



Reflections On The Institute

By Gail Zukav-Ross

The following is a salute of great appreciation to Richard Martin, Devi Tide, and Mahdiah Jacobs-Kahn. Thank you, Richard, for holding the vision of expanding the Raphaelite Work, and for breathing life into an organization to support that vision. To Devi and Mahdiah, my words are offered in heartfelt gratitude for your presence and your teachings which provided a rich and varied experience for everyone, and for your being the cornerstones on which the Raphaelite Work now rests. Also to Jalil and Ariana, who graciously contracted for all of our creature comforts and our physical surroundings, and to all of those who attended the second National Raphaelite Work Leadership Institute last November—I say, “Ya Fatah! All of you truly are leaders.” I am wondering still how to express an experience so outside of time and space—an experience which transcends a sense of personal history so totally that three months later its influence is still unfolding in my life.

I thought that I chose to attend this gathering to get away—to create a vacation of substance, so to speak. And although I was not disappointed, I image the Divine to be enjoying a good belly laugh at my expense still. Hah! It’s clear now that I was CALLED, as each and every soul there was called. The days and nights were filled with laughter, love, camaraderie, spectacular views, music, song, good food and the inevitable tears of joy and release. Today I can witness, measure and experience in living/ breathing Technicolor the things set in motion during those few days that have since integrated into a single shaping event. Yet for me it still cannot accurately be translated into words. So, I will simply begin:



Some of the participants at the 2006 RW Institute gather in the Chapel at Alton Collins Retreat Center for a late-afternoon session, led by Devi Tide and Mahdiah Jacobs-Kahn.

Toward the One...

Oh, yes, of course. At least in part it was about surrender in a safe, supportive, environment to that which was seeking expression from within each of us there—even if we did not yet know what that was, and whether we even understood that something was seeking expression. It was also clear on that first evening, as we shared our individual intentions for being there, that there probably were more reasons to gather at a National Raphaelite Work Lead-

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From the Editors

Well, dear readers, it is another “partly sunny” day in Oregon—par for the course for this time of year. As we watch light rain soaking the ground in preparation for the planting and growing season, we are aware of the many ways in which RW graduates and practitioners are encouraging new growth in different areas of the work. All of this activity makes for a wonderfully rich edition of the Reader, so we invite you to read on and be inspired.

Our front-page story is a reflection on the Leadership Institute, which was held in a lovely forested retreat center near Portland last November. In that cozy setting, those who attended not only were able to participate in deeply transformative learning experiences, but also to decide some issues of importance for the future of the work. On page 3, you will notice an exploration into the depth and richness of the five domains, and their relationship to becoming *The True Human Being*. While many who study the Raphaelite Work do so in order to be certified and to practice this powerful means of healing with clients, others have found ways to utilize the RW concepts and practices in other fields of endeavor. *Becoming a Healing Presence for Children*, on page 5, illustrates how teachers may use RW principles to enhance the learning experience both for themselves and for their students.

For those of us, including ourselves, who have expressed a desire to teach the Raphaelite Work and bring more students into this wonderful experience, the report (pg.7) of the inauguration of a School for Raphaelite Healing in Hagen, Germany, will serve as an inspiration. Congratulations for making your ideal a reality! Many who have been certified in RW have gone on to take graduate training in One-to-One Processing, and are using these skills in a variety of ways with clients. Page 8 contains an article about one practitioner’s experience with *Guiding One-to-One Processing*. The last of our articles for this issue, on page 9, is an email posted on the RW Forum, describing one graduate’s experience with Raphaelite healing.

To round out this issue, we have a page of interesting and varied short news reports, and want to draw your attention to the first one: a preview of the next Institute, to be held next fall on the east coast—not too early to be making plans to attend. Finally, please take note of the extensive calendar listings for the coming months. As we go to press, Devi is conducting a RW seminar in Australia, and the rest of the coming events are listed in chronological order, covering activities in the USA, Germany, and Holland.

Happy reading!

Mary & David

IMPORTANT NOTE

The web address for The Raphaelite Work has changed. It is now:

theraphaelitework.com

Be sure to make the change in your web browser!

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The Raphaelite Reader

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THE TRUE HUMAN BEING

By Richard Martin

I would like to share with you some of my thoughts and ideas on becoming a true human being. The information in this article comes from the research I have been doing exploring the five domains and is my approach to making sense of it all. I offer this article as a possible road sign to point you on your way to making sense of the five domains.

The Raphaelite Work points us in the direction of discovering who we are, and asks us to consider living life more fully. For me, it is the path to becoming a more true human being. In becoming a more true human being you will notice life becoming more complete and full. You will notice yourself becoming more sensitive to the flow of your emotions and the flow of other people's emotions. You will begin to notice the direction in which your thoughts are moving and how you are affected by your thoughts and the atmosphere that is created by them. You will also begin noticing how other people are affected by your thoughts and your atmosphere. You will notice yourself becoming happy with life, not necessarily content, but knowing that you are living life fully and moving in the direction that best allows you to discover your true self.

By studying our five domains, physical, mental, emotional, moral, and spiritual, and allowing our inner selves space to grow while informing us on who we are becoming, we are honoring the most human part of ourselves. Using the knowledge gained from allowing our five domains space to communicate to us, we begin a journey that makes us more and more human every day.

The Physical Body

Allowing ourselves to experience fully the physical sensations that occur to us, becoming more and more aware of the activities offered to each cell of our physical body, will slowly bring us to an understanding of how our human body and our essential being coexist together. As we are attending to and allowing these activities and sensations offered to our fingers, hands, arms, neck, head, and torso, an intelligence begins to arise that informs us about not only our human body, but also about who we are at the level of the soul. Being present to the activities and sensations offered to our legs, ankles, feet, and toes, again intelligence rises and informs us about not only our body, but also about who we are at the level of the soul. And experiencing the activities and sensations offered to our skin, flesh, blood, bone and bone marrow, a kind of intelligence grows and informs us about not only our human body, but also about who we are at the level of the soul. Take some time now to breathe and allow the experiences of the many different levels of visceral sensations the physical body has to offer. All the cells of our body want to awaken; they are actually crying to awaken. Listen and learn from the depth of your body.

The Mental Body

Now take your attention to the domain of the mind and

begin by listening to the surface level chatter, that sound of ordinary everyday activity around you. Next, begin turning inward, and you may begin noticing that you can observe that chatter as a participating observer. Continue turning inward, noticing that the chatter may recede further into the background of your awareness. As the chatter recedes further away from your consciousness, a quietness or calmness may begin moving to the forefront of your awareness. A picture of this can be seen if you imagine that you are slowly walking into a very calm and peaceful lake, one step at a time, experiencing a deeper, ever more calming substance surrounding you. As you move deeper into the water you are leaving behind the everyday activities of the beach. Continue moving forward in the lake, gently swimming and diving deep into this substance, feeling its texture and its atmosphere.

The Buddha likens the natural state of mind to a calm and peaceful lake. Listen to and experience the intelligence which is being offered. Every particle of mind wants to communicate with you, from the surface level through to the deepest quiet depths. Allow yourself to listen and learn from each and every step you take into the study of mind.

The Emotional Body

This next stage is becoming ever more aware of your emotions, noticing how you are reacting to every person and every thing around you. All day long, whoever and whatever we come into contact with causes emotions to flow in us, around us, through us and these emotions at many times will position themselves in certain areas of our body. Everything, all people and all objects, affect us emotionally, either by triggering an emotion in us, or by sending us an emotional statement that then affects us. When we are involved in this state, reacting to our emotions without noticing them, I call this the surface level. The next step is to begin noticing these reactions. For instance: that person over there affects me this way; that car or tree or whoever or whatever, causes me to feel a different way. This is the participating observer level.

In the next step, begin by observing the movement of these emotions more closely. You may feel a certain emotion moving up, down, left, right, circling right or left, spiraling up or down, and/or this emotion will position itself in a certain area of your body. Can you feel this movement of emotions? Can you allow yourself to feel the different ways emotions are moving around and through you? There is no need to name these emotions; just feel their movement and/or notice where the emotion is located in your body.

The last stage is looking more closely at just one feeling or emotion. At first you may find it will not offer you anything except a direction in which it is moving or a feeling that it is located somewhere in your body or maybe even outside your body. However, by sitting and bringing your awareness to this emotion and allowing it space to be in a healing presence of love, compassion and no judgment, over

time this feeling will transform itself, offering to you information about itself, and its true nature, and it may even reveal to you its true name.

The Moral Body

The next domain to bring your awareness to is the moral domain, and here we concern ourselves with our relationships 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. Within these connections and disconnections there are numerous levels to be considered. Regarding the many possible levels that pertain to both connections and disconnections, I want to explore only the connections and will break this down into five categories.

Picture yourself walking down a busy street and seeing many people walking around, talking, and conducting business. People coming and going, doing this or that, you see them and notice them. Next, picture yourself walking down that same street and seeing that same street empty, with no one walking around, and no business being conducted. These two pictures give us different experiences of the moral body, the difference being our connection to more life or less life. There is life in both experiences and there are connections in both experiences, but there is something less in the second experience and that is the amount of connections made. The activity of being involved in life without consciously noticing life I want to call the surface level of the moral domain. One might note this as our ordinary, everyday awareness.

The next category in the moral domain would be your awareness of the experiences of your acquaintances—not your friends, but passing links or minor connections with people, places or things. The next category would be the connections we have with our friends; that is, becoming more aware of that bonding agent that makes our friends our friends. The next category is the connections we have with our dearest friends and loved ones. Take some time and experience the depth of connections to these people in your lives.

The Spiritual Body

The fifth level would be our connection with the universe, cosmos, Buddha nature, or God—whatever one wants to call the boundless state. It is your connection to space and openness, a sense of being complete, whole and boundless. Notice that the further or deeper you travel into the moral body, the less aware you become of yourself, and the more aware of others you become. The moral body is potentially the doorway into the domain of spirit or essence. The deeper we go in any domain, the stronger our moral body will speak to us, leading the way into the domain of essence. This topic of the moral body and the spiritual body is very interesting and is very large, too large to address here in this article, so I will be attending to it in a future article.

There is a truth that lies deep inside us, unique to the each of us; it is the signature of our soul, the signature of who we truly are. The more this truth becomes known to you, and the more you realize it and grow toward it, the more you honor the path of becoming a true human being.

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ership Institute than there were trees and elementals in the magical forest outside the chapel in which we met.

... The perfection of Love, Harmony and Beauty ...

Our group of approximately twenty was deceptively small. The quality of presence and intimacy which charged the atmosphere we breathed was palpable. This event was BIG! This event was unimaginably powerful. Each of us left fulfilled—many of us in ways we did not envision in the beginning that we even desired.

... the Only Being, united with all the Illuminated Souls...

And it was about adventure—about exploration and support and dialogue with that which was expanding and growing within. It was about consciously learning how to support this process in others through the Raphaelite Work. It was about growing in our own capacity to heal, to transform ourselves and others.

... Who form the Embodiment of the Master ...

It was about honing the skills necessary to be a healing, facilitative presence for ourselves and for others. It was about building an infrastructure to assure that the Raphaelite Work continues to grow in accessibility and endure in integrity.

... the Spirit of Guidance.

It was about making a difference ... It was about BEING a difference ... It was FUN!

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God dictates
to the heart
through inspiration.
Ibn al Arabi

Becoming a Healing Presence for Children

by Jalil Buechel

A recent study entitled *A Sense of Calling* gave voice to the attitudes, assumptions and experiences of new teachers.

Nine hundred new teachers contacted by three national telephone surveys gave as their highest priority, not higher salaries (though they would welcome them) but rather smaller classes, supportive parents and community, and supportive administrators. They said they wanted mentors, more pragmatic teacher education programs, and strategies for motivating reluctant students. Ninety-six percent said that teaching is the work they love to do. A study by Susan Nieto, professor at Barnard College, reveals that despite the high dropout rate, new teachers who stay do so because “teaching involves trust and respect, as well as close relationships between students and teachers. It is in fact, based on love.”

A number of trends, however, run counter to the teacher’s desire for a deeper connection with his or her students. On average, classrooms are becoming more crowded and teachers are expected to cover more material in less time. Art, music and physical education are being replaced by more testing. Both students and teachers increasingly are competing for time and space. For example, the number-one reason that half of all new teachers leave the profession within five years is lack of planning time. I would translate this to mean that there seems to be less time overall. In particular, this rush to get the job done, focusing on “the basics”, interferes with the intimacy of the process of learning.

I am writing this article to share what I have done to make connections with children. I have a deep desire to do more to make schools healthier places to nurture learning. At the end of this article I have included my email address, and invite your comments so that together we can dialogue about what is needed.

My first mentor in teaching, Murshida Vera Corda, a Sufi with a Doctorate in Education and a pioneer in the spiritual education of young children, once stated, “All teaching happens from heart to heart.” This is a kind of koan that I have carried with me throughout my 33 years of public and private teaching with children of all ages—from preschool to high school and in both regular and special education. I find heart-to-heart learning the only effective learning. I feel it is particularly effective when working with my latest challenge—students with significant emotional and behavioral issues.

I work with other teachers in a residential and day treatment setting that incorporates mental health practices with special education. Our clients/students enter after being discharged from the state hospital or from other already restrictive special education settings. Most have been removed from the custody of their parents by court order after having witnessed or having been the victims of trauma, including violence, sexual abuse and neglect. They initially appear as hyper vigilant, compressed bundles of rage, or worse, as children who have given

up on themselves. Because many adults have let them down or taken advantage of them, they are either suspicious of friendly adult behaviors or have few boundaries. They are constantly testing to see how accepted they really are.

Despite working conditions that deter most professionals from seeking employment at our school, I actually feel privileged to be working in this area of obvious need. The opportunities for personal growth are many, and I come willing to work with the students starting at whatever level they are willing to allow me. Though my professional training is helpful, it is the work I have done with Himayat Inayati and other spiritual teachers that enables me to draw closer to understanding the students’ unique gifts.

One of the ways I work is in expanding a student’s vocabulary in the five bodies as described by the Sufi Pir-O-Murshid Hazrat Inayat Khan: “The education of a child should be considered from five different points of view: physical, mental, moral, social, and spiritual. If one side is developed and not the other sides, naturally the child will show some lack in its education.”

Most people have a pretty clear idea of what defines these viewpoints or domains, perhaps with the exception of the moral and spiritual domains. The moral body is defined by a sense of inclusion or exclusion of others—connection or disconnection within and outside of oneself. Himayat defines the moral body as “that living tissue which connects us to the the rest of existence, outer and inner ... The language of the moral body is relationships or the lack of relationships.”

The spiritual domain is defined by its sense of completeness. For example, a little baby asleep in her mother’s arms, with a perfect rhythm to her breath, conveys a sense that there is nothing lacking. “It is a little individual which then begins to have in itself the essence of everything and all things in the world; for in every soul there is a spark of every object and every quality that exists in the whole universe.” (*The Sufi Message of Hazrat Inayat Khan*, Vol 3, Ch. 1, “The Education of the Infant”)

It has been my experience that all five domains are equally important; yet I am aware that not all domains are explored or experienced in school. Furthermore, based on what I have seen in being with many professionals over three decades, I doubt that most teachers care for themselves in such a way that these domains are recognized and worked with. I believe that we give scope to the physical and mental domains and neglect the social/emotional, moral and spiritual domains. As a consequence, our experience as professionals and the nature of education in schools is incomplete and will always feel incomplete until such time as this is realized.

Fortunately, I work in a treatment setting where teachers and therapists focus more on the social/emotional aspects. One day, a seven-year-old boy I will call Andy completed a

series of readers and received a special trophy for his work. His expression changed from his usual flat affect to a beautiful smile. As he danced down the aisle with the trophy in his hand I asked what he was feeling. He stopped and reflected. "Not mad" was the only way he could describe his emotion. Later, after getting further descriptors such as a feeling of pleasure at his hard work, we came up with "happy and proud".

I considered Andy's discovery to be a realization, an awakening to his emotional and moral domains, because he had to stop, dig deep into what he was really feeling, and connect to something inside that was real. He could have answered, "Fine," without much reflection; but in that pause he became present to something new that seemed to expand an awareness of who he was. It also was possible that a broader discussion had been triggered within himself about those qualities of pride and happiness. Over the next few weeks I could ask him, "Do you remember how you felt when...?"

"Awareness of how I can help hold them in a supportive way appears to require constant presence — a goal that is a process, not a place."

Thus my question could possibly reorient him to the experience and give him a new opportunity to make his feelings real.

Moments of such quiet presence are not common in our school or in life. More often we have lively discussions. Once I was conducting a small group and noticed that one student was quite irritated by one of his friends. Before he could hit, I asked him why it was that we got angry at our friends but were rarely upset by people we did not know. Somewhat stumped, he replied that he didn't really pay that much attention to or care about people he didn't know. I asked, "So you only get mad at people you care about?" That started a dialogue in which he and the other group members were able to reflect on the meaning of friendship, the meaning of anger and the costs and benefits of having friends. It was not a quiet dialogue but it was a beginning of reflection within his moral domain.

As important as it is to expand the discussion with our students about what I consider to be these neglected bodies, I consider it of greater importance to expand this discussion in ourselves first. There is a Sufi ethic that states that since Sufism is based on practice and not on theory, it is important to have a degree of realization about what we intend to teach before we start teaching it. We teach primarily by example. Consciously or unconsciously the students we work with know our mood, know if our attitude toward them is sincere, and feel valued or feel the opposite based on where our consciousness is at the moment. Students with good self-esteem can afford to ignore or defend themselves against the bad mood, temporary or chronic, from adults and peers; but stu-

dents in the setting where I work have very little self-esteem and few coping skills. They react dramatically to any perceived insult and are drawn to compassionate presence. In a way this reactive state helps, in that I have constant feedback from the them about my own inner state.

The key is knowing myself, knowing what I have added to the equation of our relationship. Once I know myself I will know the other partner in the relationship. What is simple is not easy. Awareness of how I can help hold them in a supportive way appears to require constant presence—a goal that is a process, not a place.

By *presence* I mean that quality of attention that is mindful, heartfelt and continually aware. At the core of awareness is a sense that while I am present, something or someone else is present as well. This other presence may be what Sufi's call Divine Intelligence. It is the source of all teaching, the source of all awareness. It is highly informative and supportive in and of itself.

The greater the awareness of a deeper, boundless presence, the greater the healing. A healing presence includes the children and the person being present; thus it is healing for everyone. Presence appears to bring a dynamism to the atmosphere of learning and, for example, allows me to chuck the lesson out the window if the class starts a greater discussion.

Presence by its nature is inclusive. It allows the possibility of including all the domains. As a guide more than as teacher, it is my responsibility to hold the class in the larger heart—the boundless heart. With patience and a great consideration for what each individual brings to the discussion it is possible to include all five domains and thus make the experience a more natural, more complete one.

There is more to this discussion of course. I have only the space to bring up a few things which might interest the reader. I am interested in opening up this discussion to others. Though I am particularly interested in connecting with teachers, I welcome comments from anyone.

Jalil Buechel is a Certified Practitioner of the Raphaelite Work, which he has studied since 1993. He has offered individual healing sessions at a Portland area HIV/AIDS clinic. Along with his private practice, he has traveled throughout the US teaching the Raphaelite Work. As a Special Education Teacher and Counselor, he employs his healing work with young children who have been victims of trauma and abuse. jalilb@cascadeaccess.com



Die Schule für Raphael-Heilarbeit

The Opening of a New Raphaelite Work School in Germany

Wahaba Bergemann, a Raphaelite Work graduate and teacher living in Hagen, Germany, for some time dreamt of creating an educational center where the work could take place. Her goal has now been realized with the recent opening of a school for the Raphaelite Work. The school will offer several levels of certification in different phases of the training process.

By creating such a center, Wahaba wishes to bring the work to a larger segment of her community, while training more practitioners and teachers. Her inspiration for this major project comes from both Hazrat Inayat Khan and from Himayat Inayati, who introduced the RW to Germany, and who has been mentoring that group for several years.

The following report, submitted by Angela Frenzel, describes the opening celebration for the Ibis Institute School of Raphaelite Work. We congratulate Wahaba and her group on this new adventure, and hope that other RW practitioners and teachers will be inspired by her example, and find ways to “grow” the RW in their own communities.

For readers who wish to study the school’s concept and curriculum in greater detail, information (pdf format) can be downloaded at www.theraphaelitework.com/rhwschool.pdf or you may wish to email Wahab Bergemann at wahaba@web.de

Report by Angela Frenzel

The official opening of a school sounds like it could be stiff and boring, with long and tedious speeches. The opening of our School of Raphaelite Healing Work was quite different.

I was surprised at the number of people who came from many surrounding towns, as well as from our hometown, Hagen. In a cheerful and friendly atmosphere, Wahaba gave a short opening speech in which she explained the idea, the structure and the spirit of the school, founded basically on the work of Hazrat Inayat Khan, materialised and developed by Himayat Inayati. She illustrated this further with excerpts from *The Sufi Message of Hazrat Inayat Khan, Volume VII: The Silent Life* and *Volume IX: The Unity of Religious Ideals*, read for us by Antonius. This made a deep impression on everyone, including those who were new to the work of Hazrat Inayat Khan.

In order to allow everyone to settle down and reflect on this, my music teacher and I played the first two movements of a sonata from John Loeillet for recorder and cembalo (spinnet).

Then it was time for the Live Connection with the USA. Wahaba dialed the number and Himayat’s voice filled the room. I thought, *This is fairly amazing*, and found myself speechless, especially when Wahaba announced that I would translate it into German! Mentally, I was still absorbed in the music, wondering why I had played a repeat I had never played before. I looked at Wahaba, having no idea of what Himayat had just said, and stammered something in English. Then I thought, *No, it’s German you should be speaking*, and muttered, “What did he say?” This caused some laughter. I had a face like an overripe tomato!

Himayat seemed slightly confused by then, and he said, “Any questions?” We all looked at each other, not quite knowing what to do next. Then Wahaba recovered and said, “Yes, I have a question. Would you give this school your blessing?” Himayat said that he would. And he did.

After that we played the other two movements of the sonata, and then everybody was invited to a delicious array of homemade cakes and coffee—which, unfortunately, could not be shared with America.

Everyone agreed afterwards it was a happy and successful afternoon and a good start in the life of this School of Raphaelite Healing Work.

Angela Frenzel, originally from England, now lives in Germany, in Hagen, and is a dancer and a student of The Raphaelite Work. AngelaFrenzel@web.de



Freedom comes with true evolution. Freedom is an illusion as long as a person is not evolved; it can be attained by evolution.

Hazrat Inayat Khan

Guiding One-to-One Processing

By Teresa Grant

Preparation for One-to-One Processing facilitation begins even before the client enters the room. Centering oneself prior to a session is an important first step in the healing process. As healers, we must take care of ourselves first by clearing and magnetizing our breath, becoming present to the domain of the heart, and allowing sacred space to emerge from within our own being. I invoke the presence of spiritual beings, especially the archangel Raphael, the Messiah, and the Holy Spirit; then I become present to what manifests in my own being from this encounter. I become present to the chakras, to open them and soften structures, which allows space to develop for deeper healing to take place. These practices, done daily, prepare one to enter into the healing process with a client. One becomes a clear mirror for healing to take place in the healing-container of client and facilitator that is called the One-to-One Processing session.

The healing-container is a sacred space that may be experienced by both client and facilitator. During healing sessions I have noticed a deepening progression from the domain of the heart to the domain of the soul. After spending some time in the domain of the heart, I feel a shift that takes me from the heart to the soul. I say *the* heart and soul here because it seems to be a meeting of the souls, not just *my* heart or *my* soul. It begins with the light of my soul radiating outwards through my eyes, and as I hold the client from this heart/soul place the light expands and encompasses us both. My eyes are open and I am focused on the person, listening and guiding her, and at the same time I am aware of both of us being surrounded and held in a great golden light.

At this point I realize it is a meeting of the souls and that the healing is taking place from the soul level. The presence of the two of us has created an accommodation, a container, for healing to take place. I never try to get to this place. I go into my heart, relax, hold the space for the client, and then feel this shift into the essence as I stay with the person during their journey within. The progression from holding from the heart deepens into a holding from the light of the soul; this comes on its own.

In beginning a session, I ask clients to identify an issue they want to deal with for the session, and I tell them that I don't need to know what that issue is. If clients are unfamiliar with the Raphaelite Work, I take the next few minutes to orient them to the five bodies, felt senses, and felt shifts. We discuss resources, the domain of the heart, the radiance of their being, and they identify their own resource. Then we begin the one-to-one session by my inviting them to watch their breath and notice its subtleties. I next ask them to breathe into their chest and enter the domain of the heart.

Once they feel centered in the heart, I ask them to revisit their issue—to see it more clearly, then to notice how the physical body relates to the issue. Is there any tightness or

are they feeling other sensations? I give time for them to be present to sensations, which may intensify or soften. If they intensify, I ask them to return to their resource and be present from that place. As internal structures soften, I ask if there are any qualities emerging in the resulting space. If no qualities are emerging, I ask them to check in with their emotional body and see how the emotional body relates to their issue. When qualities are emerging, I ask if they could spend more time being present to those qualities in order to allow them to speak more fully. After allowing silence and time for the client to be present to their process, I ask if it is a good time to check in with them. If so, I ask them to notice what they are experiencing in their physical, emotional, mental, moral and spiritual bodies now. After giving them time to do so, I then ask if they can relate to their issue differently now than before.

What I am noticing is that it doesn't seem to matter what is being said during the session either by me or by the client; the healing is taking place from the soul space. However, I know that what is said does matter for the person, because this helps them to integrate the healing into their five bodies: physical, emotional, mental, moral and spiritual. What may seem to be micro-movements from my perspective, usually manifest themselves as deep shifts for the client. Therefore, lately I have been doing less in a session and keeping the sessions shorter. I use less specific directions during the session, orient clients back to their resource so that they are coming from a larger place than the issue they are looking at, orient them to their emotional body, look for shifts which create space, and then see if they experience any qualities emerging. Then I ask if they can allow those qualities to speak more fully to them, to allow the qualities to be more present. Lastly, can they relate to the issue differently now than before?

In using the One-to-One Processing, as described above, I have found that it works well for both client and facilitator. Orienting clients to their resource gives them a valuable personal tool. It allows them to look at issues from a safe place of refuge. As a facilitator, moments sometimes arise when I wonder where to go next in the session, and it is at these times that I find silence most valuable. I let the silence speak. I let the healing emerge from within a deep space, a container of love, compassion, and innocence. By allowing space for clients fully to embrace their own emerging qualities, their own truth is revealed to them.

Teresa Grant is a Raphaelite Work Graduate and is certified in One-to-One Processing. She lives in Lodi, Ohio.

sufiheart@aol.com



A Posting from the RW Forum by Margot Richardson

Dear Healing Friends . . .

I am currently listening to Wayne Dyer's book-on-tape, *The Power of Intention*, and I'm having an epiphany today, on so many levels. His ideas are not new to me, but they are taking on new power, as the cycle of Faith-Experience-Observation-Practice spirals into an ever stronger understanding of how this all works. I experience The Raphaelite Work to be fully capable of playing midwife for miraculous manifestations of healing, on all levels. I understand that our practice is not specifically aimed at relief of physical conditions. Yet such relief may occur, depending on our client's condition and receptivity, and other factors of which we may or may not be aware.

I have sometimes felt discouraged by the lack of evidence of progress my clients experience directly, and it's not just my ego behind that feeling, although it plays a part. It's also confusion: why didn't each of them experience this healing as the powerful, life-enhancing resource it serves as for me? Or DID they? Maybe the shifts that occurred were so subtle as to seem unimpressive, yet each small shift may have started a whole new dialogue between the person and their soul, their consciousness, and their sense of personal power. What I've noticed is that clients come to me exactly as often as I have time and attention for; and the more faithful I am to my own experience of healing, the more at ease I feel as a healer. I know I am offering something of great value, even if the client never realizes the extent to which the treatment may have helped him or her.

My own experience of Raphaelite healing has been profound. I have experienced spontaneous releases of stuck energy, glimpses of future projects taking shape, and immersion in a golden field of light—good preparation for healing states of consciousness that I sometimes enter into during daily life. My experience has opened the door to new possibilities of subtle perception, and the possibility, now realized, of being a direct, healing force in the world. What has been most important for me is that because of my own experiences of being healed in The Raphaelite Work, and offering healings myself, I was able to give my mom relief and comfort while she was facing her own death.

I'm glad to be in touch with all of you.

Thanks!

Love, Margot

lluminahealingart@gmail.com



Four of the participants in the 2006 Raphaelite Work Institute take time from a busy schedule for a photo. They are (l-r): Jean Wayne (Oceanside, CA), Cathy Oberg (Seattle, WA), Richard Martin (Randallstown, MD), and Rahima Ling (Belmore, NSW, Australia). The Institute was held Nov. 1-5 at the Alton Collins Retreat Center, just east of Portland, Oregon. The 2007 Institute will be held on the East Coast (see pg. 10).

Raphaelite Community News

2007 LEADERSHIP INSTITUTE

The Raphaelite Work Leadership Institute moves to the East Coast in 2007. It will be held **Oct. 19-21** at the Pearlstone Conference and Retreat Center, just outside Reisterstown, Maryland. Information and registration forms will be sent out in a few weeks. We hope that Raphaelite Work students and graduates in this country and in Europe will take this opportunity to deepen their understanding of The Raphaelite Work. Mark your calendars now!

RAPHAELITE RETREATS

Raphaelite Retreats are not only required for certification; they are also an invaluable resource for those who are working in the healing arts or who are on a pathway of conscious spiritual growth. The leadership for these retreats is first-rate, and the experience itself is an essential component of The RW.

Raphaelite Retreats are available on both the East and West Coasts. Be sure to check the calendar in this issue for specific times and places of RW retreats that are currently scheduled. Retreat Guides who are currently guiding retreats are listed below.

- **Mahdiah Jacobs Kahn** – Retreats offered in New York and California (Mahdiah@comcast.net)
- **Devi Tide** - Retreats offered at or near Abode on the West Coast, and elsewhere as scheduled. (devi@sufihealingorder.org)
- **Himayat Inayati & Shahida Whitney** – Retreats offered at Light of the Mountains in North Carolina (himayat@mindspring.com; angelawhitney@mindspring.com)

Others who have been certified as Raphaelite Retreat Guides are: **Ariana Buechel, Kathleen Waliyah Grandison, Khabira Hull, Linda Noor Nicolai, Majida Gowins, and Azar Baksh Weiner.**

REPORT FROM GERMANY

Our Raphaelite Work group met in January for its annual meeting. The discussions were in two areas: First, we talked about what kind of organization we needed, and decided that we can proceed without a special structure right now. If there are more participants, this may need to change. Second, we dealt with practical aspects, including RW healing sessions and RW meditation.

Some quotes given by people at the end of the meeting give a sense of the atmosphere of the gathering: "We are the Raphaelite Work, and together we

launch the RW by taking responsibility for the creation." "A lot of competence emerged." "The entity of the RW should stay wild and powerful." "It needs patience and nourishment." "Every meeting is a fertilizer." "It is like a family meeting." "I am inspired and refreshed." "The solidarity and connection is supporting." In 2008 we will meet January 18-20. Contact person is **Gerlinde Landwehr**: gerl@arl.de

Local Groups/Contacts:

- Hamburg: **Basira Hasemann**: hela.hasemann@gmx.de
- Bremen: **Munira Johne**: sabine.johne@nwn.de
- Hagen: **Wahaba Bergemann**: wahaba@web.de

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 Raphaelite Work, 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

RW ON THE WEB

The Raphaelite Work web site has a new address:

www.theraphaelitework.com

Please be sure to change the link on your browsers, as the old address (www.raphaelitework.org) is no longer active. If you have links on your web site to old address, be sure to change them as well.

The Raphaelite Work in Germany also has a new web site, which can be found at:

www.raphael-heilarbeit.de

Maliq Willand is currently in the process of translating the English RW web site into German, making the RW more accessible to German readers and German search engines. You can take a first look at the German version of the English web site at

www.raphael-heilarbeit.de/RaphaeliteWork_de.html



THE RAPHAELITE WORK CALENDAR

Scheduled Events for 2007 in the U.S. and Europe

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

Ongoing

Meditation Classes for Seniors

Facilitator: Richard Martin

Westminster Senior Center, Maryland

Thursdays 12:30 pm - 1:30 pm

Contact: Richard Martin

410-215-0328; yanur@theraphaelitework.com

Ongoing

School for Raphaelite Work

Facilitator: Wahaba Bergemann

Hagen, Germany

Meditation Group: Mondays, 18.45-20.00 Uhr;

Tuesdays, 18.30-19.45 Uhr

Contact: Wahaba Bergemann

info@institut-ibis.de

January 27, 2007 (10 am - 5 pm)

The Path of the Transformation and Healing:

Our Essential Self

Facilitator: Richard Martin

Athens, Ohio

Contact: Richard Martin

410-215-0328; yanur@theraphaelitework.com

February 10-11, 2007 (10 am - 5 pm)

The Path of the Transformation and Healing;

A Training in Healing

Facilitator: Ramana Smallen.

Ishk Center, Silver Spring, Maryland

Contact: Ramana Smallen

301-622-2779; ramana3@verizon.net

February 19-21, 2007

Raphaelite Work Training

Facilitator: Devi Tide

Sydney, Australia

Contact: Sitara Mitten-Lewis,

smittenlewis@tpg.com.au

March 2-4, 2007

Raphaelite Work Training

Facilitators: Munira Johne & Sirkar Erdemann

Wuppertal

Contact: sabine.johne@nwn.de

March 16-18, 2007

Raphaelite Work Training

Holland: Group 2, Workshop 1

Facilitators: Saraswati Segaar,

Zuleicha Zwaneveld, Nuria Kousemaker,

Arjuna Lange

Contact: Nuria Kousemaker

nkousemaker@het.nl

March 23-25, 2007,

One-to-One Processing Training

Facilitator: Richard Martin

Silver Spring, Maryland

Contact: Richard Martin

410-215-0328; yanur@theraphaelitework.com

March 31, 2007

Prayer of the Heart

Facilitator: Sirdar Terry Wedge

Bristol Green Retreat Center (north of Toronto)

Contact: Sirdar Terry Wedge

tawedge@sympatico.ca

April 15, 2007 (10 am - 5 pm)

The Path of the Transformation and Healing: The

True Human Being

Facilitator: Richard Martin

Randallstown, Maryland

Contact: Richard Martin

410-215-0328; yanur@theraphaelitework.com

April 21, 2007, (10 am - 5 pm)

The Path of the Transformation and Healing: The

True Human Being

Facilitator: Richard Martin

Seattle, Washington

Contact: Cinda Weber

206-633-1674; undermaple@earthlink.net

Richard Martin

410-215-0328; yanur@theraphaelitework.com

April 27-29, 2007

Raphaelite Work Training

Facilitator: Devi Tide

Shaker Mill Inn, Canaan, New York

Contact: [Khabira Hull, khabirahull@taconic.net](mailto:Khabira.Hull@taconic.net)

April 28-29, 2007

Healing Presence

Facilitator: Richard Martin

Cleveland, Ohio,

Contact: Tajalli Leppla

330-655-5454; jleppla@neo.rr.com

Richard Martin 410-215-0328;

yanur@theraphaelitework.com

May 6, 2007

Healing Presence

Facilitators: Richard Martin, Kathleen Grandison

Shelbourne Falls, Massachusetts,

Contact: Kathleen Grandison

413-625-9717; gradiso@valinet.com

Richard Martin 410-215-0328;

yanur@theraphaelitework.com

May 17-20, 2007

Raphaelite Work Group Retreat

Facilitator: Munira Johne .

Nearby Tübingen

Contact: Zamyat Willand, zamyat@web.de

June 8-10, 2007

Raphaelite Retreat Guide Training

Facilitator: Mahdiah Jacobs-Kahn

Light on the Hill in Van Etten, New York

Contact: Alia Mc Dowell

607-589-4419; lighthill@clarityconnect.com

June 5-10, 2007

Individual 5-Day Raphaelite Retreats

Facilitator: Devi Tide

Eagle Creek, Oregon

Contact: Hayyat Dohrmann

541-753-0926; starlight@peak.org

June 11-24, 2007

Individual 3-Day Raphaelite Retreats

Guided by Mahdiah Jacobs-Kahn

Light on the Hill in Van Etten, New York

Contact: Alia Mc Dowell

607-589-4419; lighthill@clarityconnect.com

June,10, 2007

Introduction to The Raphaelite Work

Himayat Inayati

Hagen, Germany (School for Raphaelite Work)

Contact: Wahaba Bergemann

info@institut-ibis.de

July 26-28, 2007

Raphaelite Retreat Guide Training

Guided by Devi Tide

Shaker Mill Inn, Canaan New York

Contact: Noor Nicolai nicolai@buffnet.net

July 29 - Aug 11, 2007

5- and 10-Day Individual Raphaelite Retreats

Guided by Devi Tide

Shaker Mill Inn, Canaan, New York

Contact: Noor Nicolai , nicolai@buffnet.net

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

August 22-24, 2007

Raphaelite Work Training

Facilitators: Munira Johne & Sirkar Erdemann

Bremen, Germany

Contact: sabine.johne@nwn.de

September 16, 2007 (10:00 am - 5:00 pm)

The Path of Transformation and Healing

Facilitator: Richard Martin

Randallstown, Maryland

Contact: Richard Martin

410-215-0328; yanur@theraphaelitework.com

September 21-23, 2007

Raphaelite Work (Topic to be announced)

Facilitator: Devi Tide

Someday Farm, Killingworth, Connecticut

Contact: Michael K'shatria Young

860-663-4279; 860-663-2768

idealife@juno.com

September 28-30

Raphaelite Work Training

Holland: Group 1, Workshop 4

Facilitators: Saraswati Segaar,

Zuleicha Zwaneveld, Nuria Kousemaker,

Arjuna Lange

Contact: Nuria Kousemaker

snkousemaker@het.nl

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

October 19-21, 2007

RAPHAELITE LEADERSHIP INSTITUTE

Pearlstone Conference and Retreat Center

Reisterstown, Maryland

Contact: Richard Martin

410-215-0328; yanur@theraphaelitework.com

November 10-11, 2007

Raphaelite Work Training

Facilitator: Devi Tide

Shaker Mill Inn, Canaan New York

Contact Khabira: khabirahull@taconic.net

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