s ability to be present to others in the Raphaelite sessions, as well as in everyday life, is in large part consonant with the often hard-earned realization that results from working on oneself in spiritual practice. The result of such practice is a restful body, a quiet mind, and an easeful heart that we bring to the session and to life.

When moved to reflective speech, the practitioner needs to *really just be there*, to be fully present, empty of his/her own interpretations, judgments, evaluations, advice – reflecting back to the other person simply what that person has been present to within him/herself and has been speaking. It may be in the form of feeling discomfort or ease in the body, anger or joy or sorrow or whatever emotion, experiencing a connection or disconnection with life in its myriad forms, remembering some current or past hurt or “seeing” some vivid or unclear imagery. Our job as practitioners is to just receive and hold these little presences for them as they come through, then, reflect them back to the other person as a way of orienting them to their own process of Self-revelation and transformation – letting them just be with themselves within our holding, within the larger holding of the anchorage of the ever-abiding breath. It becomes quite effortless, not much doing, only *being with the life that is presenting itself within and outwardly!*

This is just a small ray of light, hopefully, on illuminating the language of Presence. At times, Presence speaks without words, hears volumes in the silence, and illuminates without

At finer levels – actually within those pauses and spaces – lies a deeper Presence just waiting to be birthed into the daylight of one’s existence. If allowed, It speaks in the form of the essential qualities of love, compassion, innocence and wonder – providing healing and transformation.

Continued on Page 8

Bringing Raphaelite Work into the Professional Setting

Wadud Henry Cretella and Zaynab FitzPatrick

Our constant search for more effective tools to help others has led us to study a variety of mind/body and energy techniques. Coming from a background in child and adolescent psychiatry and social work, Wadud (child and adolescent psychiatrist) and Zaynab (psychiatric social worker) completed Raphaelite Work Training with Devi Tide in Buffalo, NY. We have a clinical consultation practice working with children, youth and staff in several settings. During our professional lives, the mental health system has deteriorated, making it harder to help effectively. We have trained in techniques of mind-body-spirit work and Qi Gong, and in the Esoteric School of the Sufi Order International. As we move more deeply into alternative methodologies for healing, self development and transformation, we are bringing these skills into our professional work.

We have founded Amber Light International (ALI), a not-for-profit organization dedicated to bringing self-discovery, spiritual growth and personal transformation to the general public. As a physician, Wadud must make the distinction that working with him as a Raphaelite practitioner does not constitute a doctor-patient relationship. Zaynab makes a similar distinction between energy work and therapy. We offer Raphaelite sessions under the aegis of ALI, separate from our clinical practice. Eventually, we hope that ALI will become our main focus.

Amber Light International is in the early stages of development. Currently, Wadud sees a few people for Raphaelite sessions. Zaynab exchanges Raphaelite sessions with colleagues who practice other modalities. We are currently developing contracts to provide mind-body-spirit training groups in educational settings.

Raphaelite training concepts permeate other aspects of our clinical work in our psychiatric consultation practice. Entering the Domain of the Heart, working with breath, the subtle centers and vibration, and practicing a healing presence are invaluable additions to our skill set. These approaches are especially helpful at challenging moments in therapy and interviewing. Practicing a healing presence and working from the Domain of the Heart enhances empathy, helps create a safe space for others and encourages trust. Although the field has shifted toward a focus on bio-

logical interventions, the core of psychiatric work remains the interpersonal exchange. The self-development and insight that we bring to this process helps those with whom we work and provides a model for the stability they seek. This orientation helps bridge the gaps in age, culture and gender that often characterize our work.

One of the greatest gifts of the Raphaelite Work is the concept of allowing. This orientation affects how we work with others, reducing the pressure to "make something happen" for the other, and increasing the confidence that we can help create a situation in which the person may experience his/her own unfoldment. We can hold a space inwardly, attune to our breath and support the other in self discovery. This approach, carrying the language and fragrance of the Raphaelite Work, is compatible with the orientation of Carl Rogers, the great pioneering therapist and psychologist who emphasized empathy, genuineness and warmth as key therapeutic attributes. Training in One-to-One Processing is very helpful in working with others in a therapeutic setting, as well. We look forward to continuing our training in this approach and to offering its benefits to others through ALI.

We recognize the effectiveness of standard psychiatric treatments and have repeatedly observed the life-saving and life-enhancing effects of pharmacotherapy and talk therapy. At the same time, we are increasingly impressed with the usefulness of approaches like Raphaelite and other energy work to assist with the transformation and development of the human being. We hope that Raphaelite Work will take its place beside other modalities as our culture becomes more accepting of a more holistic approach to wellness and self knowledge. In our practice and work, we will continue to use an eclectic range of skills and understanding to be of service to others in our professional lives.

The authors live in Rochester, NY, and can be reached at hecca@frontiernet.net (Wadud) and zaynab@frontiernet.net (Zaynab)



Language of Presence, cont. from page 8

any actual lamp except the light of the ever-abiding breath. Maybe this in itself is part of the great mystery of being?

In closing, let me quote the great 20th century Sufi mystic, Hazrat Inayat Khan, on the power of Presence in healing:

...the power of presence is most powerful and best of all. By a keen study of life, we shall notice...that there is a certain power in the presence of man that heals or that brings ease, sometimes without an effort...

The whole secret of this power is life. A person with life in the body, in the mind, in the soul gives life to those with whom he comes in contact.... By the development of power means the development of life, that he absorbs life from within and without, since the space is full of life, if one only knew how to get from it. Mystical practices, especially those with the breath, are meant to help man to

absorb life which is so ample around and about him... More than drugs or herbs or any kind of tonic, the absorption of energy from the space is beneficial.

...the person who has developed this power of presence does no other way of healing. His presence itself is energy. He can change the atmosphere of a room in which he may be sitting or of a hall in which he may be walking. He can spread the atmosphere around and about him which can give ease to anybody in contact with him. This is the secret of the great healing power of sages.

NoorAllah Jan De Pinto can be contacted at noorallah@earthlink.net



An Introduction to the Raphaelite Work

Wahaba Bergemann

Editors' note: This article is offered as an example of how the Raphaelite Work can be presented in a public manner. Wahaba's original German version has been translated and lightly edited.

*Why do you insist on looking at yourself with eyes of stone?
Why not look instead through the eyes of the Beloved?
And then what will you see? Divine Glory!*
~ Hafiz

The Raphaelite Work (RW) is a spiritual approach to healing and transformation, and to developing in the heart an awareness of what we call the "essential qualities". It is a challenge to awaken these qualities and to integrate them into everyday life.

Himayat Inayati from North Carolina, USA, has developed the Raphaelite Work and brought it to Germany. The work draws on the tradition of Universal Sufism from Hazrat Inayat Khan, as well as various other masters from past centuries. Modern psychology and science are also basic structures of this spiritual healing work.

Practices in breathing and presence are tools to find the way into the depths of one's being. Healing is assisted by diving into the depths of one's being, and by the help of external witnesses and training partners for the awakening and becoming alive in the heart.

The Raphaelite Work distinguishes between five bodies of human experience, each having its own language. The physical body expresses sensations such as warmth, cold, pain, tenseness. Through the emotional body feelings such as joy, sorrow and anger can be experienced. The mental body informs through pictures, thoughts and remembrances. The moral body shows us our relationship to life, to ourselves, and to other beings. In the spiritual body we become aware of experiences such as boundless space and the essential qualities of the heart.

The basis of the healing sessions, whether on a verbal or physical level, is orientation. The practitioner assists the client, in a clear and friendly way, to follow his or her own pathway toward healing. Although a client may often hope for answers from an outside source, in the RW answers are found deep within the client's own heart.

*Man as a human being is capable of loving one, but his soul,
as the light of God, is capable of loving not only one world,
but even a thousand worlds, if there were so many. For the
heart of man is larger than the whole universe.*
~ Hazrat Inayat Khan

We humans shy away from change as do wild horses from obstacles. We often need a great deal of painful pressure before we dare to listen inside ourselves and trust this inner voice. We have spent so many years neglecting and retreating from this inner awareness that it seems as if we must learn a new language.

Each person has developed a concept of self, by which he or she acts and believes to be true. One rejects, in many ways, the idea of altering this pattern; one would rather risk making oneself ill than contemplate change. The reasons for this are to

be found in the splittings that we have acquired, over time, during our development as independent individuals. We have created reactive and compensatory structures in order to survive, on the one side, and on the other, to compensate for feelings of inferiority and loss.

To lift the veil and look within ourselves is more exciting than any detective mystery. Beyond the splittings a boundless space can open – a vividness, variety and uniqueness which, until now, seemed unimaginable. When the door to our inner treasure opens, outside treasures become unimportant. Satisfaction increases, emptiness disappears. All at once the world is lighter and friendlier, contact to others is easier and more intensive. As time goes on, we become more trusting of our own awareness. The opening to the inner self becomes an important part of our lives. Old wounds and splittings become conscious and are gradually integrated through the view of the heart. The scope of action becomes broader. We are no longer possessed by our emotions, because we have the ability to choose before we act; we are sitting on our own throne. The energies that once were confined and restricted are now free to be used in life.

Wahaba Bergemann is a Facilitator of the Raphaelite Work in Hagen, Germany, and can be reached at wahaba@web.de

From the Editors, continued

ORGANIZATIONAL MATTERS

Finally, we draw your attention to our section which deals with the organization which keeps all of the Work running. Just as Fall represents a time of beginning to turn inward, we as an organization are being called to consider what kind of framework or infrastructure might best support the flowering of this most important contribution to the world of healing.

To begin the discussion, Nur-al-Haqq (page 13) highlights the four new ways in which he envisions the RW being offered to current and prospective students and practitioners. He invites us to read these carefully, and respond to him with ideas and suggestions. The next issue of RR will contain more details as the committees and the Board develop them further.

Page 14 brings us a report from Ramana on the Raphaelite on-line Forum, and we announce the coming birth of the Raphaelite web site. It is not operational at present, but is "in the works."

On page 15, please note that the Leadership Council has voted to establish yearly fees for students and professionals as a way to fund the everyday operation of the RW Office. A form has been provided for each one to pay the fee. Also, we ask that you look over page 17, on which we list all of those certified in special areas of teaching. In addition to using it as a valuable "who's who" resource, please let us know if you spot any errors or omissions.

Best wishes to you, the reader, and many thanks to all the contributors!

~ Hayyat and Wahhab

News from the Raphaelite Community

ABODE OF THE MESSAGE

Facilitator: Devi Tide

The Abode of the Message Raphaelite Work group was begun by Devi Tide in June of 2004. We are around 15-20 participants, and the membership of the group is still forming, so we are not always the same 15-20! We are meeting twice a year at the Abode until 2008, and sometimes have an interim get-together facilitated by Khabira Hull, during which we review what we have been learning and have a chance to ask questions and give voice to our experiences in the process. We use various locations at the Abode, depending on our needs and whatever other programs are happening at the same time.

Devi has been sharing the Raphaelite teachings with us, giving us practices to do together as a group, and suggesting homework for the six-month interval between meetings. We had our first hands-on experience at the last session in May, 2005. In August some of us were fortunate to be able to take the five- and ten-day Raphaelite Retreats offered by Devi and several experienced mentors up on the mountain.

We meet again on the first weekend of December, and the group is still open to those who may wish to join us. Khabira Hull is the contact person for the group at khabirahull@taconic.net or 518.794.7285.

*Reported by Karima Gebel
kagebel@direcway.com*

ASHEVILLE, NC

Facilitator: Himayat Inayati

The March meeting of the Asheville RW group started with those who have been in the training for three or four years. We met at Light of the Mountains with Himayat on Friday to talk about how our healings were progressing and/or roadblocks to beginning the healings. At that time, Eleanore Richardson, from Clemson SC, had just completed her forty healings. Eleanore, a massage therapist, reported that the RW complemented her practice. Qadira Baldwin, Nur Fryar, Justus Desidario, Jay Brown

and Yaqin Rankin had each completed two to six healings. Jay Brown is trained as a chiropractor and was thinking about incorporating the RW into his practice. A few others will begin their 40 healings in the coming months.

On Saturday and Sunday we met in Asheville, with about fifteen new participants from Georgia, Tennessee, SC and NC joining the group. The new people really enlivened the group with their interest and questions. I felt that they helped deepen what I had learned in the past and brought to light pieces I may have forgotten.

We continue to meet in small interim groups in Asheville, Atlanta, GA, and Clemson, SC, to practice and discuss where we are and support each other in our process. Many of us also had the chance to attend Himayat's Awakening to Divinity workshop in July. Our next RW workshop with Himayat will be in Asheville Sept. 23-25, 2005.

*Reported by Yaqin Rankin
yaqin@charter.net*

GREATER BALTIMORE, MD

Facilitator: Nur al Haqq Martin

We met July 16-17. Next training is Oct. 15-16 in Eldersburg, MD.

Each day there were six students; 5 of the 6 attended both days; one attended only Saturday and one attended only Sunday. The Sunday attendee moving to Ohio, so there was also a farewell, although she may be able to return for a training. The group of two men and four women, included one new woman who came with a "regular", and one woman who had attended once before. Although there were new and almost new people, we continued right on the stream we have been following, and the new people "picked it right up".

1. We opened by working with the breath. (This, and all following "work" or practice refers to guided practices and meditations). Then more breath work and discussion of the breath in terms of the 5 domains, following a review and presentation on the domains. We noted and discussed what kinds of changes we

experienced in each of the 5 domains in conjunction with our breathing.

2. Then, a concentration on the breath as it progressively traveled in the body; including, in time chakras, incl. heart, and discussion.

3. A presentation on the various qualities of Saints, Masters & Prophets.

4. More work with the breath, and discussion about "what prevents me from going further into that place of awareness without judgment".

5. Presentation of three qualities characteristic of a healing presence: compassion, love and innocence. This was followed by using the breath to move into that presence.

6. Major work with reactive structures, the sequence being a presentation, then invoking the healing presence, followed by reinvoking the reactive structures. We shared the kinds of experiences that we had in invoking reactive structures.

7. The 4 stages of Ego (see Nur-al-Haqq's article in this issue).

8. The key of "coming into Presence now".

The next day included:

1. A presentation and concentration on the elements.

2. Practicing our focus on each of the elements, in turn, and discussing

3. Practicing experiencing elements and domains, including all elements in one domain, and one element in each domain and discussing.

4. Each person selecting an element and domain, in turn, on which to concentrate, followed by discussion of both their choice and their experience.

*Reported by Aziz Matysiak
gm4343@msn.com*

BUFFALO, NY

Facilitator: Devi Tide

Our group that has been meeting in Buffalo will complete our journey together in our present configuration with a second One-to-One Processing training with Devi and Shoshanna May 19-21, 2006. A few more have completed their forty healings, with others nearing completion.

About ten people in our group have decided to embark on a new series of weekends in Buffalo with Devi, with about that many others joining us so far. These weekends consist of a Healing Conductor training on Friday in our home, followed by The Awakened Healer seminar on Saturday and Sunday. There are four weekends in this series, with one having already taken place in September. The Holistic Health Initiative at Daemen, a local Catholic college, cosponsored this event with us, a mutually beneficial arrangement. Those of us who have been immersed in the Raphaelite Work could not only have this training reinforced, but also experience its wider application, as well as other aspects of Inayat Khan's teaching. The next three weekends will be March 31-April 2 and September 22-24 in 2006, and March 20-22 in 2007. Please join us.

This past August, Devi once again guided many Raphaelite retreats at the Abode mountain conference center. This time they were preceded by three days of retreat guide training after which some trainees continued with their own personal retreats, either ten days, or five-day retreats while mentoring with Devi during the other five-day period. Ideally, by next summer a few more of us will have completed the fourteen-day retreats and the retreat guide training, and will be able to also guide retreats. This event is now tentatively scheduled for August 8-20, 2006. With four or five mentors available this summer in addition to Devi's expert guidance, the twenty-five retreatants were well supported in all domains. Of course the beautiful sacred land and energy on the Abode mountain also continues to be the most perfect setting for the transformational retreat work.

On a personal note, my husband Phil and I will be residing in New Jersey with my brother-in-law for the next half year in order to be caregivers and to offer healing presence to him as he receives treatment for lung cancer. Just at the point when I am able to offer healing retreats and Phil has completed his Raphaelite training, we find that this work will be completely part of our everyday lives. Perhaps that's true for many of us.

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

CLEVELAND, OHIO

Facilitator: Himayat Inayati

On March 18-20, 2005, we had another heart-opening, illuminating, healing and awakening gathering of the Cleveland Raphaelite Group. It seems that the gatherings get better – or we get better – every time. This time 25 people attended, and 6 of them were first-timers.

Previously we had been introduced to the Fire, Earth and Air sequences, and this time we learned Water and Ether, completing our introduction to the 5 sequences. Thirteen people from our group have now been given the go-ahead to begin our 40 healings.

The Cleveland Raphaelite Group will gather at Hines Hill Conference Center, 1403 Hines Hill Road, Peninsula, Ohio on November 10-13, 2005 for a four-day retreat with Himayat.

One of the highlights of the discussion in our March gathering was about the ego. Himayat pointed out that if the ego is an adaptive structure, the adaptation is between the soul and the inner drives/outer forces of life. Therefore the ego is “not just reactive in its essential nature, although it may be reactive in its operation.” I visualize that this is how our “unique face” manifests in and through the ego in our everyday interactions. Himayat described the ego as a crude caricature of the soul.

May our egos come to ever more authentically reflect the qualities of our souls.

*With thanks to Tajalli Leppla for the statistical information, reported by Salim Bradshaw
d.bradshaw@earthlink.net*

FLORIDA

Facilitator: Himayat Inayati

Nine people met in Sarasota this April for what became our last Raphaelite training with Himayat. Members of the group reported that the weekend was very poignant. One member stated that it was difficult to access the domain of the heart because of grief and sadness. On Saturday night, Neshoma, hosted a dinner for Himayat and the group at her home. The 3-day training provided a very personal farewell to Himayat in his role as teacher of the Raphaelite Work in Florida. We wish him well in his new endeavor to bring the Message to the public through the Universal Awakening project.

We now have four graduates in Florida. One of our graduates is also involved with the retreat guide training

and worked as a retreat mentor this summer at the Abode. She hopes to guide retreats in her homes in Gainesville and Long Island. Eleven other members have finished the training and are working on completing their 40 healings.

On May 5, 2005, several members of our community attended the 2005 RW/SHO Leadership Institute in Asheville. We met with Himayat while there to discuss the future of the Raphaelite Work in Florida. Himayat authorized us to form RW study groups. He suggested that we use a study group format to keep us current with our practices, and to support and build ourselves as a community. Once we have a core group that is interested, we can invite Nur-al-Haqq to begin teaching the Raphaelite training in Florida. Nur-al-Haqq was very supportive of this plan when he was approached.

Currently, the RW in Florida is in transformation. It will be interesting to see what form emerges.

*Reported by Cynthia Hemenway
cbhmidwife@aol.com*

GERMANY GROUP

Now that the first steps of our group are completed, we are focusing on the goal of bringing the RW into our practices.

Some of us are certified to lead training groups, so one point of our current discussion is about the most useful planning of the next four years. Another very important issue is about marketing: making announcements, how to create publicity, how to make the work well-known.

Some in our group are doing their 40 healing sessions, and others are just in the beginning of the training. RW meditation groups are growing in several cities. They are an easy way to offer the RW and to awaken curiosity in it. For more information, please contact Wahaba (email below).

Here are some dates for the next half year: The next meeting for the whole German Group is 03.-05.02.2006 nearby Osnabrück. Contact Wahaba (see below).

Local groups are in

1. Hamburg: contact Basira helahasesmann@gmx.de
2. Bremen: contact Munira sabine.johne@nwn.de
3. Hagen: contact Wahaba (see below).

Training groups: with Munira and Sirkar:

1. Group 28.-30.10.2005 in Wuppertal;

2. Group 25.- 27.11.2005 in Wuppertal;
3. Group 03.-05.03.2006 in Bremen.
Contact: sabine.johne@nwn.de

A new group will start with Amida and Khabira in Munich 14.-16.10.2005.
Contact Amida: 089/1291620.

An introductory RW workshop will be held on 11.-13.11.2005 for a new training group in Hagen, which will start in February 2006 with Wahaba.

*Reported by Wahaba Bergemann
wahaba@web.de*

MARYLAND & PHILADELPHIA

Facilitator: Ramana Smallen

News from the Maryland Group: Some of the students in the last series of classes led by Devi are now practitioners. I will not name them for fear of leaving someone out. Ramana is about to start a new group in Silver Spring Sept. 9-11. Call 301-922-6537 for information.

The Philadelphia Group: This group is having difficulty finding a date to meet where everyone can come. So we are discussing opening up the group again to new members. Anyone interested in the Philadelphia training please call Ramana at 301-922-6537.

*Reported by Ramana Smallen
ramana3@verizon.net*

HOLLAND

Facilitator: Saraswati Segaar

Our group meets several times each year. We enjoy these meetings very much, but at the same time we had to create a more structured meeting, because time is going very fast and we have the intention to start trainings in February 2006. Because I reconstructed my house after my divorce it is now possible to start with a training at my place. It is not yet sure how many "students" will participate, so it is good that we are not bound to a special place for our course. We are more free.

We have chosen to start the course with the four of us, with Arjuna in the role of guest teacher. We have decided to offer the RW training to Sufis who would like to follow it, but our organization will function outside the existing Sufi organizations. The training will consist of 3 years, two weekends a year, following the lines for certification in the curriculum.

As mentioned in the last meeting, we would like to offer to participants the

possibility of meeting by telephone with the teachers in the USA. For example, this could take the form of a two-year course with a shorter program, resulting in a certificate for themselves as having done this training or as a possibility to do healings themselves. This possibility is still in the process of discussion consideration, and not yet in workable form.

This week, in my own practice as a psychologist-psychotherapist, I will start two groups consisting of about 6-8 persons, as a kind of advanced therapy to help the clients in the development of their personality – to come closer to their essence, etc. I have already worked with each of them with one-to-one processing and/or hands-on healing, and, of course, the Awareness and Presence Breath. I am looking forward to doing this!

It was a great pleasure, and Arjuna and I experienced it as a blessing, that we were able to participate last May in the Advanced Trainings and in the Retreat Guide Training, as well as having our individual retreats with Himayat at Asheville.

How nice to see all the e-mail names in flesh and blood and to experience their warm and loving hearts! Thank you all very much for your hospitality and open-mindedness. Perhaps, and I hope so, that we will meet again! With loving Sufi-greetings, on behalf of all four of us: Arjuna, Nuria, Zuleicha and myself

*Reported by Saraswati Segaar
melseg@planet.nl*

SEATTLE, WA

Facilitator: Himayat Inayati

As noted in our Northwest Regional RW Newsletter, Seattle is one of the three groups in the country which Himayat has agreed to continue teaching as he moves on with his work in Universal Awakening. Along with our gratitude that he has made this commitment to us, we feel that we need to reinvigorate our group by inviting new members, encouraging and supporting those completing their 40 healings, and maintaining vibrant interim study groups in Seattle, Vancouver, Portland and Corvallis.

Our September weekend began this time with a meeting for Sufi initiates at the home of Tom Knowles and Jeanne Laner on Thursday evening. The main training with Himayat again took place at Bastyr University. Feteah Peterson stepped up to the task of making neces-

sary arrangements in Seattle so that all went smoothly, and we owe her a round of applause. We had about 30 people in attendance.

The first day of our seminar began with a discussion of the five bodies, and the balance (or lack of it) between them. We were urged to observe our daily routines, to become more aware of when and how we give attention to our physical, emotional, mental, moral and spiritual domains. In order to find out just how balanced we are, it was recommended that each of us make a grid on paper, with the days of the week along one axis and the five bodies on the other. We then would fill in each day's activities with the time given to each body. If "holes" in the grid become apparent, we can then address ways to bring more balance. This practice will help us to "recognize, celebrate, nurture and exercise" all of our bodies.

The weekend proceeded with discussions of many aspects of the RW, including bringing more happiness, play, love and joy into our lives - developing the ability to SAVOR each moment for whatever it offers. Other areas covered were ego development, three ways of knowing, healer as servant, and the role of inquiry, to name a few. On Saturday, we were blessed with Tsukina's reading of the paper she had written to complete requirements for graduation. Her topic was "Presence from Mind, Heart and Soul". Sunday morning's focus was on hands-on energy work, including a review of one of the elemental sequences and practice with partners. The afternoon session was a recapitulation of the weekend and continuation of teachings in the RW.

On Saturday evening we enjoyed a celebration of community and the sharing of good food in our customary potluck dinner, thanks to the efforts of Georgetta Howard, who supervised the arrangements, and to Salima Asmann, who hosted us at her place of residence.

Our next regular meeting with Himayat will be in April 7-9, 2006, at a location to be announced.

*Reported by Hayyat Dohrmann
starlight@proaxis.com*



ORGANIZATION MATTERS

FROM THE HEAD OF THE RAPHAELITE WORK

Nur-al-Haqq Martin

In the past, Himayat, as chair of the Raphaelite Work, has started up programs and has appointed facilitators to lead groups throughout this country and in Europe. When Himayat felt the need for a new program he would create it and ask for input and advice to get it started. He also appointed his own students to be facilitators, students he saw over the years who grew in understanding from class to class, year to year. These students, Himayat felt, were capable of passing on the teaching, and so he appointed them to be Large Group Facilitators, now called **Raphaelite Work Facilitators**.

On Saturday, May 21, 2005, at the Raphaelite National Council, Himayat empowered me with the authority to initiate programs, and to appoint Raphaelite Work Facilitators within the Raphaelite Work. Now, as I look to the future in my position as the National and International Chair of the Raphaelite Work, I feel a need to establish the following four new programs. *The current, existing program will not change.*

1. RW Training for Non-Practitioners

At the first National Leadership Council meeting in Mill Valley, the council voted to have the Raphaelite Work be a course of study to train practitioners. In truth, over the years the Raphaelite Work has evolved into a twofold course of study: (1) a course of transformational study and (2) a course for training professionals. Of those who have taken the full course, only a small fraction are practicing; there are many more people using the work as a process of personal transformation. I believe we should honor those who would like to learn the transformational process which the Raphaelite Work has to offer and create a separate program to help them in their search for inner truths.

I propose a Raphaelite Work course of study that would be offered to a wide range of people, who could use the information gleaned from this course to further their own self knowledge and spiritual direction. This program could be two and a half to three years long, requiring approximately five hands-on healing sessions. The graduates of this program would not be able to serve on the National Leadership Council, but would be offered the chance

to take postgraduate classes. I am forming a committee to look into a possible curriculum, time span of study, number of required healing sessions and additional details that can only arise from an in-depth study for creating a new program.

Committee members to date are: **Khabira Hull Ramana Smallen, Iman O'Halloran, Nur-al-Haqq Martin.**

2. Health Care Professionals

Further, I would like to institute a Raphaelite Work program geared specifically towards health care professionals. In this program the curriculum would be accelerated, offering the meat of the Raphaelite Work to the health care practitioner to enable him or her to integrate or use parts of the Raphaelite Work within his or her own practice. This program could be a two year program with possibly ten healing sessions and one Raphaelite Work retreat. A graduate of this program would be qualified to sit on the National Leadership Council and would be offered a chance to take postgraduate courses. A committee is being formed to look into a possible curriculum for professionals, possible time span of study, number of healing sessions and many more details.

Committee members to date are: **Hayyat and Wahhab Dohrmann, Khabira Hull, Tamara Scarlett-Lyon, Devi Tide, Nur-al-Haqq Martin.**

3. RW Facilitators Certification Program.

This program would be taught by The Raphaelite Work Facilitators Certification committee: Mahdiah Jacobs, Devi Tide and myself. Members of this committee will meet with and teach students who desire to become Raphaelite Work Facilitators. This could be a three-year course of study which would be offered once a year for three years. Certification for this program would come from the Chair of the Raphaelite Work.

Committee members to date are: **Khabira Hull, Nur-al-Haqq Martin.**

4. Postgraduate Course of Study

Since the first group of Raphaelite Work students graduated in Seattle a few years ago, there have been many more graduates in the US and in Europe, and I now feel there is need for a postgraduate course of study. This course could cover

Organization, continued on pg. 14

many topics over time, and any of the several areas of the curriculum could be chosen and offered for any particular weekend seminar.

I will be the one teaching this class and I ask for your help in naming possible areas of study. As a starting point, these areas could include:

- In-depth work with inquiry, the art of asking questions
- Touch communication; furthering your knowledge of and sensitivity to feeling energy with your hands and fingers
- Domain of the Heart practices
- The elemental sequences and beyond
- In-depth study of the elements and the five bodies

Committee members to date are: **Justus D'Adario, Khabira Hull, Nur-al-Haqq Martin.**

If, after reading this article you have questions or suggestions, have an interest in serving on one of the above committees, or have other skills and interests through which you could serve the RW, please contact me at yanur@yahoo.com

COMING SOON: THE RW WEB SITE

Since its inception as part of the Sufi Healing Order, the Raphaelite Work has had a presence on the internet as part of the SHO site. Plans are now underway for the creation of a separate web site for the RW, hopefully by early 2006. We will continue to maintain the strong connection with the Sufi Healing Order and will be cross-linked to the SHO web site as a way of emphasizing the interrelationship between the two organizations.

A Raphaelite Work web site will offer several advantages to RW practitioners and students, which include: an *identity* that will create greater awareness of the RW, *greater accessibility* by search engines, *archiving* for articles and newsletters, and *up-to-date information* about RW events and practitioners.

More information about the web site will be sent out as soon as it is up and running. An announcement will also be posted on the Forum – yet another good reason to subscribe to the Raphaelite Work Forum!

THE RAPHAELITE WORK ONLINE FORUM

Ramana Smallen

The RW Forum is up and running. We are feeling our way through the many hurdles in establishing this system, and are nearly finished unsubscribing people and are ready to go forward with our mission. This is, of course, communication. For help in airing a concern on the Forum, you can contact

- **Ramana Smallen - ramana3@verizon.net**
- **Jalil Buechel - jalilb@cascadeaccess.com**

Or you can go directly to the forum by posting at

- **raphaelite@sufihealingorder.org**

We currently see the online forum as an adjunct to the *Raphaelite Reader*. The Reader is providing in-depth reports about the training venues and members, and articles that are specific to the ongoing development of the Raphaelite Work. The Forum is an alternate form of communication which is more direct; it does not need to go through a spokesperson. While it is true that each training venue is pledged to keep the content of their sharings private and contained within the group, it is also true that we sometimes come away from a weekend with more questions than answers. The Forum offers a way to come forward with the questions. Since the effort in the RW is collegial, we need to have this outlet available for members of the community to speak their truth.

So I continue by speaking my truth: the RW Forum is an opportunity, rather than an annoyance. It is a service. Perhaps we can share experiences on how to get a practice up and running. Or we can discuss the ins and outs of insurance, or the legal issues involved. For instance, Maryland is one of the few states where licensing of hands-on energy workers is no longer an issue. It falls under the category of “laying on of hands” and is considered ministerial practice. So Maryland is a healing Mecca, and this begs the question, Why don't we open a healing center here? Anyone willing to work on that please get back to me.

One final note: Anyone who has trouble unsubscribing, please email me directly at

ramana3@verizon.net

Please do not send your request over the network.

Changed Your Contact Info?

Whenever you change in your email, phone, home address, or name (Sufis, take note!), please send a quick email to us, so that we can keep the RW database as current as possible. Send changes to:

starlight@proaxis.com

We do not share this information outside the Raphaelite Work community.

Thanks!

Raphaelite Work Professional Fees

When the Raphaelite Work Leadership Council met in Asheville last May, it voted to replace tithing with professional fees. The financing of the Raphaelite Work office in the past was subsidized by The Sufi Healing Order office. Now that Raphaelite Work office has moved to Maryland, the Leadership Council felt that the best way to support this new arrangement was to implement professional fees.

The fees are due each year, beginning Oct. 1, 2005, valid thru Oct. 1, 2006, as follows:

- Students - \$25.00
- Practitioners and One-to-One Facilitators - \$75.00
- Group Facilitators and Leaders - \$150.00 and up
- 10% discount for couples

What the Raphaelite Works professional fees offer:

- A means to keep the Raphaelite Work National Office financially solvent:
i.e., financing office materials, phone lines, conference calls, mailings, etc.
- Access to *The Raphaelite Reader*
- Support for the creation of new programs
- Practitioners and Group Facilitators receive a 10% discount to all **Raphaelite Work National Office** activities, retreats, workshops, and National Conferences

If you have questions or need more information about the Professional Fees policy, please contact your group Facilitator or Nur-al-Haqq Martin: 410-215-0328, Yanur@yahoo.com

SPECIAL OFFER!

Send in your Professional Fee payment to the Raphaelite Work office before November 15, 2005, and receive a Raphaelite Work audio tape of your choice from the accompanying Tape Order Form

When Paying Your Professional Fees, Please Use This Form

Name: _____ Phone: _____

Address: _____ Email: _____

City/State/Zip: _____

CHECK ONE: Student \$25 Practitioner \$75
 Leader: Fill in Amt. \$_____ Donation \$_____

PAYMENT BY: Check (enclosed) Credit Card: VISA MasterCard
All Credit Cards will be Processed by Mid-Atlantic Gymnastics

Card Number _____ Exp. Date _____

Name on Card _____

Signature _____

**Return forms and payment to:
The Raphaelite Work, 8642 Lucerne Road, Randallstown, Maryland 21133**

Raphaelite Work Tape Order Form

These tapes by Himayat Inayati have been chosen by students as remarkably inspiring and will enrich your understanding of the Raphaelite Work. When paying your Professional Fees you may select a free single tape from this list, or you may deduct \$9.00 from a two-tape set. Please write "free" in the "Total" column, and include the free tapes in the Shipping & Handling totals.

Title	Price	Qty.	Total
The Overview (2 Tapes)	\$18.00	_____	_____
Consciousness and Healing (1 Tape)	\$9.95	_____	_____
Presence (Two Lectures, 2 Tapes)	\$18.00	_____	_____
Purification (1 Tape)	\$9.95	_____	_____
Breath (1 Tape)	\$9.95	_____	_____
Building the Essential Body (1 Tape)	\$9.95	_____	_____
Entering the Domain of the Heart (2 Tapes)	\$18.00	_____	_____
Building your Personal Lord (1 Tape)	\$9.95	_____	_____
The Integrated Human (2 Tapes)	\$18.00	_____	_____
The Manifestation of <i>Haqq</i> (2 Tapes)	\$18.00	_____	_____
Subtotal Due			\$ _____
Shipping & Handling (incl. free tapes) 1-4 tapes, add \$3.00; 5 or more, add \$4.50			\$ _____
Total Amount Due			\$ _____

Name: _____ Phone _____

Address: _____

City/State/Zip: _____

Payment by Check (enclosed) OR Credit Card: VISA MasterCard
All Credit Cards will be Processed by Mid-Atlantic Gymnastics

Card Number _____ Exp. Date _____

Name on Card _____

Signature _____

Return forms and payment to:
The Raphaelite Work, 8642 Lucerne Road, Randallstown, Maryland 21133

RAPHAELITE WORK CERTIFICATION LIST

The people below have been certified in the areas listed as of September, 2005

GROUP FACILITATORS

USA:

- Jalil Buecheljalilb@cascadeaccess.com
- Majida Gowinsmajida@optonline.net
- Himayat Inayati.....himayat@mindspring.com
- Kabira Hullkhabirahull@taconic.net
- Mahdiah Jacobs-Kahn.....Mahdiah@comcast.net
- Nur-al-Haqq Martinyanur@yahoo.com
- Iman O'Halloranma-ohalloran@cox.net
- Ramana Smallenramana3@verizon.net
- Devi Tidedevi@sufiorder.org
- Shahida Whitneyangelawhitney@mindspring.com
- Hayat Feist.....hayatj@juno.com

Holland:

- Arjuna Langesglange@worldonline.nl
- Nuria Kousemakersnkousemaker@hetnet.nl
- Saraswati Melles-Segar ..melseg@planet.nl
- Zuleicha Zwaneveldmarjo.zwaneveld@hetnet.nl

Germany:

- Munira JohneSabine.Johne@nwn.de
- Sirkar ErdmannRErd214133@aol.com
- Wahaba Bergemannwahaba@web.de,
- Asha Giesen
britta.giesen@klinikum-bremen-ost.de
- Henning Gottschalkhe.gottschalk@t-online.de,
- Dana GruenewaldKum.gruenewald@t-online.de
- Hela Basira Hasemann ...hela.hasemann@gmx.de
- Amida Klinkersju.klinkers@arcor.de
- Saliq Andreas Kloetzel ...andreas_kloetzel@web.de
- Gerlinde Landwehrgerl@arl.de
- Mutawakila Von PappGisella.wakil@web.de

ONE-TO-ONE PROCESSING FACILITATORS

USA:

- Selima Asmannaspaceforhealing@earthlink.net
- Jalil Buecheljalilb@cascadeaccess.com
- Ariana Buechel.....arianab@cascadeaccess.com
- Majida Gowinsmajida@optonline.net
- Kabira Hullkhabirahull@taconic.net
- Himayat Inayatihimayat@mindspring.com
- Mahdiah Jacobs-KahnMahdiah@comcast.net
- Tajalli Lepplajleppla@neo.rr.com
- Nur-al-Haqq Martinyanur@yahoo.com
- Iman O'Halloranma-ohalloran@cox.net
- Noor-un-Nissa Smallen ...noorunisa2@yahoo.com
- Ramana Smallenramana3@verizon.net
- Devi Tidedevi@sufiorder.org
- Shahida Whitneyangelawhitney@mindspring.com

Germany:

- Champak Beurskinsmail@doris-beurskens.de
- Linde ErdmanRErd214133@aol.com
- Annabelle Geyerannabellegeyer@t-online.de
- Sonja Sophia Mettlers.mettler@web.de
- Halima Anke Schuettanke-schuett@web.de
- Kathrin Azima SchulzKathrin.Azima.schulz@freenet.de

RAPHAELITE RETREAT GUIDES

USA:

- Ariana Buechelarianab@cascadeaccess.com
- Majida Gowinsmajida@optonline.net
- Himayat Inayatihimayat@mindspring.com
- Mahdiah Jacobs-KahnMahdiah@comcast.net
- Nur-al-Haqq Martinyanur@yahoo.com
- Noor Nicolainicolai@buffnet.net
- Devi Tidedevi@sufiorder.org
- Shahida Whitneyangelawhitney@mindspring.com

Germany:

- Munira JohneSabine.Johne@nwn.de
- Amida Klinkersju.klinkers@arcor.de
- Sirkar ErdmannRErd214133@aol.com

HEADS OF COMMITTEES

- One-to-One Processing:
Mahdiah Jacobs-Kahn.....Mahdiah@comcast.net
- Retreat Guide Training:
Mahdiah Jacobs-Kahn.....Mahdiah@comcast.net

A Message from Devi Tide

Head of the Sufi Healing Order in North America

Healing Order Leadership Gathering

*April 7-9, 2006, at the Abode,
In the Berkshire mountains of NY
Advanced students and graduates of*

The Raphaelite Work are welcome to attend.

Dear Friends,

The work of the Healing Order is to awaken humanity to a greater experience of the power of Divine Spirit to heal. The Raphaelite Work is a beautiful expression of how this awakening process can change one's ability to be a co-creator of one's life, rather than being ruled by one's unconscious drives or reactive structures. If, as you find your way with these teachings, you are interested in participating in the work of the Healing Order, I would encourage you to get in touch with Nur-al-Haqq or with myself.

This is an exciting time for Healing Order, with new areas developing. I encourage you to get involved.

RAPHAELITE WORK CALENDAR

ABODE OF THE MESSAGE

Raphaelite Work Training

Facilitator: Devi Tide

- Dec. 2-4, 2005
- June 23-25, 2006
- Nov. 17-19, 2006

Contact: Khabira Hull,
khabirahull@taconic.net

Raphaelite Retreats with Devi Tide

- **Fourteen-Day Raphaelite Retreats**
July 24-Aug. 6, 2006
Contact: SHO office, 518.794.0030
- **Five-Day Raphaelite Retreats**
August 11-15, 2006
Contact: Noor Nicolai
nicolai@buffnet.net, 716.883.1275
- **Ten-Day Raphaelite Retreats**
August 11-15, 2006
Contact: Noor Nicolai
nicolai@buffnet.net, 716.883.1275

Raphaelite Retreat Guide Training

Facilitator: Devi Tide

Aug. 8-10, 2006

Contact: Noor Nicolai

nicolai@buffnet.net, 716.883.1275

ASHEVILLE, NC

Raphaelite Work Training

Facilitator: Himayat Inayati

Events for 2006 to be announced

Contact: Nur Fryor,

office@universal-awakening.org

BUFFALO, NY

One-to-One Process Training

Facilitator: Devi Tide

May 19-21, 2006

Contact: Noor Nicolai

nicolai@buffnet.net, 716.883.1275

CLEVELAND, OH

Raphaelite Work Retreat

Facilitator: Himayat Inayati

Nov. 10-13, 2005 - Peninsula, Ohio

Contact: Tajalli Leppla, 330.655.5454,
jleppla@neo.rr.com.

Raphaelite Work Training

Facilitator: Himayat Inayati

March 3-5, 2006

Contact: Tajalli Leppla, 330.655.5454;

jleppla@neo.rr.com.

CARROLL COUNTY, MD

Raphaelite Work Classes

Facilitator: Nur-al-Haqq Martin

Feb. 11-12, 2006, June 10-11, 2006,

Oct. 14-15, 2006

Contact: Nur-al-Haqq

yanur@yahoo.com

NEW YORK CITY AREA

One-to-One Process Training

Facilitator: Mahdiah Jacobs-Kahn

Oct. 28-30, 2005

Contact: Majida Gowins

914.457.5146, Majida@optonline.com

Raphaelite Work Training

Facilitator: Mahdiah Jacobs-Kahn

March 24-26, 2006

Contact: Majida Gowins

914.457.5146, Majida@optonline.com

Raphaelite Retreats with Mahdiah Jacobs-Kahn

- **Five-Day & Ten-Day Retreats**

January 3-13, 2006

- **14-Day Retreats**

December 30, 2006

Light on the Hill, Van Etten, NY

Contact: Alia McDowell, 607.589.4419

Raphaelite Work Training

Facilitator: Mahdiah Jacobs-Kahn

June 9-11, 2006

Contact: Majida Gowins

914.457.5146; Majida@optonline.com

PACIFIC NORTHWEST

Raphaelite Work Retreat

Facilitator: Devi Tide

Nov. 10-13, 2005 - Yachats, OR

Contact: Hayyat Dohrmann

541.753.0926; starlight@proaxis.com

Raphaelite Work Retreat Guide Training

Facilitator: Devi Tide

Nov. 8-10, Yachats, OR

Contact: Hayyat Dohrmann

541.753.0926; starlight@proaxis.com

Raphaelite Work Training

Facilitator: Himayat Inayati

April 7-9, 2006, Seattle, WA

Contact: Nur Fryor

office@universal-awakening.org

PHILADELPHIA, PA

Raphaelite Work Training

Facilitator: Ramana Smallen

Jan. 13-15, 2006

Contact: Fran Ruch, 215.637.6435

WASHINGTON, DC

Raphaelite Work Training

Facilitator: Ramana Smallen

Feb. 10-12, 2006

Contact: Ramana Smallen,

ramana3@verizon.net

One-to-One Process Training

Facilitator: Devi Tide

Dec. 9-11, 2005

Contact: Ramana Smallen,

ramana3@verizon.net

GERMANY

Raphaelite Work Training

Meeting for Discussion and

Development for entire German group

Feb. 3-5, 2006 - Melle (Osnabrück)

Contact: Wahaba Bergemann,

wahaba@web.de

Local Groups

Hamburg: Contact Basira,

hela.hasemann@gmx.de

Bremen: Contact Munira,

sabine.johne@nwn.de

Hagen: Contact Wahaba Bergemann

wahaba@web.de

Raphaelite Work Training

Facilitators: Munira Johne &

Sirkar Erdemann

Group 1: Oct. 28-30, 2005, Wuppertal

Group 2: Nov. 25-27, 2005, Wuppertal

March 3-5, 2006, Bremen

Contact: sabine.johne@nwn.de

Raphaelite Work Training (New Group)

Facilitators: Amida Klinkers & Khabira Hull

Oct. 14-16, 2005 - Munich

Contact: Amida 089 1291620

RW Introduction Workshop

For a new training group

starting in Feb, 2006

Facilitator: Wahaba Bergemann

Nov. 11-13, 2005 - Hagen

Contact: Wahaba Bergemann,

wahaba@web.de