

# The Raphaelite Work Student Handbook

Version 2

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## **DEDICATION**

**Dedicated to Himayat Inayati  
my teacher  
and my friend  
who started this whole thing.**

**With many thanks to Shahida Whitney  
for her presence and attention to every word.**

**For the many contributors  
who have made The Raphaelite Work come alive,  
for the present and future students of this Work,  
this first edition is dedicated.**

**~ Jalil Buechel, Editor, Version 1**

## INTRODUCTION TO VERSION 1

This manual is placed in the hands of all teachers and students of The Raphaelite Work as a reference and orientation tool. It is not designed to delve into the Work itself. For that purpose its best companion is the *Raphaelite Work* (CD version, ©2003) by Himayat Inayati. Indeed, the benchmarks and most inclusions in this manual are not designed to stand alone, and require the CD for a deeper orientation.

This handbook intends to clarify questions students commonly ask, such as:

- What exactly are the graduation requirements for The Raphaelite Work?
- What forms do I need to complete prior to graduation?
- What can I expect from a RW retreat or One to One Processing session?
- Is there reading material I can hand someone who is interested in the RW?
- What are the ethical standards for the RW ?
- What is an Interim or Small Group and why is it important to attend?

In addition, certain subjects are addressed which have not been available, notably:

- A protocol for referring ethical concerns
- Examples of two different kinds of Small Groups
- Specifics on Retreat Guide training
- A self-assessment form designed to support students in their progress through the benchmarks
- The graduation requirements in detail
- A forms section, including a sign-off form to be completed prior to graduation.

Please note that several sections of this manual first appeared in Himayat's volume (reference above) and are included here with the author's permission. These sections include: The RW Standards of Ethics, One-to-One Processing, The Raphaelite Retreat, RW Student Benchmarks & Philosophical Underpinnings and the Selected Bibliography.

As The Raphaelite Work itself evolves, revisions and corrections will become necessary, and to this end your input and feedback will be greatly appreciated. Given that The Raphaelite Work is international in scope, it is anticipated that translated versions will follow to better serve the RW groups in Europe.

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## INTRODUCTION TO VERSION 2

The original edition of *The Raphaelite Work Student Handbook*, compiled by Jalil Buechel, is a wonderful and much-needed resource for the international Raphaelite Work community. It brings into one document a variety of materials that have the effect of professionalizing The Raphaelite Work and creating uniform standards of practice and common understandings among its students and teachers. As such, it was a very large undertaking; and we felt privileged to be handed this document with instructions to fine-tune its format, insert additional materials which had been created by the International RW Council in the latter part of 2005, and bring it into alignment with newly created RW Web site. It also contains clickable hyperlinks to web pages and email addresses.

This handbook is organizational in nature; that is, it offers information and resources for students and teachers of The Raphaelite Work as they navigate through the various steps of instruction, certification, and practice. To support those who choose to do the 40 healings and become certified in RW Hands-on Healing, an additional manual is being prepared which contains, among other things, the RW Healing Protocol, RW Client Interview Form, and Instructions for the Elemental Sequences.

The Raphaelite Work web site, found at [www.theraphaelitework.com](http://www.theraphaelitework.com), is an additional resource for The Raphaelite Work, and is especially helpful in orienting those who are new to the RW. In addition to basic information about the RW, it offers a comprehensive, up-to-date Directory of Large Group Facilitators, Retreat Guides, Teachers and Facilitators of One-to-One Processing, and a list of all Raphaelite Work certified practitioners and graduates in the US and Europe. The Directory can be found at [www.theraphaelitework.com/rw\\_directory.htm](http://www.theraphaelitework.com/rw_directory.htm)

We hope that the work we have done in editing, updating and formatting this version gives due recognition to Jalil's original creation, to the foundational work of Himayat Inayati, and to the detailed and dedicated organizational development that is now being carried out by Nur-al-Haqq Martin. We also wish to thank Noorallah De Pinto for her input during the early stages of editing this version. Our hope is that this and future revisions will continue to support those who offer the healing resources of The Raphaelite Work as well as those who receive them, and that it will also nurture the continuing development of the international Raphaelite Work community.

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## **THE RAPHAELITE WORK STANDARDS OF PRACTICE**

The Raphaelite Work is a dynamic modality of healing that continues to evolve and develop over time. It is deeply rooted in the traditions of Sufism, and draws from a variety of other schools of thought including, but not limited to, Taoism, Polarity Therapy, Ayurveda, and Christianity. This work was originally developed by Himayat Inayati, founder of The Raphaelite Work. It is unique in its approach to healing, embodying physical touch, prayer, healing intention, and a deep attunement to the power of Spirit to heal. Practitioners go through a process of personal transformation and development during a 3-5 year period of training and practicum experience.

### **I. PROFESSIONALISM**

Certified Raphaelite Work Practitioners provide support to clients, promoting healing and well-being through responsible, respectful, and compassionate healing sessions. Practitioners must complete a process of training and supervision to obtain certification.

#### **A. Education, Training, and Supervision**

In preparation for his/her professional role, the student will:

- 1) complete a series of eight semi-annual 3-day training sessions or the equivalent, within a 3-5 year period.
- 2) commit to working on a process of personal exploration and transformation to increase his/her understanding of the physical, mental, emotional, moral, and spiritual domains of the student's own being.
- 3) interact with and support other students through regular participation in Interim Study sessions.
- 4) seek appropriate guidance from trainers and/or advanced practitioners throughout the training process to clarify individual and/or client issues as they emerge.
- 5) conduct him/herself according to The Raphaelite Work Standard of Ethics during the training process.
- 6) meet with a supervisor at least once a year while training in The Raphaelite Work.

#### **B. Certification**

Certification will be awarded after the completion of both the training and a practicum. During the practicum, the student will:

- 1) complete 40 individual healing sessions (The student may conduct up to eight sessions on one individual. Each session will be documented and submitted prior to certification.)
- 2) complete a Healing Retreat guided by an approved Raphaelite retreat guide.
- 3) receive at least three Raphaelite healing sessions as a client.
- 4) receive at least three Raphaelite One-to-One Processing sessions as a client.

#### **C. Alternative Completion**

As an alternative to Certification, the student has the option of completing a paper under terms prearranged with the Large Group Facilitator. Completion of the program under this provision

does not entitle the student to participate in Raphaelite Leadership activities or to practice RW healing modalities with others.

#### **D. Confidentiality**

The Certified Raphaelite Practitioner will:

- 1) respect the confidentiality of all clients and will safeguard all written records.
- 2) protect the client's identity as well as personal information about the client in social situations, advertising, or any other manner unless such disclosure is requested in writing from the client, is medically necessary, or is required by law.
- 3) secure permission from an appropriate third party or guardian prior to treating minors or those unable to give voluntary consent.
- 4) store and dispose of client records in a secure manner.

### **II. RELATIONSHIP WITH CLIENT**

The Certified Raphaelite practitioner will:

- 1) orient each client to The Raphaelite Work, including an overview of the session and information about The Raphaelite Work's orientation towards healing.
- 2) treat each client with respect, dignity, and worth.
- 3) respect the unique viewpoint and qualities of each client.
- 4) create an environment that is safe, respectful, and comfortable.
- 5) conduct a verbal assessment of the client's perceived problems.
- 6) practice only within the boundaries of their training and experience.
- 7) be guided by information gathered during the interview as well as intuitive perception.
- 8) make appropriate referrals when indicated, to a physician or mental health practitioner.

A Raphaelite Work Practitioners may accept as a client someone with whom the practitioner has a close personal relationship, such as a family member or close friend. Material shared during such a session will be respected as private and confidential.

### **III. RELATIONSHIP WITH OTHER PROFESSIONALS**

Raphaelite healing sessions are meant to co-exist with and augment rather than replace other forms of medical and psychological treatment. Practitioners respect the traditions and practices of other health professionals. Raphaelite Practitioners do not typically have contact with the client's medical practitioners unless for a specific reason and only with the client's explicit request for such contact.

#### **IV. INDIVIDUAL HEALING SESSIONS**

It is very important that the receiver (client) feel both comfortable and safe during all phases of the healing session. The client will be fully clothed, in loose and comfortable clothing, and will be invited to lie on a massage table, futon or pad on the floor, or to sit in a chair. The Raphaelite Practitioner will:

- 1) take time before each session to prepare and center him/herself.
- 2) create a warm and simple workspace, reflecting the attunement and compassion the Practitioner wishes to transmit. The atmosphere will respect privacy and confidentiality.
- 3) The Raphaelite Practitioner will inform the receiver that if anything ever feels inappropriate or is in need of adjustment, in order for him or her to feel more comfortable, the receiver should say so. The practitioner will make sure the receiver knows he or she, the receiver, is in control of the session and may express any need or concern at any time during the session.
- 4) use two hands while conducting the hands-on portion of the session.
- 5) work towards continuity in the healing session with regard to the placement and use of the hands.
- 6) will allow the client time to respond to the practitioner's touch and movements. The Practitioner should try not to force a change, but rather to allow a change.
- 7) will call the client within 72 hours after the session to check to see how the client is feeling.
- 8) follow the Raphaelite Healing protocol.
- 9) use the Raphaelite Healing Interview Form.

#### **V. BUSINESS PRACTICES**

- 1) No fees are charged during the practicum of 40 healing sessions. Once a Practitioner is certified, he/she will charge a fee for sessions.
- 2) Fees are established and communicated prior to working with a client.
- 3) Clients may pay using any method that is acceptable to the practitioner.
- 4) Fees are created and approved by the Raphaelite Leadership Council. Health care professionals may charge their usual and customary fees. Practitioners may have some discretion in setting fees determined by typical fees in their locality. A sliding scale may be used according to a client's ability to pay.

#### **VI. CODE OF ETHICS**

Raphaelite Work Practitioners will sign and adhere to The Raphaelite Work Standards of Ethics (see section which follows on Ethical Standards).



## **THE RAPHAELITE WORK ETHICAL STANDARDS**

### **Preface**

The Raphaelite Work Standard of Ethics provides guidelines for the following:

- What are the Ethical Standards of The Raphaelite Work in regards to students, clients and financial matters?
- What are the expectations as to how practitioners should conduct themselves so that both the practitioner and client will feel safe and supported?
- What are some of the potential conflicts of interest that may compromise the sacred trust between practitioners, clients and students?
- What does one's training as a Raphaelite Practitioner allow one to do? What is a Raphaelite Practitioner not authorized to do?
- When does one refer a client to another RW practitioner or other professional?
- What are the financial ethics policies with regard to compensation, financial arrangements with clients seen outside of the RW, and the use of contacts within the work?
- What are the guidelines for the use of RW assets such as mailing lists and logos?
- What is the process by which one may contact the Ethics Committee with an ethical concern?

## THE RAPHAELITE WORK STANDARDS OF ETHICS

### Definitions

- *Raphaelite Work Practitioner*, as used in these standards, applies to anyone who is functioning in an official capacity of The Raphaelite Work, including Large or Small Group Facilitators, Healers, One to One Process Facilitators, and Raphaelite Retreat Guides.
- *Student*, as used in these standards, applies to students at classes, seminars, or retreats.
- *Client*, as used in these standards, applies to anyone who contracts for services offered through a Raphaelite Work Healing Session, Raphaelite Work One-to-One Processing Session, Raphaelite Supervision, or a Raphaelite Retreat.

### Ethical Standards

A Raphaelite Work Practitioner realizes the sacred trust involved in supporting the spiritual development and spiritual healing of another human being. With that trust goes the responsibility of honoring the following ethical standards:

- 1) A Raphaelite Work Practitioner shall not prescribe behavior or make decisions for students or clients.
- 2) A Raphaelite Work Practitioner is not authorized to engage in psychotherapy in his/her official capacity in The Raphaelite Work.
- 3) A Raphaelite Work Practitioner shall not use the authority and power of his/her position to exploit students or clients for material, emotional, or other personal gain.
- 4) The expression of intimate or sexual feelings toward the client goes beyond the appropriate boundaries of the healing relationship.
- 5) It is the responsibility of The Raphaelite Work Practitioner to be aware of his/her limitations. The Raphaelite Work Practitioner shall transfer the student or client to another Raphaelite Work Practitioner immediately, when necessary for the protection of the student or client.
- 6) A Raphaelite Work Practitioner shall be very cautious about getting involved in any dual relationship with his/her clients or students. Examples would include; employing a student or contracting with a student in any type of business or professional relationship, or seeking investments from students for personal gain.
- 7) A Raphaelite Work Practitioner needs to be aware if a client or student has a problem that requires a different type of assistance than can be offered by The Raphaelite Work. For example:
  - A client or student with physical problems shall be advised to seek proper medical treatment.
  - A client or student with serious psychological problems (severe depression, anxiety, psychosis, or personality disorder) shall be advised to seek a licensed therapist (psychiatrist, psychologist, social worker, or licensed counselor).

- A client or student with a drug or alcohol problem shall be advised to seek an appropriate substance abuse treatment resource such as a licensed professional or residential treatment facility.
- 8) If a client or student is in treatment for a physical or psychological problem, The Raphaelite Work Practitioner shall not attempt to discourage or replace the treatment. If a client or student is aware of having a significant physical or psychological problem, then the client or student shall inform The Raphaelite Work Practitioner of the problem. A Raphaelite Work Practitioner may elect not to give treatment or training to such a client or student.
  - 9) If a Raphaelite Work Practitioner is unable to function effectively in his or her authorized role with a client or student due to factors such as personality conflicts or other conflict of interest situations as previously outlined, then The Raphaelite Work Practitioner shall refer the client or student to another Raphaelite Worker.
  - 10) A Raphaelite Work Practitioner realizes that there may be times in his/her life during which he/she will be unable to function effectively in his/her role due to factors such as burnout, financial problems, or relationship problems. At such a time, The Raphaelite Work Practitioner shall consult with his/her Raphaelite Supervisor. If The Raphaelite Work Practitioner decides to become inactive or reduce responsibilities he/she shall notify the International Head of The Raphaelite Work or others delegated with that authority.
  - 11) A person wishing to offer Large or Small Raphaelite Training Groups, Raphaelite Healing Sessions, One to One Raphaelite Process Sessions, Raphaelite Supervision Sessions, or Raphaelite Retreats shall have prior authorization from the International Head of The Raphaelite Work or others delegated with that authority. Teachers shall not present Raphaelite Work practices at public functions without prior approval.
  - 12) Raphaelite Work Practitioners are authorized only to offer services and methods approved by The Raphaelite Work Leadership Council.

For ethical concerns relating to an activity or function of The Raphaelite Work or any of its Raphaelite Work Practitioners please review the Procedures of The Raphaelite Work Ethics Committee.

## **Financial Ethics Policies**

The purposes of the Financial Ethics Policies are:

- 1) To provide clear direction and to establish a sense of confidence concerning the appropriate methods and approaches to handling funds within The Raphaelite Work.
- 2) To provide guidelines concerning compensation for services provided by individuals within The Raphaelite Work.
- 3) To define areas of concern in financial relations between Raphaelite Work Practitioners and clients or students that involve financial matters outside The Raphaelite Work

## **Financial Methods and Ethics Training**

- 1) The annual Raphaelite Work Leadership training shall provide instruction in the disciplines needed to develop clarity and mastery in establishing and conducting a business.
- 2) The Raphaelite Work Leadership Council will provide models for financial record-keeping for local or regional operations as well as for event presentation. This will be in conjunction with the National Federal Tax registration process.
- 3) Salaried personnel in The Raphaelite Work shall be paid at a rate that does not exceed “usual and accustomed” compensation for similar functions and organizations.
- 4) Payment of an individual's expenses for leadership training or other legitimate Raphaelite Work purpose is an acceptable practice. Such payments will be dependent on the level of financial resources of the organization(s) involved. Individuals who do not need assistance are encouraged to continue paying such expenses as part of their contribution to The Raphaelite Work.
- 5) Fees for the various aspects of the Raphaelite work shall be established and set for one year at The Raphaelite Work Leadership Council.
- 6) Membership fees, required of Raphaelite work students and practitioners, shall be established and set for one year at The Raphaelite Work Leadership Council.

## **Investment Solicitation**

- 1) Raphaelite Worker Practitioners shall not solicit or accept investments from their clients or students. If a Raphaelite Work Practitioner and client, or student, wish to become involved in an investment relationship, the professional relationship needs to be terminated and a six month period allowed before the investment relationship begins.
- 2) All Raphaelite Work practitioners should exercise caution in entering into investment, employment, or other business relations with clients or students.
- 3) Working with people one meets through The Raphaelite Work, as client or service provider, is one way to expand and deepen our work. However, using The Raphaelite Work as a “prospecting pool” for selling goods and services will detract from our spiritual relationships. The basis for distinguishing between those perspectives is based on the intent and attitude of the individuals involved. Usually, general advertising appeals, especially using direct mail, are more difficult to keep clear than personal contacts; however, there is no absolute answer to this type of a question.

## **Commercial or Personal Use of Raphaelite Work Assets**

- 1) Use of Raphaelite Work mailing lists, insignia or other materials of The Raphaelite Work for personal or commercial ventures unrelated to the purposes of the organization is prohibited.
- 2) If an individual has questions concerning the appropriateness of such an activity, he or she is encouraged to briefly describe the situation in writing and submit it to the International Head of The Raphaelite Work.

## **PROCEDURES OF THE RAPHAELITE WORK ETHICS COMMITTEE**

### **Advice Regarding Ethical Concerns**

A Raphaelite Work practitioner or student may obtain assistance from the Ethics Committee regarding the appropriate way to proceed in a situation which appears to him/her to raise ethical questions. Questions should be submitted in writing or by e-mail to a member of The Raphaelite Work Ethics Committee. The members of this committee, as of the publication date of this Handbook, are:

- Azar Baksh Weiner Ph.D., 4505 Silver Hollow Dr., Corpus Christi, TX 78413; [AzarBaksh@aol.com](mailto:AzarBaksh@aol.com)
- Kathleen Waliyah Grandison M.D., 36 West Leyden Rd., Colrain, MA 01340; [grandiso@valinet.com](mailto:grandiso@valinet.com)
- Rahmana Barnes M.D., 405 NW Brynwood, Portland OR 97211; [patreeshab@comcast.net](mailto:patreeshab@comcast.net)

The letter should include a brief description of the factual situation and of the concerns which it raises for the practitioner or student. The Ethics Committee will respond by e-mail or in writing. All communications in this process will be considered confidential. General issues raised and responses made without identifying information may be shared with other Raphaelite Work practitioners and students through the national newsletter, online forum, or in training sessions.

### **Ethical Complaints**

Anyone may file a complaint alleging that a practitioner or student has committed an ethical violation. Complaints should be submitted in writing to The Raphaelite Work Ethics Committee (see preceding section). The letter should include a brief description of the factual situation and of the practitioner's or student's behavior which the writer believes to constitute an ethical violation.

The Ethics Committee will investigate the complaint and determine whether there are reasonable grounds to believe, based on the existing code of ethics, that an ethical violation has occurred. At a minimum, the Ethics Committee's investigations will include furnishing the person against whom the allegations were made with a clear written statement of the charges, and allowing the him/her an opportunity to respond in writing.

If the Ethics Committee determines either that no ethical violation occurred or that any violation which occurred does not require formal disciplinary action, it will communicate this in writing to the practitioner or student, along with any suggestion which, in the opinion of the Committee, might help to prevent the recurrence of such a complaint. Complaints, investigations, and actions by the Ethics Committee not resulting in further proceedings are strictly confidential and privileged, but a summary of the nature of the complaint and the recommended action of the Ethics Committee will be made available to the general membership of The Raphaelite Work on an annual basis through The Raphaelite Work newsletter.

If the Ethics Committee determines that there are reasonable grounds to believe that an ethical violation has occurred, and that formal disciplinary action is required, it will so notify the practitioner or student. At least one member of the Ethics Committee will schedule a meeting with the practitioner or student and will give at least twenty days advance notice of the meeting. If it is not possible for the practitioner or student, the complainant, or any witness to attend the meeting, any of these may participate by scheduled telephone conference call. The Ethics Committee will deliver to the practitioner or student at least twenty days in advance of the meeting a copy of all the evidence regarding the allegations which are contained in the Ethics Committee file.

At the meeting, the practitioner or student will have an opportunity to question the complainant concerning the allegations and the right to present evidence on his/her behalf, including witnesses as to his/her reputation in the community. No disciplinary action may be taken based solely on written or other hearsay statements. The Ethics Committee will prepare a statement of findings of fact and of recommended conclusions, which will be submitted to the head of The Raphaelite Work (presently Nur-al-Haqq Martin) to deal with disciplinary recommendations. In arriving at a decision for appropriate disciplinary action, the Ethics Committee will take into account the protection of students, and the standing of Raphaelite Work practitioners and students in the eyes of the public.

## **Ethical Standards**

Suggestions concerning the revision of ethical standards may be submitted by students or practitioner/students to The Raphaelite Work Ethics Committee at the address of any of the members of this committee. Suggestions should be made in writing, and should provide a brief description of the factual situation which raises an ethical concern, the ethical concern it raises, and the recommended ethical standard. If it deems the revisions necessary and/or helpful, the Ethics Committee may submit such revisions to The Raphaelite Work board for adoption at its annual meeting.

Prior to starting the 40 healings, one should sign The Raphaelite Work *Ethics Agreement* and send it to the Office of The Raphaelite Work International. This section on Ethics should be reviewed carefully, and questions about it should be referred to one's Large Group Facilitator.

## **ONE-TO-ONE PROCESSING**

### **Overview**

One-to-One Processing is about being present with another. It is offered to support an individual in being present to himself or herself. The need for individual processing can arise in any of the five domains (physical, emotional, mental, moral, or spiritual). The role of the process is to support the client as they are present to places of non-allowance within any of the bodies. This includes an orientation to their experience in the domain at hand and use of the language of that domain.

One-to-One Processing involves listening from the Domain of the Heart, and providing an orientation toward that which is being processed through inquiry and reflection. It is not “reflective listening.” It might include reflective comments, but is primarily characterized by a continued orientation toward that which is being processed. The orientation is to support the person to be in their experience, to facilitate this through a healing presence, allowing the individual to be present to their process of self revelation.

One-to-One Processing is non-directive, non-judgmental, and gentle. It does not include giving advice, sharing opinions, or personally involving oneself in the client’s process.

One-to-One Processing is a way to support a client as they are present to thoughts, feelings, situations, and other places where they feel they need support in their lives. This process is about self revelation and opening spiritually, and can be used to access one’s own spiritual guidance. It can be used when a person is faced with a life issue, memories from the past, challenges on retreat, decisions, or other situations in which they are seeking support. It can also be used separately or in conjunction with a Raphaelite Healing session. Additionally, it is part of the training program for The Raphaelite Work and all trainees are expected to receive three One-to-One Processing sessions prior to graduation.

### **Training**

Training in One-to-One Processing will occur as part of the training in The Raphaelite Work. It will be discussed in the large groups with adequate time for questions and answers. The group facilitator will also model One-to-One Processing by means of a demonstration during the training with adequate time for discussion afterward. Additionally, One-to-One Processing will be used routinely in the required 40 healing sessions.

Explicit focus on the moral domain will be emphasized in the first 2 years of training, with continued focus throughout the 4 years. The moral domain will be reemphasized when training in Hands-on Healing training begins. There will be a focus on connectivity and the moral domain in the relationship with the client. There will be particular emphasis on how to be present with the client as they are present to themselves and how this manifests in a healing relationship. Trainees will receive clear reflection of their own capacity through meetings which evaluate their benchmarks in training.



The following two areas will be covered in all Raphaelite Work training:

- 1) Presence to oneself and relationship with oneself.
- 2) Presence to another and relationship with another.

All persons currently certified in One-to-One Processing need to be re-certified every three years.

### **One-to-One Processing Protocol**

When conducting a One-to-One Processing session, the following sequence shall be used:

- Invocation of Holy Beings internally
- Interview employing assessment of the 5 domains. End with question: What would you like to be present to now? What is calling your attention?
- Supportive and Healing Presence
- Closing Prayer Nayaz

One may offer a suggestion, in the course of a One-to-One Processing session, to continue work with the following practices: breath, presence, Mother Earth, and Domain of the Heart.

### **Supervision**

The supervision provided for the required 40 healing sessions will focus on One-to-One Processing as well as the other elements of the Raphaelite Healing session. At least one meeting with a supervisor is required per year while training in The Raphaelite Work.

Recommendations for specific topics to be covered in supervision of One-to-One Processing include, but are not limited to:

- Focus on what gets activated in the practitioner during the conduct of One-to-One Processing sessions.
- Discussion of how to refer to another provider in a supportive and non-judgmental manner.

### **Practice Guidelines**

If a One-to-One Processing practitioner has experience in other healing or spiritual modalities (e.g., therapist or spiritual guide), he/she will refrain from using their other skills in the context of a One-to-One Processing session. The practitioner will provide a supportive and healing presence within the guidelines of One-to-One Processing as outlined by The Raphaelite Work.

It is recommended that clients inform their other health care providers of their care from a Raphaelite Work provider. This would include informing therapists, spiritual guides, physicians and other health care providers. If the client requests communication between providers, appropriate written consent forms must be completed. It is also recommended that there be contact between providers if there is a longer term treatment relationship involving more than

four sessions. As this work is intended to facilitate a short-term process, there is a limit of 6 stand-alone One-to-One Processing sessions with a single client.

## **SMALL OR INTERIM GROUPS**

Groups of RW students that meet between Large Group sessions are termed Small Groups or Interim Groups. The groups are led differently but have the same basic purpose: to provide support to their members. These groups generally meet at least one time per month but some groups meet more often by agreement of the members.

As The Raphaelite Work has evolved, the means and degree of support offered by the Small Groups has evolved as well. Currently there are two main types of groups: those led by authorized facilitators and those which are peer-led by members of the group taking turns as facilitators.

Groups often begin with the Sufi Invocation followed by some sort of check-in where each member of the group shares where they are at the moment. The other members of the group are fully present to what is said. This, in itself, is often a very healing moment for each person. Next, a topic selected by the facilitator or group is pursued. During this time there may be written or taped materials presented, followed by RW practices. Meetings end with some type of closure, such as a closing prayer.

Groups that are led by an authorized facilitator may benefit from the presence of a person who is a graduate of the work and can bring their realization and practical experiences to the meeting. Groups that are peer-led may benefit from shared responsibility modeled by a peer going the extra distance needed to prepare the space, presentation and/or practice. This latter approach invites involvement since responsibility rotates through the group.

However the meeting is conducted, there is generally an agreement to attend to the most recent material presented in the Large Group and to abide by whatever guidelines the Large Group Facilitator may have laid out in the previous six months. For example, if members of the Large Group can begin practicing hands-on healing, then some hands-on healing protocols may be reviewed during a Small Group Session.

Groups that are peer-led tend to focus on written and taped instructional material such as practices that are in The Raphaelite Work CD and on tapes from previous Large Groups.

Groups that are led by a facilitator can use printed or taped material but may also take on topics brought forward by the facilitator that are grounded in the RW and the facilitator's experience.

Meetings have an explicit time limit. Some may go for a day, some for an hour or more. Though the small groups are free of charge, donations can be accepted to maintain and support the group and its members.

## **EXAMPLES OF FACILITATOR-LED AND PEER GROUP-LED SMALL GROUPS**

### **I. The Portland Raphaelite Group: Facilitator-Led**

The Portland Raphaelite Group began as a peer-led group of five people and evolved into a group led by Jalil Buechel, an authorized facilitator. On the rare occasions that Jalil does not attend, a senior member is appointed by him to lead the group. For the past 7 years the group has met almost every month except August. All members of this group attend the Seattle Raphaelite Work group led by Himayat.

Members of the Portland group have traveled from as far away as Idaho to attend and still regularly come from as far north as southwest Washington and as far south as Corvallis and Lebanon (an hour and a half south of Portland). Three years ago when the facilitator moved an hour from town, members volunteered to take turns hosting the event in their homes. As more and more members joined from the Corvallis area the Corvallis people started their own peer-led group, which meets on a weekday. Even with a new group started some Corvallis people regularly attend both groups. As a special treat, once a year the two groups unite to take a weekend retreat in Newport, on the Oregon coast, at a bed and breakfast establishment owned by a group member.

The Portland group meets from 10:00 am – 1:00 pm on the appointed Sunday each month. The meeting is followed by a potluck and social time that goes until at least 2:00 pm. At the beginning of the meeting there is a check-in time in which each member is supported by the silent, healing presence of all the other members. Sometimes personal issues are brought forward and sometimes there are questions about the work itself in relationship to these issues. Some topics seem to simply arise out of the reflective nature of presence. At other times the facilitator brings forth a particular aspect of The Raphaelite Work. The emphasis is on practices and the resultant depth in sharing which is encouraged by the facilitator and the presence of the group. There is a practicality to the class with the intention of making the Work as real and as personal as possible, so that individuals are encouraged to continue being present to themselves and others.

In the distant past the group has permitted potential students of The Raphaelite Work to attend one session as an introduction. However, now that the group has formed a more cohesive support system, all potential members of the group must be screened by Jalil prior to attendance. All regular attendees of Himayat's training sessions in Seattle are welcome to come to Portland to attend this group and require no screening. This is true for those who may have begun The Raphaelite Work in another part of the country and now wish to study with Himayat in Seattle.

Donations from the Portland group have been used to create a library of books and tapes that are available for members to check out for a month or more. Occasionally these funds have also gone to a member who may be struggling financially, to enable them to attend the next large group meeting in Seattle.

## **II. Corvallis Group: Peer-Led**

This peer-led group consists of four Raphaelite Work students and two graduates who live in or near Corvallis, Oregon. It meets monthly in homes of the participants on a rotating basis, and the host acts as the leader for the meeting.

Those who lead the meetings use the following resources: (1) The Raphaelite Work Student Handbook, (2) tapes from training weekends with Himayat, and (3) a “traveling notebook”, which is a set of practices and procedures used by a peer-led group that has been meeting in Seattle for some time. The understanding held by group members is that no one person serves as an authority on Raphaelite Work theory and practice, and that practices and readings offered in meetings are to be those which have been given in the aforementioned resources.

In a typical meeting, the group begins with “Rounds”, in which participants share what has been happening with them, with particular reference to The Raphaelite Work. The leader then presents a combination of readings and practices designed to reinforce the understanding and practice of The Raphaelite Work. Time is also allowed for participants to share their experiences with the practices and to discuss issues or questions that have arisen. Meetings last for about ninety minutes and are sometimes followed by dinner or snacks.

The general feeling is that these meetings are extremely helpful, not only in deepening the understanding of The Raphaelite Work, but also in creating a supportive community for students and practitioners in their home area.

## **RAPHAELITE RETREATS**

### **The Raphaelite Retreat By Himayat Inayati**

*The retreat process offers many gifts: Divine intimacy, restoration of being, greater clarity on troubling issues within a person's life, ego transformational process, and personal healing, to name a few.*

The Raphaelite Retreat enhances the traditional Sufi alchemical retreat process through the application of presence, the Domain of the Heart, opening the energy zones, being present to the lataif, the development and appreciation of somatic and boundless space, working with the five bodies, working with defensive and compensatory psychic structures within the historical identity, and the manifestation and witnessing of one's truth, or essence.

There are countless possibilities of integrating the alchemical, esoteric practices of the Sufi Order and The Raphaelite Work. No one schedule of practices should be created or be considered appropriate to all individuals or to groups of individuals. The retreat guide is advised to create an appropriate retreat framework within which the individual's or group's alchemical process may manifest, develop, and congeal. Obviously, this is an art, not a science. It is an intuitively based discussion which may be initiated by either the person taking the retreat or the retreat guide. Such a discussion has an inherent organic integrity and will unfold its developmental stages as time and presence permits.

*Everywhere I turn I see the Divine Countenance.*  
~ The Koran

The essence of The Raphaelite Work is an orientation to, and an ever-deepening of, the Divine revelatory process. It makes sense then that a retreat based on this work would emphasize this as well. The questions of how best to integrate practices and when or why to offer individual healing sessions within the retreat are something I am very eager to discuss with those offering this work. I will offer a few points of personal orientation with the caveat that this can only be considered the beginning of a great discussion.

Hazrat Inayat Khan noted: "Life is a constant struggle." People come to retreat from an overactive, outer culture that over stimulates, creates unrealistic expectations, and orients each away from inner truth as it objectifies existence ever more completely. This never-ending, normative situation leaves the individual physically, emotionally, mentally, morally, and spiritually empty and exhausted. I am not surprised, therefore, to find people arriving to retreat in an exhausted state. So, what should we do on this first day? There are at least three possible approaches. The first is to support rest. The second is to emphasize the rejuvenating aspects of practice. The third is to support rest with time allocated for rejuvenating practice. I have no dictum on this. I do notice, however, that most people seem to be able to attend to two or three practices this day. When I have given too many first day practices, I often find the retreatant has done only one or two practices and suffers guilt for not having done better. There have been times, however, when I have given a very full schedule of practices the first day and the person on retreat has really gotten a lot out of doing them all, but that is a rare exception in my experience.

*Know Him by His traces (ayat).*  
~ Hadith

Rumi mentioned that we need to clarify the mirror of the heart so that the light of the Divine Sun may most fully be reflected within it. He underscored the wazaif and the zikr as the soap and the water that is best used in this process. I have found that presence to the energy zones in the physical body (and to their relationships) has been helpful here as well. For example, the head zone (countenance) reflects what is in the heart zone (upper torso), and the heart zone reflects the condition of the abdominal zone. I have found it important at times to be present first to the energy zones, to open them. Additionally, the problems of accessing the heart can, at times, be discovered in the gut. And I have found that, once the zones are opened energetically, then the work with the wazaif and zikr can be more profoundly effective. Admittedly, it isn't always a given that these zones will open. Many times people find issues revealed in these areas of the body that become the central theme for the whole retreat.

We can treat a retreat as though it's a factory. For example, the person on retreat might be expected to perform so many spiritual practices, a certain number of times, in a certain sequence. Implied in this structure is that, if done correctly, in proper sequence, and the appropriate number of times, a certain alchemy will have been effected. This may or may not be so. A certain essential state may be induced if a zikr is recited 1001 times. On the other hand, a state reflective of psychic structures embedded within the person's historical self may emerge soon after beginning to recite the zikr. The latter could leave the person frustrated, in a crisis, or in a state of shame and failure. Obviously the retreat process must be supple and flexible enough to address this. The retreat is offered to support the person in the process of awakening. We cannot know how this process will reveal itself. We can only stay present and respond as carefully as possible to what emerges. Usually I will suggest reciting a Divine Name a few times (7x –33x). I also request that, after each recitation, the person should be present to what energy, consciousness, or qualities emerge as the recitation continues. As this manifests in a state of fullness, I suggest the person stop reciting and simply be present to what is.

There are moments in most retreats where the person on retreat might begin to manifest physical, emotional, mental, or moral body constriction and difficulties. This is an opportune moment to offer a healing session. I have found, in more cases than not, a healing session can usher in a new state of freedom and awakening.

## **RAPHAELITE RETREAT GUIDE TRAINING**

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

The role of a retreat guide is to be as clear a mirror as possible for the retreatant. The gift of guiding retreats is the constant challenges to our own growth.

Retreat guide training begins with a discussion of the relationship as the context for growth. It involves looking more deeply into what we mean when we say we are helping a person to sit on their own throne. We also review the elements of a Healing relationship: love, innocence and compassion. The training includes teaching about the phenomena of transference and counter-transference.

The guide trainees also need to learn how to use presence to the five bodies in the retreat context, reviewing which bodies they are more conversant in and which they personally need to pay more attention to.

The training reviews the domain of the heart and being present to another from the heart. This is followed by a deep exploration of breath and of breathing practices and of diagnosis with breath. Additionally, we review the elements, going more deeply into each of the elements.

We talk about the Raphaelite work as a process of self revelation. Inayat Khan outlines a developmental process in which we move through stages in a process toward revelation. They include imagination, intuition, inspiration and finally revelation. Our training will include an exploration of the meanings of these terms and how they unfold one into the other.

We have designed two retreat protocols, one for non-mureeds and one for mureeds with wazaif and zikr as a part of the content. The Raphaelite Retreat Guide Training will present both models to the trainees and review the content of both.

The role of the Raphaelite Healing Session and the Raphaelite One-to-One Processing to facilitate the retreat process will be explored.

This training must include the giving of practices to another. The purpose of practices, what each practice may effect, how do practices relate to one another, and how we choose practices for a retreatant will be explored. Additionally, we will explore appropriate practices for The Raphaelite Retreat, including those for non-mureeds and for mureeds.

Within the retreat there will at times be a cascading of events and emotions. The Raphaelite Retreat Guide trainee will learn how to hold them and to use them to facilitate the transformation process. The guide trainee will examine how best to bring closure to a retreat, so that the person can re-enter their lives with the benefits of the retreat.

The Raphaelite Retreat Guide Training consists of three 3-day trainings. In between these trainings, the trainee would need to do several Raphaelite retreats: a 5-day, 10-day and 14-day retreat. The trainee would also need to take the One-to-One Processing training and have completed The Raphaelite Work training. Trainees would also be asked to keep a journal



outlining their experience with each of the practices and the impact of that experience on the five bodies.

To support this training each trainee will either choose (or be assigned) a mentor. The trainee-mentor relationship works best when there is on-going and consistent communication and reflection between them. Whenever feasible, trainees might observe the retreat process as guided by their mentor, with the expressed permission of the retreatant. This mentoring relationship includes supervision and reflection to support the trainee when s/he begins to guide retreats.

The appointment of retreat guides is done by a committee consisting of the Chair of The Raphaelite Work, the Chair of The Raphaelite Work Retreat Guide Training Committee, and the trainee's mentor. The dates the trainee took each of his/her three 3-day retreat guide training workshops must be confirmed in writing by whoever presented that workshop. Additionally, the dates the trainee took his/her required retreats must be confirmed in writing by whoever facilitated each retreat. Any retreat taken as a requirement for this training must be a personal, individual retreat, led by an authorized Raphaelite Retreat Guide. Any exception to this policy must be pre-approved by both the Chair of The Raphaelite Work and the Chair of The Raphaelite Work Retreat Guide Training Committee.

This training does not insure an appointment as a Raphaelite Work Retreat Guide.

*The above section was drawn from the writings of Mahdiah Jacobs-Kahn, Himayat Inayati, and the Raphaelite Retreat Guide Training Committee.*

## **RAPHAELITE WORK STUDENT BENCHMARKS**

- 1) Presence
- 2) Focus the light of one's consciousness upon something inward or outward from the:
  - a) Level of the mind.
  - b) Level of the heart.
  - c) Level of the soul.
  - d) Can you describe the difference? What is gained by each?
- 3) Presence to the breath
  - a) What changes does it go through when you are present?
  - b) Experience the engendering of intensity (vibration) within the breath.
  - c) How does a positive increase in the energy of the breath affect the five bodies?
  - d) Be able to do cone breathing pattern.
  - e) Be able to release energy from the head by using the breath.
  - f) Be able to experience the breath as a tool of assessment.
    - i) Notice breath prior to and after each practice. What is the difference? Notice breath prior to and after you enter a room. What is the difference?
    - ii) Cast the in-breath to a chakra, muscle, or bone. What is the effect upon the breath as you release energy from the chakra, muscle, or bone? How can you release it?
    - iii) Learn to direct the breath (its light and life). For example, in-breath to chakras, muscles, and bones, and out-breath through hands and feet.
  - g) What have you learned by doing these things?
- 4) Developing the eye of inner discernment
  - a) Be able to describe and share inner experiences
  - b) Focusing: Experiencing "felt sense" and "felt shifts"
- 5) An orientation from the normal self to the natural self
  - a) Be present to your breath
  - b) Be present to your breathing
  - c) Be present to the solar plexus
  - d) Be present to the left side of the diaphragm
  - e) Be present to the right side of the diaphragm
  - f) Be present to the left clavicle
  - g) Be present to the right clavicle
  - h) Be present to all five points

- i) Be present to your breathing. How has it changed? The way you were breathing is the normal pattern. This is moving toward a natural pattern
  - j) Describe “natural”
- 6) The Chakras
- a) Presence through the chakras and to “felt shifts”. What comes through?
  - b) Open to boundless space, the Lataif. What have you experienced?
  - c) Be able to describe working with muscles, tissue, bones (i.e., diaphragm and clavicles). Describe your experience.
  - d) As you are present to the chakras within each zone, be able to describe what happens within the zone.
- 7) Letting go of spiritual competition.
- a) Each individual is a unique creation. Who and what are you?
- 8) Resistance
- a) Do you experience yourself being resistant?
  - b) How have you worked with your resistance over time?
- 9) Ego development
- a) Describe the five stages of ego development.
  - b) How have you personally worked with each?
- 10) Attune to Holy Spirit, Archangel Raphael, Messiah, Hazrat Inayat Kahn. Describe each attunement.
- 11) The domain of the heart
- a) Enter the domain of the heart. How did you do that?
  - b) Discover another identity other than your historical. How do you relate to the inner and outer worlds from this level? What qualities do you experience? Where is your sense of self located?
  - c) Have you discovered what it is like to live in the heart on a daily basis? Describe.
  - d) Awaken the eye of the heart.
    - i) See life from the perspective of the heart.
    - ii) Be present to reactive structures.
    - iii) Be present to compensating structures.
    - iv) Be present to the development of space.
    - v) Be present to the manifestation of your haqq.
    - vi) Describe your experiences with above.

- 12) Holding the head (Opening Practice)
  - a) Why does one do it?
  - b) What is the benefit of this practice?
- 13) How does one determine the most relaxed side of the client?
- 14) The Elemental Sequences
  - a) Demonstrate the Earth Sequence.
  - b) Demonstrate the Water Sequence.
  - c) Demonstrate the Fire Sequence.
  - d) Demonstrate the Air Sequence.
  - e) Demonstrate the Ether Sequence.
- 15) Essential RW Practices: Demonstrate how to do each practice, and explain its benefits.
  - a) Conical Breathing Pattern
  - b) Anointing the Hands to Heal (*Shafee-Khafee*)
  - c) Free-form Qigong
  - d) Zikr of Healing
  - e) The Pelvic Squat
  - f) The Mother Earth Practice
- 16) A Light Upon a Light: *The heart has a light of its own, the light of the secrets God placed there. When the light of the heavens flows upon the light of the heart, it is “a light upon a light”. ~ Bistami*

## **PHILOSOPHICAL UNDERPINNINGS OF THE RAPHAELITE WORK**

A student will be asked to describe how eight items on the list below support The Raphaelite Work.

- 1) The Divine Covenant
- 2) “We have appointed you Vice-regent”
- 3) The wounded state or illness as an initiation (i.e., Al Ghazali, *Alchemy of Happiness*)
- 4) *Ishk*
- 5) The Process of Divine Disclosure / The Self Revelatory Process
- 6) The Dynamics of Presence / The Development of Space
- 7) Being and Transformational Process
- 8) One’s *Haqq* / Essence / Reality
- 9) Natural Tone vs. Normalcy
- 10) Ego Maturation / Development of Personality
- 11) Healing Presence / Wounding Presence
- 12) The Five Body Model
- 13) The Intelligence of Organic Regeneration, The Intelligences of Creativity and Transformational Process
- 14) Three Modes of Healing: Resonance, Catalyzation, Allowance
- 15) Three Modes of Physical Touch
- 16) Two Modes of Light of Consciousness:
  - a) Illuminating
  - b) Evocative
- 17) Recurrent Creativity
- 18) The Human Community/ The Sacred Community
- 19) Process vs. End Points
- 20) “And” vs. “either/or” Discussions
- 21) Developing Capacity
- 22) Holding Dialogical Tension
- 23) The Art of Inquiry & Presence
- 24) What is meant by “development” in this work, and how is it achieved?
- 25) Issues of transference and counter-transference.

## **RAPHAELITE WORK FORMS**

The following pages contain the forms needed as one progresses through training and certification various levels of The Raphaelite Work.

- **The Raphaelite Work Ethics Agreement** must be sent to The International Raphaelite Work Office prior to beginning your 40 healing sessions.
- **The Self-Assessment Form** is in reference to the Student Benchmarks and can be used as a support in assessing your progress through The Raphaelite Work.
- **The Signature Form** must be completed prior to graduation.

All forms that require a signature should be sent to:

The Raphaelite Work International  
8642 Lucerne Road  
Randallstown, Maryland 21133.

## **RAPHAELITE WORK ETHICS AGREEMENT**

### **Agreement Concerning Raphaelite Work Ethical Standards, Including Raphaelite Work Financial Ethical Standards**

I hereby certify that, as an applicant for the position of a Practitioner in The Raphaelite Work, I have read the Ethical Standards, Financial Ethical Standards and Procedures of The Raphaelite Work Ethics Committee. I understand the contents of these guidelines and I agree to abide by them if appointed to function in a practitioner role in The Raphaelite Work.

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Signature

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Date

---

Print Your Name Above

---

Phone

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Address

---

Email

---

City/State/Zip

---

Name of Group Facilitator

Please sign and return this agreement prior to starting your 40 healing sessions to:

The Raphaelite Work International  
8642 Lucerne Road  
Randallstown, MD 21133

## SELF-ASSESSMENT FORM

### How to Use This Form

The first blank in front of the benchmark is for your initials, the second blank is for the initials of your large group facilitator. This form should be retained as a record for graduation purposes as well as for your own information as you assess yourself.

### I. Self-Assessment I: General Understanding of The Raphaelite Work

- 1) \_\_\_\_ \_\_\_\_ Presence
- 2) Focus the light of one's consciousness upon something inward or outward.
  - a) \_\_\_\_ \_\_\_\_ Level of the mind
  - b) \_\_\_\_ \_\_\_\_ Level of the heart
  - c) \_\_\_\_ \_\_\_\_ Level of the soul
  - d) \_\_\_\_ \_\_\_\_ Can you describe the difference? What is gained by each?
- 3) Presence to the breath
  - a) \_\_\_\_ \_\_\_\_ What changes does it go through when you are present?
  - b) \_\_\_\_ \_\_\_\_ Experience the engendering of intensity (vibration) within the breath.
  - c) \_\_\_\_ \_\_\_\_ How does a positive increase in the energy of the breath affect the five bodies?
  - d) \_\_\_\_ \_\_\_\_ Be able to do cone breathing pattern.
  - e) \_\_\_\_ \_\_\_\_ Be able to release energy from the head by using the breath.
  - f) Be able to experience the breath as a tool of assessment:
    - i) \_\_\_\_ \_\_\_\_ Notice breath prior to and after each practice. What is the difference? Notice breath prior to and after you enter a room. What is the difference?
    - ii) \_\_\_\_ \_\_\_\_ Cast the in-breath to a chakra, muscle, or bone. What is the effect upon the breath as you release energy from the chakra, muscle, or bone? How can you release it?
    - iii) \_\_\_\_ \_\_\_\_ Learn to direct the breath (its light and life). For example, in-breath to chakras, muscles, and bones, and out-breath through hands and feet.
  - g) What have you learned by doing these things?
- 4) Developing the eye of inner discernment
  - a) \_\_\_\_ \_\_\_\_ Be able to describe and share inner experiences.
  - b) \_\_\_\_ \_\_\_\_ Focusing: Experiencing "felt sense" and "felt shifts".



- 5) An orientation from the normal self to the natural self
  - a) \_\_\_\_ \_\_\_\_ Be present to your breath
  - b) \_\_\_\_ \_\_\_\_ Be present to your breathing
  - c) \_\_\_\_ \_\_\_\_ Be present to the solar plexus
  - d) \_\_\_\_ \_\_\_\_ Be present to the left side of the diaphragm
  - e) \_\_\_\_ \_\_\_\_ Be present to the right side of the diaphragm
  - f) \_\_\_\_ \_\_\_\_ Be present to the left clavicle
  - g) \_\_\_\_ \_\_\_\_ Be present to the right clavicle
  - h) \_\_\_\_ \_\_\_\_ Be present to all five points
  - i) \_\_\_\_ \_\_\_\_ Be present to your breathing. How has it changed? The way you were breathing is the normal pattern. This is moving toward a natural pattern
  - j) \_\_\_\_ \_\_\_\_ Describe “natural”
  
- 6) The Chakras
  - a) \_\_\_\_ \_\_\_\_ Presence through the chakras and to “felt shifts”. What comes through?
  - b) \_\_\_\_ \_\_\_\_ Opening to boundless space, the Lataif. What have you experienced?
  - c) \_\_\_\_ \_\_\_\_ Be able to describe working with muscles, tissue, bones (i.e., diaphragm and clavicles). Describe your experience.
  - d) \_\_\_\_ \_\_\_\_ As you are present to the chakras within each zone, be able to describe what happens within the zone.
  
- 7) Letting go of spiritual competition.
  - a) \_\_\_\_ \_\_\_\_ Each individual is a unique creation. Who and what are you?
  
- 8) Resistance
  - a) \_\_\_\_ \_\_\_\_ Do you experience yourself being resistant?
  - b) \_\_\_\_ \_\_\_\_ How have you worked with your resistance over time?
  
- 9) Ego development
  - a) \_\_\_\_ \_\_\_\_ Describe the five stages of ego development.
  - b) \_\_\_\_ \_\_\_\_ How have you personally worked with each?
  
- 10) Attune to Holy Spirit, Archangel Raphael, Messiah, Hazrat Inayat Kahn. Describe each attunement.

11) The Domain of the Heart

- a) \_\_\_\_ \_\_\_\_ Enter the Domain of the Heart. How did you do that?
- b) \_\_\_\_ \_\_\_\_ Discover another identity other than your historical. How do you relate to the inner and outer worlds from this level? What qualities do you experience? Where is your sense of self located?
- c) \_\_\_\_ \_\_\_\_ Have you discovered what it is like to live in the heart on a daily basis? Describe.
- d) Awaken the eye of the heart.
  - i) \_\_\_\_ \_\_\_\_ See life from the perspective of the heart.
  - ii) \_\_\_\_ \_\_\_\_ Be present to reactive structures.
  - iii) \_\_\_\_ \_\_\_\_ Be present to compensating structures.
  - iv) \_\_\_\_ \_\_\_\_ Be present to the development of space.
  - v) \_\_\_\_ \_\_\_\_ Be present to the manifestation of your *haqq*.
  - vi) \_\_\_\_ \_\_\_\_ Describe your experiences with above.

12) Holding the head (Opening Practice)

- a) \_\_\_\_ \_\_\_\_ Why does one do it?
- b) \_\_\_\_ \_\_\_\_ What is the benefit of this practice?

13) How does one determine the most relaxed side of the client?

14) The Elemental Sequences

- a) \_\_\_\_ \_\_\_\_ Demonstrate the Earth Sequence.
- b) \_\_\_\_ \_\_\_\_ Demonstrate the Water Sequence.
- c) \_\_\_\_ \_\_\_\_ Demonstrate the Fire Sequence.
- d) \_\_\_\_ \_\_\_\_ Demonstrate the Air Sequence.
- e) \_\_\_\_ \_\_\_\_ Demonstrate the Ether Sequence.

15) Essential RW Practices: Demonstrate how to do each practice, and explain its benefits.

- a) \_\_\_\_ \_\_\_\_ Conical Breathing Pattern
- b) \_\_\_\_ \_\_\_\_ Anointing the Hands to Heal (*Shaffee-Khaffee*)
- c) \_\_\_\_ \_\_\_\_ Free-form Qigong
- d) \_\_\_\_ \_\_\_\_ Zikr of Healing
- e) \_\_\_\_ \_\_\_\_ The Pelvic Squat

- f) \_\_\_\_\_ The Mother Earth Practice
- 16) \_\_\_\_\_ A Light Upon a Light: *The heart has a light of its own, the light of the secrets God placed there. When the light of the heavens flows upon the light of the heart, it is “a light upon a light.”* ~ Bistami

### Self-Assessment II: Philosophical Underpinnings of The Raphaelite Work

- 1) \_\_\_\_\_ The Divine Covenant
- 2) \_\_\_\_\_ “We have appointed you Vice-regent”
- 3) \_\_\_\_\_ The wounded state or illness as an initiation (i.e., Al Ghazali, *Alchemy of Happiness*)
- 4) \_\_\_\_\_ *Ishk*
- 5) \_\_\_\_\_ The Process of Divine Disclosure / The Self Revelatory Process
- 6) \_\_\_\_\_ The Dynamics of Presence / The Development of Space
- 7) \_\_\_\_\_ Being and Transformational Process
- 8) \_\_\_\_\_ One’s *Haqq* / Essence / Reality
- 9) \_\_\_\_\_ Natural Tone vs. Normalcy
- 10) \_\_\_\_\_ Ego Maturation / Development of Personality
- 11) \_\_\_\_\_ Healing Presence / Wounding Presence
- 12) \_\_\_\_\_ The Five Body Model
- 13) \_\_\_\_\_ The Intelligence of Organic Regeneration, The Intelligences of Creativity and Transformational Process
- 14) \_\_\_\_\_ Three Modes of Healing: Resonance, Catalyzation, Allowance
- 15) \_\_\_\_\_ Three Modes of Physical Touch
- 16) Two Modes of Light of Consciousness:
  - a) \_\_\_\_\_ Illuminating
  - b) \_\_\_\_\_ Evocative
- 17) \_\_\_\_\_ Recurrent Creativity
- 18) \_\_\_\_\_ The Human Community/ The Sacred Community
- 19) \_\_\_\_\_ Process vs. End Points
- 20) \_\_\_\_\_ “And” vs. “either/or” Discussions
- 21) \_\_\_\_\_ Developing Capacity
- 22) \_\_\_\_\_ Holding Dialogical Tension
- 23) \_\_\_\_\_ The Art of Inquiry & Presence
- 24) \_\_\_\_\_ What is meant by “development” in this work, and how is it achieved?
- 25) \_\_\_\_\_ Issues of transference and counter-transference.

## CERTIFICATION SIGNATURES

### I. Self Assessment Form

I, \_\_\_\_\_, have completed all the requirements of the benchmarks as noted in my Self-Assessment Form.

### II. Hands-on Healing Sessions

Have you received three hands-on Raphaelite Healing Sessions? When, and by whom?

----- Practitioner's Name	----- Date
----- Practitioner's Name	----- Date
----- Practitioner's Name	----- Date

### III. One-to-One Processing Sessions

Have you received three One-to-One Processing sessions? When, and by whom?

----- Practitioner's Name	----- Date
----- Practitioner's Name	----- Date
----- Practitioner's Name	----- Date

### IV. Raphaelite Retreat

Have you done a Raphaelite Retreat? If so, when, where and with whom?

-----  
Where?

----- Practitioner's Name	----- Date
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Signature of Student	Signature of Large Group Facilitator
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Please sign and send a copy of this form after completing all of the requirements for graduation to:

The Raphaelite Work International  
8642 Lucerne Road  
Randallstown, Maryland 21133.

**SELECTED BIBLIOGRAPHY FOR THE RAPHAELITE WORK**  
**Compiled by Himayat Inayati**

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## **THE RAPHAELITE WORK**

### **HEALING AND TRANSFORMATION THROUGH BREATH, TOUCH AND PRESENCE**

#### **Description of The Raphaelite Work**

The Raphaelite Work supports a journey into the worlds of transformation and healing. Since there are many ways to experience life, in this work attention is given to five domains of human experience: the physical, emotional, mental, moral (relationship) and spiritual. When awareness is brought to these domains through the use of breath, touch and presence, with no demands or preconceived ideas, a natural intelligence which informs, nurtures and guides the process may arise. As the five domains are oriented toward their natural tone, a new and more fully integrated sense of self can emerge, allowing one to live life more abundantly. The Raphaelite Work is appropriate and accessible for anyone who is open to healing through Spirit, whether it is called God, or by another name.

#### **Natural Tone, Presence and Space**

Natural tone is the state of balance that represents optimum vitality for a person. This balance is unique to each person and changes over time. Through presence to the five domains, without judgment or manipulation, an individual develops an increased sense of spaciousness. Space, in turn, allows the natural process of restoration and transformation in each of the five domains. As a result, greater harmony and integration occur within these five domains and their relationship with each other.

#### **Origins of The Raphaelite Work**

Named for the archangel Raphael, the angel of Healing and Science, The Raphaelite Work is a meeting of science and spirit. Himayat Inayati, who was at the time the leader of the Sufi Healing Order, began this work in order to transmit understandings gained from more than twenty-five years of studying the many dimensions of healing. It is an expansion of the teaching of Hazrat Inayat Khan, who brought Sufism to the West in 1910, and also integrates ancient Sufi teachings, wisdom from other spiritual paths, and insights from modern depth psychology, scientific research and clinical practice.

#### **Three Ways to Experience The Raphaelite Work**

There are three components to The Raphaelite Work: Hands-on Healing Sessions, One-to-One Processing sessions and The Raphaelite Retreat.

##### **I. Hands-On Healing Sessions:**

The Raphaelite Work healing session begins with an assessment interview, which helps both the client and the practitioner to orient toward a focus for the session. While the client is fully clothed and lying on a massage table, the Raphaelite practitioner gently places his/her hands on specific points of the client's body relating to the elements of earth, water, fire air or ether. These points are used to initiate a discussion of any sensations, thoughts or feelings that may arise. With the skillful use of presence and inquiry, the practitioner serves as a sacred witness to the client's experience. Following the hands-on session, time is given to process and integrate the information from the five domains, to look at how the energy is flowing, and to recognize whatever changes may have occurred. The first session may last

from one to two hours. Subsequent sessions last about one hour, varying with practitioner and client.

## **II. One-to-One Processing Sessions:**

The client and the One-to-One Facilitator begin a discussion centering on issues in the client's life, and on his/her experiences of the five domains. The One-to-One Facilitator, listening from the heart with loving compassion, will allow the client to feel at ease. Using gentle inquiry and non-judgmental presence allows space to develop in which the client may find greater clarity, understanding and resilience in relation to his/her life issues. The facilitator does not give advice, share opinions or become personally involved in the client's process. This type of session may be used to process issues which arise during the hands-on session.

## **III. The Raphaelite Work Retreat**

The Raphaelite Retreat offers time and space to be by oneself, exploring in depth the languages and the flows of energy in the five domains. While on retreat, one leaves behind the day-to-day activities of life, and is supported in turning the attention inward. With the assistance of a Raphaelite Retreat Guide, and using practices of breath, presence and sound, the retreatant deepens and clarifies his/her relationship with life. Space is created to allow a new sense of self to emerge. Benefits also include a broadened perspective and energy renewal.

Retreats are usually conducted on an individual basis. A five-day retreat is recommended; however, retreats of other durations may be arranged. Raphaelite Retreats are guided by those practitioners certified to offer them.

## **Raphaelite Work Practitioners**

Raphaelite Work Practitioners are certified nationally as having completed at least a four-year study program. In this handbook the guidelines for certification are spelled out in detail.

## **To Learn More About The Raphaelite Work ...**

To find a local practitioner, visit The Raphaelite Work web site at [www.theraphaelitework.com](http://www.theraphaelitework.com) or contact the national office at [yanur@theraphaelitework.com](mailto:yanur@theraphaelitework.com). Any certified local practitioner can answer questions about this work. The web site contains articles on more specific aspects of The Raphaelite Work and accounts of healing sessions.

## **Please Note:**

The Raphaelite Work is not a substitute for medical treatment.

Neither the Sufi Healing Order nor the Sufi Order International is responsible for the actions of individual practitioners of The Raphaelite Work.



## **TALKING POINTS FOR THE RAPHAELITE WORK HEALING AND TRANSFORMATION THROUGH BREATH, TOUCH AND PRESENCE**

This section is intended as a resource for situations in which one may be called upon to describe The Raphaelite Work to prospective clients, groups, newcomers to classes, etc.

### **Description of The Raphaelite Work**

- A spiritual approach to healing and transformation for self and others.
- An approach to healing that addresses the wholeness of human existence and its five domains of human experience: physical, emotional, mental, moral, and spiritual.
- Through breath, touch, and presence these domains can be restored to their natural tone.
- An approach to healing which supports a new and more integrated self.
- It includes techniques or practices which can be made part of everyday life.
- The Raphaelite Work is not a substitute for medical treatment.
- It is done through:
  - 1) Hands-on Healing sessions
  - 2) One-to-One Processing sessions
  - 3) Raphaelite Retreats

### **Natural Tone, Presence and Space**

- Natural tone is the state of balance that represents optimum vitality for a person.
- Natural tone is unique to each person as well as creative and transformative.
- Presence starts with simple awareness and progresses towards loving compassion without judgment or manipulation.
- The primary tool of this work is allowing through presence.
- Through presence to the five domains an individual develops an increased sense of spaciousness.
- A greater sense of spaciousness allows the individual a greater perspective, i.e., room to renegotiate their being.
- Space allows a natural process of restoration and transformation to take place in each of the five domains allowing greater harmony and integration.

### **Origins of The Raphaelite Work**

- Named for the archangel Raphael, the angel of Healing and Science.
- An integration of, ancient Sufi teachings and other spiritual paths, insights from modern depth psychology, scientific research, and modern clinical practice.
- An expansion of the teaching of Hazrat Inayat Khan, who brought Sufism to the West in 1910, and founded the Sufi Order International and the Sufi Healing Order.

- Founded by Himayat Inayati, and incorporates his discoveries from more than 25 years of studying the many dimensions of healing.
- Is accessible to anyone who is open to healing through Spirit, whether it is called God, or by another name.

### **Three Ways to Experience Raphaelite Work**

#### **I. Hands-On Healing Sessions:**

- The five domains are approached through assessment during an interview.
- Physical touch is applied to specific energetic points relating to the elements.
- Energetic points are used to bring about a discussion of shifts in the sensations, feelings and thoughts that may arise.
- Practitioner serves as witness to the client's experience.
- Clients remain fully clothed.
- Client and practitioner share afterwards about aspects of the session.
- Sessions last from one to two hours.

#### **II. One-to-One Processing Sessions:**

- The practitioner supports the client in being present to his/her own being.
- The practitioner's gentle inquiry and non-judgmental presence promotes greater understanding of, and insight into, the issues confronting the client.
- As the client becomes involved in the practice of presence, the practitioner serves as a sacred witness to the client's unfoldment.
- Most commonly, the one to one process does not include hands-on energy work, but may be used to process issues that arise during a hands-on session..

#### **III. Raphaelite Work Retreats**

- Retreats offer time and space to be by oneself and explore the five domains.
- One is supported in turning the attention inward.
- The Retreat Guide meets with one once or twice each day, and offers assistance in using practices with presence, breath and sound.
- The Raphaelite Retreat offers an opportunity to develop a stronger sense of one's natural tone, and innate ability to heal.
- A broader perspective and renewed energy for life may result.
- Retreats are usually 5 days in length and are conducted on an individual basis.
- All retreats are guided by a certified Raphaelite Retreat Guide.

### **Raphaelite Work Practitioners**

Raphaelite Work Practitioners are certified nationally after having completed a three- to five-year training and study program.

### **To Learn More about The Raphaelite Work**

- First, visit The Raphaelite Work web site at <http://www.theraphaelitework.com>. This site contains articles and information about The Raphaelite Work, and also has a complete listing of certified Raphaelite Work practitioners and teachers in the United States (organized by state) and Europe (Germany and Holland).
- A practitioner in your area will be happy to answer your questions about The Raphaelite Work.
- You may also contact the national Raphaelite Work office for information at [yanur@theraphaelitework.com](mailto:yanur@theraphaelitework.com)

*Please note:* Neither the Sufi Healing Order nor the Sufi Order International is responsible for the actions of individual practitioners of The Raphaelite Work.