



Raphaelite Work in the Community

By Richard Martin

I would like to share with you how I have been working with The Raphaelite Work (RW), beginning by explaining what I personally feel RW to be. There is a class structure and a hierarchy of courses offered within RW: Meditation Classes, One- or Two-Day RW Workshops, Two-Year RW Programs, Four-Year RW Programs, One-to-One Processing Trainings, and RW Retreat Guide Trainings. But these are not the RW; they are ways of understanding what RW is. RW is a process of allowing more life to come into one's being. Pir Vilayat Inayat Khan said, "Healing is the ability to communicate life." The realization of allowing spaciousness and openness to grow brings energy, movement and life into one's being, and it is the ability to communicate this process within our presence, speech, touch and glance which is The Raphaelite Work, and which will bring healing to oneself or others.

In addition to my personal RW practices, which I do daily, I also lead Raphaelite Work Meditation Classes and One- and Two- day RW Workshops. I would like to explain where I lead Meditation Classes and what it is I do in these classes.

I have been leading RW Meditations at the Westminster Senior Center for three years. I began teaching Tai Chi classes there eight or nine years ago and about three years ago at the end of each class I began leading a short RW meditation—for example, feeling the breath, or following the breath as it comes through the nose and makes its way down the throat and into the lungs. I would also focus on the first three domains, physical, mental and emotional; I would always offer some very basic part of RW. After awhile the Tai Chi students wanted more than just the last five minutes of the Tai Chi Class for meditation, so we added a 40-minute meditation class to the schedule. During the last three years this class has developed into something very special. A core group of five people have been attending the entire three years, with as many as eight or nine from time to time. When I began this Meditation Class I was thinking maybe at sometime someone from this group might want to join a One-Day RW Workshop. That has not happened, although not because I have not tried. Every time I host a one day workshop I hand out flyers to everyone in the class, but not one seems interested in a whole day class. An ongoing class that meets once a week is sufficient for this group.

The people who have been coming to this class have bonded in ways that remind me of my experience in RW Training at The Abode. Everyone in this class is 60 years old or older, with a few in their mid-70's. They are from a variety of backgrounds—a Kindergarten teacher, a nurse, accountant, and a secretary, to name a few. None had ever done any formal meditation training, and to see the transformation which has taken place is truly amazing.

I remember the first class at the Senior Center in which I introduced the Domain of the Heart practice. It was a very difficult class, and most everyone was taken aback and felt very uncomfortable in explaining their anxiety. I sensed this was not the meditation to do; it was too much and too fast for a group of beginners. I came away from this class realizing my training in the RW was amidst like-minded people—people who have been traveling for years on an inner path. As I look back at my RW training I see it was within a support group which I call my Sufi community and which is steeped in many different forms of meditation. The saying "Birds of a feather flock together" comes to mind.

After this class I saw pretty clearly what I needed to do when trying to bring the RW to the everyday person. I knew that I needed to be true to my experience and to be able to explain that experience to the everyday person, using a language they would understand and not find confusing, hokey or maybe even threatening. I began offering short meditations where they could feel their breath, and notice how that experience affected their physical body—hands, arms, shoulders, top of the head. I would then ask questions like, "How do you feel?" and the usual answer would be, "I feel calm, or peaceful." I would then repeat whatever was said and add, "Now, let's repeat this last meditation and see if anything else comes or develops," and inevitably their response was, "I feel more peaceful or more relaxed." Over time, there have been changes. The students are much more sensitive to their inner experiences. Their ability to communicate these experiences using a much broader vocabulary that more subtly describes their inner experience is very apparent. The students now talk about how this class has changed their lives, and that they are much more present to life around them because of working in this manner. These are truly RW students, listening, talking, and sharing their lives.

Community, continued on Page 4

From the Editors

Welcome to another issue of The Raphaelite Reader! The contents of this edition give evidence that The Raphaelite Work is evolving and making itself felt in areas beyond the context of the RW training itself. In "The Raphaelite Work in the Community," RW Head Richard Martin discusses how he has adapted the Work in order to present it to the everyday person, demonstrating its basic principles while presenting it in a form that can be experienced and grasped by, in this instance, senior citizens and Tai Chi students. In "Love is in the Ink," Cinda Walia Weber takes us on a wonderful journey through the transformative process of journaling as informed by her study of the RW. In a third article, "Tracing the Raphaelite Work," the two of us write about how we have integrated the RW into our counseling and healing practice.

Taken together, these three articles are an invitation to each of you, as students and/or practitioners of The Raphaelite Work, to give thought to how the RW manifests in your own life and work—and, equally important, to consider sharing this with the greater RW community in future issues!

Elsewhere in this issue ... Richard Martin adds to the theoretical base of the RW with the second of his series on "The True Human Being". In addition to reports from Germany and Seattle, the RW Community News (pg. 8) contains our first report from "the land Down Under," where Devi Tide held the first RW training last February. A heartfelt welcome to our new friends from Australia and New Zealand!

Finally, check the "Germany" part of the calendar on pg. 12, and you will see the opening of the *Schule für Raphael-Heil-Arbeit* (School for Raphaelite Work), beginning this September. It is clear that a vibrant and dedicated group is carrying forward The Raphaelite Work in Europe. To Wahaba Bergemann and friends in Germany, herzlichen Glückwunsch!

There's more inside ... so happy reading! And don't forget to visit the RW web site at theraphaelitework.com

Mary & David

Sharing the Reader

The articles and information included in each issue are wonderful starting points for group discussion, personal sharing, and deepening one's understanding of The Raphaelite Work. This 12-page issue can be copied for \$.50-.75, black-and-white, on standard paper at most copy shops, directly from your PDF file. For a more professional look, FedEx Kinkos will print it double-sided on 11x17 heavier-weight paper for around a \$1.00 per issue. Or, just print out a few on your own printer in living color!

In This Issue

| | |
|---|----|
| <i>Raphaelite Work in the Community</i> | 1 |
| Richard Martin | |
| <i>Tracing The Raphaelite Work</i> | 3 |
| Mary & David Dohrmann | |
| <i>Love is in the Ink</i> | 5 |
| Cinda Walia Weber | |
| <i>The True Human Being</i> | 7 |
| Richard Martin | |
| RW Community News..... | 8 |
| Support the Raphaelite Work | 10 |
| RW Events Calendar..... | 11 |

The Raphaelite Reader

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Tracing The Raphaelite Work

Our Mysteriously Morphing Practice

By Mary and David Dohrmann

After being immersed in The Raphaelite Work for many years, we find traces of its essence everywhere—not just in our healing practice, but also in our relationships, our yard work, our spiritual practice, our cooking, our walks around the neighborhood. In this article, however, we will focus mainly on how the RW has affected our practice with clients. We conduct our healing and counseling work in our home, seeing most clients on a regular basis. When we first began our private practice back in the mid-80s, we worked in a fairly traditional manner. Mary brought her background in Clinical Social Work and Family Systems therapy to the work, and David brought his experience as a Pastoral Counselor and training in Gestalt therapy. Over time, we saw that in most cases talk therapy alone was a useful but insufficient mode of healing. Progress occurred, but slowly, and often not at deep, lasting levels.

Realizing this, we studied and then integrated into our practice other modes of assisting clients—hands-on energy work, visualization, breath work, meditation and relaxation processes—and noticed a clear improvement in client outcomes, as well as a definite boost in enjoyment of the therapy process on their part and on our own. An especially effective practice for supporting change was a particular kind of breathing coupled to statements of release or affirmation. All of these processes fall into the realm referred to in The Raphaelite Work as *mastery*, as they involve intention and initiative on the part of both the client and the practitioner.

Then, in 2001, we launched into our study of The Raphaelite Work in Seattle with Himayat. We enjoyed the deep immersion into the five-body model and the processes of *allowing*, *observation* and *inquiry*, which had profound effects on our personal realization. This work also enlarged and clarified our understanding of the fundamental nature of healing itself. It became impossible, from day one, not to integrate these new realizations in our work (not to mention our personal lives!). In the early months following our first seminar, in fact, we started asking some of our clients to be present to the various bodies when issues arose and to look for shifts, softening, discharge, etc.

This was just the beginning of a sea change in our work with clients. We began to see how The Raphaelite Work is not only a healing practice complete in itself; it is also a *way of being* which can inform all modes of healing and take them to deeper levels. For example, over time we became more conscious of when we were in the mode of *mastery* and when we were in the mode of *allowing*, finding a decisive tilt in the direction of the latter. We began to observe the degree to which clients were able to be present to themselves, as op-

posed to when they were avoiding going within, or when we or they were trying to use a particular technique to “get rid of something” or change it. Our hands-on table sessions took on more of the characteristics of the *Elemental Sequences*, and the core aspects of *One-to-One Processing* were occurring in our sessions.

Above all, the practice of *being present* became a cornerstone of our work, for it was clear that the act of intentional presence on the part of the healer is the most important aspect of any healing. Our capacity to be present to clients changed qualitatively as we studied the RW, and we observed that a natural outcome of this was a healing space in which our clients felt truly safe. We have shared their excitement at discovering, within this space, a wonderful array of resources for healing emerging from within themselves, including what the RW refers to as *Divine Qualities*. We have also observed a clear sense of empowerment as clients discover that they can be in charge of their own healing process.

Since becoming certified, we have been interested to see that our practice has not become exclusively Raphaelite Work as it is defined in the course, even though The Raphaelite Work deeply informs so much of our work with clients. Why would this be the case?

One reason is that some people, even within this healing space, find it difficult to be present to an internal physical or emotional place or process for more than a few minutes, or even for more than 20-30 seconds! Many, in fact, have never felt that they had a right to pay very much attention to themselves, or have never felt safe in doing so, especially if they have suffered abuse or manipulation. The idea of going deeply into a wounding experience with others witnessing that process from a loving heart space can seem overwhelming, even terrifying to some. In our experience, clients who are initially frightened feel more comfortable with something they can do, so we may suggest more mastery-oriented practices to them at first, employing the *felt shifts* that result from such practices as doorways to help them learn how to be present to themselves. These mastery-oriented practices serve as additional *resources* for clients as they become more adept at being present to the inner processes of the five bodies. In time they feel empowered to choose their own most comfortable way of addressing their issues.

Many clients also have trouble getting out of their mental bodies. In fact, some are so accustomed to living in the mental body that they are scarcely aware of the other domains in which they function. They also prefer that their healing occur within a context which they can grasp mentally and

Tracing, continued on Page 4

which gives them something to do. So again, we start where they are, giving them a clear explanation of the five bodies, periodically reorienting them and encouraging them to “stick their toes into the water” of presence to the other domains to see what they notice. In time—their time, not ours—they are able to dive right in.

A third reason is that not as many people come to us for individual Raphaelite Work sessions as they do for ongoing healing work. For many clients, the wounds that they have experienced took place over time in relationships in their family of origin, with a spouse, or through a suffocating subculture which imposed guilt around certain modes of behavior or relating to others. In other words, the wounds took place within the context of the *moral body*. For many individuals, the healing of that type of wound requires the development of an ongoing relationship with people who are trustworthy and who can be fully present to them. This means having time simply to talk and express, to have an experience of relationship, and within such a relationship to feel increasing levels of safety in accessing the wounds at ever-deeper levels. We are talking about a therapeutic relationship here, but not in the sense of a psychoanalytical or classical psychotherapeutic model. It is a healing relationship which employs energy-based modes of healing within the context of the *Five Domains*, which is quite different (enough so that these differences deserve discussion in a separate article).

So it is clear that traces of The Raphaelite Work have informed our practice in a number of ways, some of them quite profound: (1) We find that we have become more patient with clients and more allowing of their internal healing process; (2) we have expanded our view of healing, in the sense that it is not only melioration of symptoms but at its heart is a flowering of Divine qualities specific to that person; (3) we enjoy the presence of the Great Beings, whom we invite into every session; and (4) we are aware that, even though we offer individual RW sessions to clients, The Raphaelite Work is even more powerful for us as a *way of being* that informs and underlies all that we do in our healing practice.

We love the RW for the gifts that it brings in these traces, and feel at times the normal (not natural!) impulse to make a monument to it, or to hope for visible confirmation in the form of institutional identity or name recognition. But we are also aware that the traces themselves are part of the *traceless*, a process so Sufi-like it brings a smile to our hearts:

*My place is the placeless, a trace
of the Traceless. Neither body or soul.
I belong to the Beloved, have seen the two
worlds as one and that one call to and know,
first, last, outer, inner, only that
breath breathing human being.
~ Jelaluddin Rumi (transl. Coleman Barks)*

In one of his last seminars with the Seattle group, Hima-yat mused about whether the The Raphaelite Work would become a mainstream mode of healing, *à la* Reiki or Gestalt or

Polarity. He discussed this within the context of the healer's *realization*, which is so central to the RW and perhaps not with so many other modalities. The goal in the RW is the emergence of *more life* and the manifestation of one's *haqq*, which come about through a deeper and more subtle mode of training. The *40 Healings*, *One-to-One Processing*, and *Raphaelite Retreats*, as well as the larger spiritual context in which they are given, are remarkably effective methods for deepening personal realization and enhancing one's capacity to facilitate healing in others. It is important, therefore, that the Raphaelite Work training maintain its integrity. At the same time, it is also equally important that members of the RW community continue with discussions and articles which give glimpses of how the *essence* of this Work, like the attar of roses, manifests differently for each one of us.

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Community, continued from Page 1

I also recently taught a RW Meditation Class to a Multiple-Sclerosis (MS) support group. One of my Tai Chi Students from another class has MS, and she invited me to lead an evening of Healing Meditation to her MS support group. This RW meditation class was a transforming experience for everyone who was present that evening, and it was hard to bring this class to an end, for everyone wanted more. The first meditation was very short. I invited everyone to close their eyes, watch their breath go in and out and see how this affected their physical body. We sat for about fifteen seconds, then opened our eyes, and I asked, “Did anyone experience anything?” This is where things began to roll. A few hands went up and people started offering what they felt and experienced.

From this point in the class each meditation went a little longer, and each time more people began to share and become involved. It wasn't long before we talked about the first three domains of the RW: physical, mental, and emotional. Soon after that we began talking about the moral domain and our connections one to another and to the life around us. We also talked about the spiritual domain as it pertains to having a sense of fullness and openness, a sense of being complete and whole and how there is something there that is trying to communicate with us. By the end of the evening most everyone was sharing. They got it, they got it all, and at the end one person raised her hand and said, “Thank you ever so much. I went to a place where there was no MS, to a place of healing.” Whenever I think about this class and this person tears come to my eyes. What more can be said about our work? It is a gift; it is a gift of life.

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Love is in the Ink

Journal-Writing as a Raphaelite Work Practice by Cinda Walia Weber

When I became a student in the Raphaelite Work (RW) in 1995, I'd been keeping a journal for many years and had made it a regular practice for about 10 years. I saw it primarily in psychological terms, and was appreciative that its regular practice gave me insight into issues and relationships, a greater sense of well-being, and a more positive outlook. Bursts of creativity that sometimes emerged after a long writing session were a bonus. Unlike most other writing I'd ever done, journal writing was about the process, not the product. I knew to keep going without changing anything. It had served me in the face of major losses and transitions, and proved an accessible and flexible form. I planned to keep on writing.



What I didn't know yet was just how transformative and healing my writing could become with the addition of the RW orientation. In the beginning of my RW training, healing and journaling coexisted without much interaction. Somewhere along the way they began to come together as a more conscious, synergistic healing practice. I could say that I began to see these potential healing modalities as two types of vibrant flowering plants that began to cross-pollinate in the garden. The fruit of this cross-pollination is what I'd like to share with you. I hope it will offer the nourishment of inspiration and direction to those already journal writing and to those for whom this might be a new experience.

The practice of journal writing can support a variety of healing and transformative processes, some similar to those we recognize in the Raphaelite Work and many in alignment or supportive of the RW. You'll notice as we go along I have highlighted these similarities by italicizing the RW terminology where it pertains to journal writing practice.

By its very nature journal writing is a reflective process and helps develop the capacity to witness (*be present to*) one's experiences. When I began journal writing I would have called this "listening"—to my Self (physical, emotional & mental bodies), and to my relationships to others, my community, the planet and to the Divine (moral & spiritual bodies). I listened for "the still small voice" also. Now I might describe it as practicing being present to and understanding the "languages" of the *five bodies: physical, emotional, mental, moral and spiritual*. This type of writing supports not only healing in oneself but also the development of one's capacity as a RW practitioner. It could also be described as an orientation (and *ego maturation*) beyond the *mechanical* to the *reflective and considerate ego* (and possibly beyond).

I invite you to join me as I lead you through a session of journal writing practice, which I hope will illustrate how it relates to the Raphaelite Work. Before we begin to put pen to pa-

per, there are things to consider, just as there are for a RW client session or meditation. Providing a calm, safe environment facilitates opening to the experience of each of these forms more fully. Journal writing practice and RW meditation are also both

deepened by showing up to the practice regularly. Sure, we can meditate or do a breath practice on the bus or in the elevator, sip light through the office window, and even do a healing in a busy place in an emergency. And we can write in our journals on a plane or in a crowded café with the simplest of very portable tools. Yet both these types of practices benefit from a conducive environment.

So here I sit with pen hovering over the expanse of the blank, unlined 8-1/2 x 11 page. I see that the page has no expectation, prejudice or limitation, remaining available and receptive. For me it reflects the quality of a healing presence we call *innocence*. And I begin with a written *invocation*. For many years I started with "In the beginning was the word", reminding me of the power of the word or vibration (*Hu*) in Creation. Now I begin with Hazrat Inayat Khan's invocation, as in the protocol for a RW healing session. This invites support and (along with a closing of gratitude) dedicates and circumscribes the time, as I might with meditation or healing time. This helps me stay present and better able to handle distractions (and the urge to get up for another cup of tea).

I begin writing about whatever calls to me, *allowing* it to emerge—maybe a pain, a difficult relationship, or an old issue. I write long handed to give myself both the kinesthetic and visual experience, letting any size and shape emerge. I know to keep writing without judgment of handwriting, spelling, or grammar (*innocence*). Don't change anything. I write whatever crosses my mind including all the inner chatter of negative or fearful expressions of the reactive ego states. By writing down whatever I hear myself think I really notice (*compassion aspect of healing presence*) my typically unacknowledged expressions of the well-worn paths of my *reactive and compensatory structures*. Sometimes I get stuck. It may show up as boredom or a feeling I am spinning caught in a recriminating loop of judgment, complaints, overanalyzing and repetition, losing the attribute of innocence. Returning to explicit, concrete, and authentic details about my sensations, emotions or thoughts (*being present*), helps me move on. I see what is behind what appears. Without this understanding (*compassion*) this writing could serve as a *wounding* instead of *healing presence*.

I continue writing, following the locus as it shifts (as in a RW healing or One-to-One session), trusting that there's an

Journal, continued on Page 6

Journal, continued from Page 5

intelligence that informs the process. I notice that the feelings may *intensify*. The pace and form of my handwriting may change. If I stay with this (*softening and release*) at some point I feel a (*felt*) *shift* in my breath, body, handwriting, or feelings. I usually notice myself writing about the issue or pain with more distance or perspective, indicative of (*somatic*) *space*. It is more than cathartic because I can sense (*felt sense*) a new understanding or reframing of the experience (*a new ecology of being*). I am creating new neural pathways and healing those *compensatory and reactive structures*. I usually write for 20-30 minutes, (15 minutes at minimum; see Pennebaker reference below) which is commonly how long it takes for me to notice a shift. Writing that long also gets me beyond the intensification that can be a time when I might react and stop writing. (In *The Artist's Way*, Julia Cameron talks about getting past that point when she urges writing three pages—"morning pages"—without stopping). When I finish I often feel refreshed and more peaceful or confident. I see this as evidence of emergence of *Divine Qualities* from the space engendered. I've had exuberant energy, as well as amazing insight or a burst of creativity. I have written many poems and essays after such a writing session. To allow for that possibility I like to have at least one time a week when I can write for a longer, more open-ended period. No matter what qualities emerge from my writing practices, my journal bears witness to *incessant creation and ongoing revelation*.

Journal entries become snapshots at intervals along the way, recording healing and transformation. Because they can be read and reread, patterns can be recognized; they may be *reactive or compensatory substructures of the personality*, or even traces of our soul's signature emerging over time. Using a journal I see the before and after of the writing practice itself, just as we (RW students) are encouraged to notice our breath and 5 bodies before and then after a meditation or healing.

This brings up a potential pitfall of journal writing: the use of language and its linear nature. Just as some say that trying to describe a meditative experience with words limits it, I think that this practice's reliance on the linear written language can be a limitation. I believe that awareness of this and a conscious focus on the languages of all the bodies will go a long way to mitigate this limitation. To balance this, the advice is to be explicit concrete, authentic and give details, staying present to the emotional and physical also.

Healing benefits of writing have been proven in clinical studies measuring physical and emotional health. James Pennebaker and his associates (cited in *Writing as a Way of Healing*, by Louise DeSalvo) found that those participants who wrote about a traumatic event or painful experience for just 15 minutes per day for 4 days—making sure to include the emotions and the concrete, explicit details—were healthier for up to 6 months later. They reported being better able to act on their own behalf, and had improved physiological signs such as heart rate and healthier immune systems. The

ability to act on one's own behalf suggests a greater ability to sit on one's own *Divine Throne*, acting as the authority in one's life. And along with these healing benefits come some caveats. As a largely solitary act, there is no other person to hold an attunement or a healing presence even when the "client or writer" cannot. Just as the RW practitioner knows the limits and scope of practice, so should the writer recognize when journal keeping is no longer beneficial (*wounding*). Some signs are when it becomes repetitively destructive, highly negative and over-analytical, or replaces action.

We're getting near the close of my writing session, when I usually end with words of gratitude for the experience and for all beings who have participated (much like a closing at the end of a RW session). So I'll take this opportunity to express my gratitude to you, my fellow students of the RW. Whether I have shared class with you or not, I am aware that each of you has called forth this transformative teaching and work into being. And I am grateful and honored to have shared this with you.

Wait, there's just one more thing before I sign off. You've followed me through this writing process and I imagine that you've noticed that I have mentioned innocence and compassion of the healing presence in the writing practice. And you may wonder, where's the love? I was thinking that too. I knew it must be here somewhere; I can feel it. As I was reading some of my old journals in preparation for this article, I came upon a brief note reminding me of a "mistake" I had made a few years ago. I had written about glancing at the back dust cover of a book, next to me as I wrote. An author whose endorsement was part of the blurb had, following her name, her book title, which I read as: *Love is in the Ink*. That caught my eye and I gave it a second glance. This time I saw it more clearly: *Love is the Link*. Not as fun but I can see that is true enough. Still, I liked the first one; it's true too. That's it. I know that *love*, defined in the RW as the force that calls forth being, is calling us forth into a new ecology of being even as we write. It is there in the emerging essential qualities. It's so embedded in the process it had eluded me. But it had been there all along. I just didn't notice it until I read my journal, and there I found *Love is in the Ink*.

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The Raphaelite Work Student Handbook can now be downloaded in pdf format. You can go to the Publications page of the RW Web site and download it from there, or click on or copy-and-paste this link to download it directly:
www.raphaelitework.org/rwsh2.pdf

The True Human Being

Part 2, By Richard Martin

This is a continuation of the recent article I wrote in the February 2007 issue of *The Raphaelite Reader*, entitled, “The True Human Being.” To give a short review of that article: The Raphaelite Work is a path of becoming more human, and points us in the direction of discovering who we are, thus allowing our true self to become known.

The Five Domains—physical, emotional, mental, moral, and spiritual—are basic to The Raphaelite Work, and by being present to the different languages of these domains we can better understand our own changing and maturing view of our truth.

Becoming more and more aware of the physical sensations that occur to us and experiencing the language of sensations at the depth of our physical being informs us about not only our body, but also who we are at the level of the soul.

Also, turning our attention inward to the mind and being present to the diverse dynamics, textures, and atmospheres, we become more and more aware of the different depths that can be found in the mind. This turning inward, along with a sense of “allowing” with no judgment, eventually leads us to a place of great depth where mind and soul meet.

Becoming ever more aware of how everything we see and touch has an emotional message that is conveyed to us is one step towards understanding the ever changing world of our emotions. Learning to sense the different directions these messages are following and being present to their various depths, offering them space to be with no judgment, leads to a freeing up of the blocks and knots one holds. This will in time lead to the place where the emotional domain meets the soul.

This brings us to the moral domain, and in which the concern is with our relationships and our connections to people, places, and things. Within these relationships we have many different levels; sometimes we are connected to someone, some place, or something and sometimes we are disconnected. There are many levels of connections we perceive within our relationships, ranging from our general acquaintances, to friends, and on to our dearest loved ones. These levels of connection are also seen with our relationship to places and things. There some places that we connect with very deeply, a heart and soul bond, and there are others places that offer no connection at all. Notice that the farther or deeper we travel into the moral body, the less aware we become of ourselves, and the more aware we become of the person or object in front of us. The moral body carries with it the potential of being a doorway into the domain of spirit and essence.

The fifth domain is the spiritual domain and it is here that we are present to really being alive and feeling energy flowing up from the depths of our being, circulating and communicating with the domains. Vibrant colors may appear with the most exquisite qualities, with a sense of being whole and complete. In the spiritual domain we touch a part of ourselves that is usually hidden from us when we are in our everyday consciousness.

When we touch this spiritual side we are coming in contact with an essential part of ourselves that is trying to communicate with us. It is an intelligence that rises from the depth of being and teaches us about who we really are.

By being present and beginning to connect with any domain, allowing whatever is happening to happen, we will, over time, connect to a very deep level of that domain. By staying longer and connecting ever more deeply to this domain a certain aspect of the spiritual domain will begin to rise and be seen from the vantage point of this domain. By staying even longer one will be transported to the depths of the spiritual domain and into essence.

The deeper we go in any domain, the stronger our moral body connections become with that domain, and the more that domain will speak to us, leading the way into the spiritual domain of essence for that moment, for that domain.

The five domains are keys to the understanding of who we really are and what it is to be a human being, and each domain in itself is a very important aspect of the whole. There is a truth that lies deep inside us, which is unique to each of us; it is the signature of our soul, the signature of who we truly are. The more our own truth becomes known and the more we realize it, the more we will grow and mature, honoring the path of being human.

Richard Martin is International Head of The Raphaelite Work. He can be reached at: yanur@theraphaelitework.com

RW Curriculum CDs

Himayat Inayati, founder of The Raphaelite Work, published *The Raphaelite Work: The Manual*, v.6.0 in 2003. This manual, available on CD-ROM, is the original and definitive exposition of The Raphaelite Work. It contains the theoretical basis for The RW, healing sequences and protocols, a wealth of RW practices, discussion of the elements and domains, and much more.

Himayat’s manual is a must-have for every student and practitioner of The Raphaelite Work. It is now available for \$49.95 through The Raphaelite Work office. To order, contact Richard Martin at: yanur@theraphaelitework.com

Raphaelite Work Community News

2007 LEADERSHIP INSTITUTE

The Raphaelite Work Leadership Institute will be held **Oct. 19-21, 2007**, at the Pearlstone Conference and Retreat Center, just outside Reisterstown, Maryland. The focus will be on developing leadership qualities, deepening our realization of The Raphaelite Work, gaining insights and bringing greater clarity into the tools of the RW. Faculty members include Richard Martin, Devi Tide, Mahdiah Jacobs Kahn, Ramana Smallen, and Wadud Henry Cretella.

The Institute is open to all RW graduates and to RW students who have begun their 40 healings. Space is still available for those wishing to register. For more information, or to download registration forms, go to: theraphaelitework.com/institute.htm



REPORT FROM GERMANY

*Dear Friends of the Raphaelite Work,
Hagen, 4.7.07.*

We recently had our fifth training session with Wahaba Bergemann in the Raphael Healing Work. We were all strongly affected by Himayat's visit a week previously and count ourselves very lucky to have had him here in Hagen for a five-day Workshop, as well as other lectures about The Raphaelite Work and about Universal Awakening.

Since Wahaba started this group in October '05, we have stayed together, with just one exception, and continue to get more involved in the group and in the work. This includes, apart from Weekend Training and yearly Retreats, meeting in small groups to practise and exchange our experiences, and taking part in a Meditation Group offered by Wahaba once a week. We all look forward to these meetings, even though it isn't always easy for people working and with families to look after to find the time. Sometimes the Meditation Group is quite small, but another week we all meet up together again.

When we started this work nearly two years ago, most of us didn't have much idea of what it was all about. I thought at the time, "Healing work? It's not really for me—I've never been in a healing profession and never will be!" But I was curious, and thought, "I'll give it a try." Now, after nearly two years, I'm convinced that it is a wonderful path to personal development. If one is prepared to do a certain amount of work on oneself and is interested enough in other

people, there is a real possibility for helping others, which must be the most rewarding thing there is. There is still a long way for me to go, though. As Himayat says, it is not so much learning the practices that takes time—it is the process itself. We have found, practising together, that we are getting more sure of ourselves, more sensitive in our sense of touch, and more convinced that it actually does work, this work we are learning! I feel too that I am more and more able to integrate into everyday life what I experience through meditation and through the questions I ask myself, referring to my reasons for doing or not doing certain things.

At the moment I am feeling very grateful that I have had the opportunity to get to know about this work and to know everyone involved.

*With love and best wishes
Angela Frenzel*



RAPHAELITE WORK SEMINAR IN SEATTLE

On Saturday April 7, 2007, six of us gathered for a seminar with Nur-al-Haqq Martin at the beautiful north-Seattle home of Jamiya and Madani, who so generously offered its use for the day. The size of our group and the setting created an atmosphere more intimate than the larger Raphaelite seminars I had attended in the past. Reminiscent of those gatherings was the warmth, fellowship and sincerity of all in attendance.

We opened the day by going around the circle to share our hearts about what was going on with us and the status of our relationship with the Raphaelite Work. I spoke about health issues that arose a year ago and how I have been focused on self-healing since then and have not been engaged with the ongoing group learning process. I felt somewhat disconnected from The Raphaelite Work and had come looking for reaffirmation and inspiration—a "jump start", if you will.

After his welcome, the Invocation, and focusing on the breath, Nur-al-Haqq led a practice that combined the Domain of the Heart with the ritual of Universal Worship, the heart being the candle at the center, linked with the prophets through the breath. This combination was new to me and helped create a sense of "being in familiar terrain but seeing the landscape with different eyes", which continued throughout the day.

This sense was nurtured by Nur-al-Haqq, who suggested we make practices more personal and individualistic through contemplation, allowing them to evolve and speak to us, to "make the practices our own", much in the way a sacred intonation resonates differently in each temple. He encouraged us to make the practices alive, organic, creative and personal rather than allowing them to become wooden and repetitious.

Exemplary of this orientation was an afternoon practice reflective of Nur-al-Haqq's kinesthetic background developed through gymnastics and Tai Chi. From the Domain of the Heart he asked us to carry the sense of presence into a walking meditation in the neighborhood, an exercise that proved both challenging and rewarding.

In a second major theme of the day, Nur-al-Haqq emphasized looking for patterns in transition, in practices and in life. Within the five bodies, attention was called to the interface connecting the bodies. For example, at the depth of the mental body there is an inward turn toward the heart (emotional body) in the space between thoughts, and in the depth of the moral body there is an interface with the spiritual body through essence.

After the retreat, the theme of transition took on a larger dimension for me as I contemplated the evolution of The Raphaelite Work itself. A divine gift rising from the wisdom and inspiration of Hazrat Inayat Khan, it was given birth by Himayat, who developed the body of theory and took us far on the path toward our individual realizations of what this method of healing offers. Now The Raphaelite Work is embodied in Nur-al-Haqq who seems to have internalized it, made it his own, and urges all to do the same. For me, that which has remained constant throughout is the pulsing, alive, rejuvenating healing energy that is the essence of The Raphaelite Work. Having spent this day in Seattle focused on it was restorative for me ... and gave me the "jump start" too!



REPORT FROM AUSTRALIA

Devi has been coming to Sydney on the East coast of Australia every year since 2003 (invited by Sitara Mitten-Lewis who runs the local Sufi Order Centre). Her seminars have met with increasing interest from local and interstate Sufi communities, people involved in healing in various forms, and "seekers" from the general public. This year, we (the 6 regulars from our monthly Sydney healing circle) took the

plunge (and the financial risk!) of inviting her for the Raphaelite Work training, trusting that this was the "ripe" time to achieve the numbers of participants necessary to go forward. There was a lot of interest, and finally 29 people, of which five are men, have committed to the training. Many came from far afield: a caravan of six people who had never met Devi traveled from West Australia (a distance equivalent to that from Los Angeles to New York); Jamila came from New Zealand; and there were participants from South Australia (1400 kms), Queensland (1000 kms), and northern New South Wales, as well as friends from around the Sydney area. Some participants had had no exposure to the Sufi path, some were from the Sufi Order, the Sufi Movement or the Ruhaniyat, while others had "dabbled" in Sufi and/or Dances of Universal Peace events. The ages ranged from 20's to 80's. I expect you have the picture—we were quite a diverse group.

And so we gathered in the Blue Mountains in February (our summer), approx. 1.5 hours by car or train from Sydney, old friends and new. The air was alive with anticipation, bonhomie, focus and joy. "Sufi heaven", as Devi calls it! We embarked on a journey of lively discovery together, always new, whether already attuned to the process or not, aided and abetted by Devi, our divinely inspired guide into ourselves. As we engaged and flourished in the simplicity and profundity of Presence, the effects were similar to a retreat regardless of it being a training. (But all you readers know this already!) The group was characterized by love, trust and openness despite our varied backgrounds.

Some initial nonverbal and verbal feedback from some of those for whom this was a first taste of this healing work: glowing open faces, enthusiasm, vitality, clearer boundaries, and, "This is the best thing I've ever done for myself in my whole life!"

This is clearly the "early days" for us as a group, and one of our main lessons at this stage is that it is about working on ourselves. There is plenty of time to allow for the process of deepening and unfolding our own healing before moving on to working with others. Because of the challenges of time and cost posed by large distances, interim sessions are being held in "clumps" in different states of Australia, which gives more of us the opportunity to facilitate the sessions (another learning). We'll all come together again when Devi returns next year.

Reported by Karima Moss, who lives with her husband Suleiman near Forster in New South Wales, Australia. Write to her at karisul@gmail.com



SUPPORT THE RAPHAELITE WORK

At the Annual Raphaelite Work Institute in Asheville in May, 2005, The Raphaelite Work Leadership Council 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 the Raphaelite Work office has moved to Maryland, the Leadership Council felt that the best way to support the new arrangement was to implement professional fees.

Professional fees are due each year, October - September, and are as follows:

- **Student - \$25**
- **Practitioner, One-to-One Facilitator and Leader - \$75**

The Raphaelite Work 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.
- Updating and maintaining the Raphaelite Work Web site.
- Access to *The Raphaelite Reader*.
- Support for the creation of new programs.
- Practitioners, Group Facilitators and Leaders receive a 10% discount to all Raphaelite Work National Office activities and National Conferences.

Please use the form below when paying your Raphaelite Work Professional Fees.

Name: _____

Phone: _____

E-mail: _____

Address: _____

City/State/Zip: _____

Check One: Student Practitioner One-to-One Facilitator Leader

Amount: \$_____

Payment by: Check enclosed ... or by Credit Card: Visa Master Card

All Credit Cards will processed by Mid-Atlantic Gymnastics.

Card Number: _____ Exp Date _____

Name on Card: _____

Signature: _____

If you have any questions about the Professional Fees policy, please contact me personally at yanur@yahoo.com or 410-215-0328.

**Return form and payments to:
The Raphaelite Work, 8642 Lucerne Road, Randallstown, Maryland 21133**

THE RAPHAELITE WORK CALENDAR

Scheduled Events for 2007-2008 in the U.S., Europe and Australia

Please send calendar changes & updates to: dohrmann@theraphaelitework.com

UNITED STATES

October 19-21, 2007

RAPHAELITE LEADERSHIP INSTITUTE

Pearlstone Conference and Retreat Center

Reisterstown, Maryland

Contact: Richard Martin

yanur@theraphaelitework.com; 410-215-0328

Ongoing

Meditation Classes for Seniors

Facilitator: Richard Martin

Westminster Senior Center, Maryland

Thursdays 12:30 pm - 1:30 pm

Contact: Richard Martin

yanur@theraphaelitework.com; 410-215-0328

August 17-31, 2007

14-Day Individual Raphaelite Retreats

Guided by Devi Tide

Abode of the Message

Contact: SHO office

healing@sufihealingorder.org; 518-794-0096

September 16, 2007

The Path of Transformation and Healing

Facilitator: Richard Martin

Randallstown, Maryland

Contact: Richard Martin

yanur@theraphaelitework.com; 410-215-0328;

September 21-23, 2007

Raphaelite Work (Topic to be announced)

Facilitator: Devi Tide

Someday Farm, Killingworth, Connecticut

Contact: Michael K'shatria Young -

idealife@juno.com

860-663-4279; 860-663-2768

November 10-11, 2007

Raphaelite Work Training

Facilitator: Devi Tide

Shaker Mill Inn, Canaan New York

Contact Khabira: khabirahull@taconic.net

January 13-18, 2008

Raphaelite Retreats

Facilitator: Mahdiah Jacobs Kahn

Santa Sabina, San Raphael, California

Contact: Mahdiah Jacobs Kahn

mahdiah@comcast.net; 415-383-3548

June 20-23, 2008

Raphaelite Retreat Guide Training

Facilitator: Mahdiah Jacobs Kahn

Light on the Hill, Van Etten, New York

Contact: Alia McDowell

lighthill@clarityconnect.com; 607-589-4419

June 24-July 6, 2008

Individual 5-,10- and 14-Day Raphaelite Retreats

Facilitator: Mahdiah Jacobs Kahn

Light on the Hill, Van Etten, New York

Contact: Alia McDowell

lighthill@clarityconnect.com; 607-589-4419



AUSTRALIA

July 1-4, 2008 (tentative)

RAPHAELITE WORK TRAINING

FACILITATOR: Devi Tide

Continuation of training begun in Feb. 2007

Contact: Karima Moss - karisul@gmail.com



HOLLAND

September 28-30, 2007

Raphaelite Work Training

Holland: Group 1, Workshop 4

Facilitators: Saraswati Segaar,

Zuleicha Zwaneveld, Nuria Kousemaker,

Arjuna Lange

Contact: Nuria Kousemaker - snkousemaker@het.nl

RW CALENDAR, continued

Holland, continued

November 16-18, 2007

Raphaelite Work Training

Holland: Group 2, Workshop 2

Facilitators: Saraswati Segaar,
Zuleicha Zwaneveld, Nuria Kousemaker,
Arjuna Lange

Contact: Nuria Kousemaker - snkousemaker@het.nl



GERMANY

August 22-24, 2007

Raphaelite Work Training

Facilitators: Munira Johne & Sirkar Erdemann

Bremen, Germany

Contact: Munira Johne - sabine.johne@nwn.de

October 1-5, 2007

Raphaelite Work Group Retreat

Facilitator: Wahaba Bergemann

Nearby Cologne

Contact: Wahaba Bergemann - info@institut-ibis.de

October 14-19, 2007

Raphaelite Work Group Retreat

Facilitator: Munira Johne

La Salindre, in the south of France

Contact: Munira Johne - sabine.johne@nwn.de

November 2-4, 2007

Raphaelite Work Training

Introduction & Beginning of a New Training Group

Facilitator: Munira Johne

Nearby Tuebingen

Contact: Zamyat Willand - ernst.willand@web.de

November 23-25, 2007

Raphaelite Work Training, Group II

Facilitators: Sirkar Erdmann and Munira Johne

In Wuppertal

Contact: sabine.johne@nwn.de

February 8-10, 2008

Introduction & Beginning of a New Training Group

Facilitators: Sirkar Erdmann & Munira Johne

Contact: sabine.johne@nwn.de; Erd214133@aol.com

January 18-20, 2008

Raphaelite Work Meeting

Meeting of the whole German group for discussion and development

In Melle (Osnabrueck)

Contact: Gerlinde Landwehr - gerl@arl.de

SCHULE FÜR RAPHAEL-HEIL-ARBEIT School For Raphaelite Work

September 21-23, 2007

Facilitator: Astrid Wahaba Bergemann

Breath and Presence

New training group begins

October 1-5, 2007

Facilitator: Astrid Wahaba Bergemann

Intensive Training, Second Year

November 17, 2007

Facilitator: Astrid Wahaba Bergemann

Introduction to The Raphaelite Work

November 17-18, 2007

Facilitator: Munira Johne

Chakras and Centers

December 1-2, 2007

Facilitator: Hela Basira Hasemann

The Raphaelite Work and Yoga

January 25-27, 2008

Facilitator: Astrid Wahaba Bergemann

Essence and Historical Self:

A Deepening of the First Training

February 8-10, 2008

Facilitator: Astrid Wahaba Bergemann

RW Training of the First Group

Ongoing Meditation Groups

Facilitator: Wahaba Bergemann

Hagen

Mondays, 18:45-20:00 Uhr

Tuesdays, 18:30 - 19:45 Uhr

info@institute-ibis.de

Bremen

Facilitator: Munira Johne

Tuesdays, beginning in September, 2007

sabine.johne@nwn.de

For further information on The School for Raphaelite Work, visit www.institut-ibis.de or contact Astrid Wahaba Bergemann - info@institut-ibis.de