

The Raphaelite Work

*“This is not my body, this is the temple of god”
-- Hazrat Inayat Khan*

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INTRODUCTION

Is it possible, or even worthwhile, to examine the practice and the millennium-long legacy of the Sufis, to create a healing method that brings something important and missing from the global discussion on healing in our time? I believe it is. Despite the hurdles set before us of finding relevance of a teaching given over 700 years ago, in a foreign language, from a foreign culture, from a religious path foreign to most of us, I believe it is possible and very worthwhile, perhaps even essential.

The foundation of the creation of the modern psyche and culture was the deconstruction of the sacred. There were a lot of things about pre-modern times that I, for one, am glad to see replaced or perhaps evolved. Certainly, I enjoy modern conveniences, modern medicine, and modern hygiene, the rule of law, the Hubble telescope, and the internet to name a few fruits of the modern era. However, there was a cost. Pre-modern society, a time-place I would love to visit but not live in, had a paradigm that apparently had to die for modern life to develop. Pre-modern society held the belief, and lived accordingly, that the veil between the temporal and the eternal was often quite transparent. In fact, sacred calendars were created to earmark those moments when the portal between heaven and earth were most open. The pre-modernist, unlike Darwin, knew that evolution and healing were stimulated by intelligence flowing from the eternal to the temporal, most particularly at those moments of optimal openness to the sacred. I neither blame nor praise any one person for the rise of modernity. It appears, from hindsight, to have been our destiny. Yet in the process, of humankind operating as though the cosmos was one vast machine that could be mastered best by strategies of reduction and objectification, a disaster was created in our relationship with the sacred. The sacred calendar held no relevance. Evolution was not stimulated or informed by forces from the heavens. Eventually our leading philosophers could declare God to be dead, or at least irrelevant. Healing became medicine, which for obvious reasons became ever more mechanistic, reductionistic, and objectifying.

As modernity is evolving into post-modernity, correctives are being constructed to heal the relationship between science and the sacred. It is at this juncture that the Raphaelite Work has something of value to offer. Interestingly, the archangel for which this work is named is the archangel of pilgrimage, healing, and science. The gift of the Raphaelite Work is that it orients both healing and evolution toward the sacred. In the creation of somatic and boundless space, in the orientation to the various modes of Divine Intelligence implicit in those conditions of space, the portals between the eternal and the temporal are once again opened.

Through the Raphaelite Work a client can discover his or her illness as a great initiation. It is hard, perhaps impossible, to understand, and I would never want to trivialize someone's suffering with a spiritual cliché. Nevertheless, countless sessions with students and clients have convinced me that this is so. As clients are ever more clearly present to their personal complaint, a great mystery manifests. They are beckoned ever deeper into a process of self-revelation that culminates in an awakening to the Divinity that has always resided within. I say culminates but that is only a manner of

speech. In reality, at this juncture the client can enter into an infinite dialogue with the Divine, participating in a process whereby she or he is ever created afresh even as the manifestation of the Divine Intent unfolds as her or his true being.

Yes, there is some philosophy presented in this manual, in preparation for practice. It is important for the student to grasp the context within which the practice is operative prior to learning the practices. Admittedly, this course of study emphasizes more the spiritual evolution of the healer than a healing method. It is the work the student does upon him or her self, work that fosters personal spiritual realization, which shall empower the student to use the method of the Raphaelite Work most appropriately and effectively.

You can, but you do not need to, read this manual front to back. This electronic CD version¹ will allow the student to go to the index and immediately access whatever topic he or she chooses to study, and then return to that place in the index. Additionally, this CD version will give the student immediate access to a glossary that deepens the meaning of any Arabic or technical phrase most of the public might be unfamiliar with. This format allows you to be flexible, explorative and playful in your study. On the other hand, once you are done reading and exploring topics in the manual as you wish, I do highly recommend reading it completely front to back, even with the duplication.. You might see a system in the madness.

A manual is not a teaching or in this case meant to be considered the full course of study. It cannot replace a teacher. In fact, it makes a teacher a necessity. The certification requirements of the student are: to master the material and practices in this manual, to attend regular large group training sessions on a regular basis, small group training sessions on a regular basis, to perform at least one Raphaelite Retreat, and to receive at least three Raphaelite Healing Sessions and at least three One To One Presence Through Inquiry Sessions. The retreat, the healing, and the inquiry sessions must be facilitated by a person appointed to facilitate them. You can expect this adventure to take anywhere from three-and-a-half to five years. Why so long? It's really not that long. It is the process that takes the time, not the practice.

Most of this work is inspired by some great Sufi teachers. Some of those teachers lived in the twelve century C.E. The Sufi master I quote from mostly is Hazrat Inayat Khan. He founded a universal brand of Sufism in London in 1910. Additionally, this work is updated by modern depth psychology, and in the work of Dr. Eugene Gendlin and in the work of Dr. Randolph Stone.

If you look in the encyclopedia you will discover that Sufism is the mystical branch of Islam. Generally that is so. However, there have been Sufi Orders, particularly the Chistiyya in India, who initiated non-Muslims. A critical juncture is expressed through the universal teaching given by Hazrat Inayat Khan and by the Movement he created. Of this, circa 1925, he noted: "Sufism was intellectually born in Arabia, devotionally reared in Persia, and spiritually completed in India. For the last forty years the direct and indirect influence of the East has prepared the ground in the West for the seed of the Sufi message. Every event has its time, and it has been ordained by the Supreme Will that East and West shall now unite in the bond of love and wisdom which neither politics nor commerce can bring about, but only the call of God, the Lord of both East and West." Today I know of Roman Catholic nuns, Buddhist priests, Rabbis, and

Episcopal priests who are initiated into this universal Sufism. And yes, I have some wonderful Muslim friends who are also initiated into this Order.

The Sufi Healing Order, a branch of The Sufi Order International, is a spiritual healing order open to all, even if you are not a Sufi. The Raphaelite Work, an activity of The Sufi Healing Order, is open to anyone interested. You do not need to be a member of The Sufi Order or The Sufi Healing Order to belong to The Raphaelite Work.

So, you are invited to study with this work no matter what your religion or spiritual path, the only requisite being a sincere heart.

I dedicate this work to my wife Shahida Angela Whitney, without whom none of it would have been possible.

Himayat Inayati

Light of the Mountains Retreat Center
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Chapter 1

“We were a hidden treasure and longed to be known”²

-- *Hadith*

The Raphaelite Work is rooted in the Universal Sufism articulated and embodied by the Sufi master Hazrat Inayat Khan both in the United States and Europe (circa 1910 - 1926). It also is illumined by the teachings of certain Sufi masters who preceded Inayat Khan by as much as 750 years, particularly Hadrat ‘Abd al-Qadir al-Jilani, Shihabuddin Suhrawardi, Muhyiddin Ibn al Arabi, Shaw Wali of Delhi, and others. Additionally, this work is updated by both modern and post-modern western thought and research. It invokes and supports a dual process of spiritual healing and spiritual maturation, and is open to all no matter what spiritual path they are traveling upon.

When the early Sufis queried why God created life in the first place, they were referred to a [hadith](#) of the Prophet Mohammed: “We were a hidden treasure and longed to be known.”³ This utterance, supposedly from God, oriented them toward the realization that the whole creation is a living process whereby the Divinity seeks to be known. Each individual participates in this process of self-revelation, more or less consciously. When a client comes to you with a physical complaint, it appears on first blush that the complaint is the issue. But through presence one finds that space can develop not only within the physical structure, but also within the emotional, mental, and moral structures of the client. The development of space allows the client’s life to negotiate fresh, life-enhancing patterns. The light of the intelligence implicit within the space informs the client’s patterning. This is how restoration may be supported, through non-manipulative, self-adjusting dynamics. However, much more can be supported through this process! As space develops within ever deepening modes it may reach a boundless condition. Losing a sense of physical boundaries and experiencing a flooding of essential qualities, such as light, compassion, or love, is a common experience of clients while in the midst of an energy healing session. This is an experience of [haqq](#), divine essence, emerging from within the client. The client at that moment transits from a discussion regarding suffering and a physical complaint to a discussion of healing that includes a process of self-revelation. This self-revelatory process initiates an ever-deepening intimacy with the source of life itself, a discussion with the Divine Beloved.

In his book “The Alchemy of Happiness”, the twelfth century Sufi master Mohammad al Ghazali discussed this from a slightly different tangent. He said:

“For instance, if a man ceases to take any interest in worldly matters, conceives a distaste for common pleasures, and appears sunk in depression, the doctor will say, ‘This is a case of melancholy, and requires such and such a prescription.’ The physicist will say, ‘This is a dryness of the brain caused by hot weather and cannot be relieved until the air becomes moist.’ The astrologer will attribute it to some particular conjunction or opposition of planets. ‘Thus far their wisdom reaches,’ says the Koran. It does not occur to them that what has really happened is this: that the Almighty has a concern for the welfare of that man, and has

therefore commanded His servants, the planets or the elements, to produce such a condition in him that he may turn away from the world to his Maker. The knowledge of this fact is a lustrous pearl from the ocean of inspirational knowledge, to which all other forms of knowledge are as islands in the sea.

“The doctor, physicist, and astrologer are doubtless right each in his particular branch of knowledge, but they do not see that illness is, so to speak, a cord of love by which God draws to Himself the saints concerning whom He has said, ‘I was sick and ye visited Me not.’ Illness itself is one of those forms of experience by which man arrives at the knowledge of God, as He says by the mouth of His Prophet, ‘Sicknesses themselves are My servants, and are attached to My chosen.’”⁴

Ishq

There is a force in the universe that might be likened to its operating system, called by the Sufis “[ishq](#).” The literal meaning of [ishq](#) is ardent desire. However, as a young man, in my early twenties, I heard Pir Vilayat Inayat Khan give a definition of [ishq](#) that captured my soul and has been a point of orientation for me ever since. He called [ishq](#) “inverse nostalgia”. That is, not a longing for perfection once experienced and now lost, but rather a longing for what is intended to be. This [ishq](#) is experienced as an intuited grasp of what is implicit in the universe and seeking manifestation, what the Sufis would earmark as the “Divine Intent.” It is the [ishq](#) of the Beloved. This is the force permeating [tajalliat](#), the process of Divine Epiphany. It is also the dynamic manifesting in the Sura of the Covenant.⁵ It is the force that drew us out of longing to be conceived there and to rest there for a certain time. It is the force that drew us forth from our mothers, allowing us to be born at a given moment. It has drawn us to all we have experienced in this life as a human and shall draw us yet further, to experience life beyond our humanity. Within the orientation of our training and method it is the “welcoming of [haqq](#)’s manifestation, the witnessing and celebration of being,” as well as the “wounding initiation” alluded to by al Ghazali’s passage noted above from “The Alchemy of Happiness.” All of this and more is [ishq](#).

The Divine Covenant

In the Quran there is a sura entitled “The Sura of the Covenant”. Through it the Divine One asks, “Am I not your Lord?”⁶ Perhaps 30 years ago I heard Pir Vilayat give an illuminating commentary on this sura. He suggested interpreting the sura as,

“Do you remember when you were in the loins of Adam, in pre-existence, and We came to you and asked: ‘Will you go to the Earth to proclaim the Divine Sovereignty upon the planet?’ And you said: ‘I will!’”

-- Pir Vilayat

I have often thought of this “covenant.” Of course, I don’t remember it, but it is deeply stirring. I can imagine it. In my imagination none of us grudgingly said, “I will.” Rather, we responded with enthusiasm, with deep passion, with an ardent desire. Imbued with [ishq](#), each of us proclaimed, “Yes, I will!” And what is this proclamation of Divine Sovereignty? It is, as in the message and example of Christ, to be found in the fulfillment of one’s being and, as Ibn al Arabi urged, to manifest our true self, a dynamic and unique

creation of the Divine Reality.⁷ When we are able to allow our true being to blossom, and our actions to be consonant with this new ecology of being, despite the limitations of life in time and space placed upon us, the Divine Sovereignty is proclaimed upon the planet. And then a living God is brought to this world, through the conveyance of our personality, our thoughts, our behaviors, and our atmosphere. As Hazrat Inayat Khan taught, through each individual a new creation is born. Each of us brings to this world a unique message from beyond and each of us leaves a unique fragrance, the perfume of our being, in our passing.⁸

Tajalliat

“What is inquiry?” “What is its role in healing?” Sometimes I am asked, “Is inquiry the same as analysis?” There is a significant difference between analysis and inquiry. Analysis, a significant component of Buddhist practice and often of psychotherapy, is applied to arrive at the root cause through examination of the various constituent elements, and thereby achieve freedom. Whereas analysis is oriented toward the cause, inquiry (as defined in this course) is oriented toward the Divine Intent. Within the realm of time and space, analysis could be said to be oriented toward the past, toward original causality. One might say that inquiry is consciousness oriented to the instant – a doorway to eternity, which informs the future. In our training, we consider inquiry to be presence sustained over time and oriented to each instant. This constancy of presence initiates a process the ancient Sufis entitled “[tajalliat](#)”. [Tajalliat](#) is awakening to that which is trying to manifest (Divine Epiphany) through that which appears to be. This process, catalyzed through the light of consciousness (presence), enables us to participate in the process of Divine Self-Disclosure.⁹ The Sufis underscored that this process orients us to Divine Essence embedded within and seeking to be known through creation, as in the [hadith](#), “I was a hidden treasure and desired to be known.”

For example, we might be “present to” a chakra or to a highly reactive sub-component of our personality. As we stay present, a dynamic is developed wherein that which we are present to begins to blossom under the radiance of our presence. The “blossoming” of the structure we are being present to basically is a process of allowance and release. This release can be experienced as heat, gas, electrical pulsation, tears, laughter, etc. With release comes a softening of structure, which is our way of perceiving the development of space. As the structure we are being present to softens, it may give way to other structures that reveal themselves as pieces that are part of the overall structure. At some point one begins to gain a clear sense of space. At first this might be called “somatic space”. Somatic space is embedded and developed with the physical, mental, emotional, and moral bodies. Within this space one may begin to perceive released content from the physical domain (sensation), mental domain (ideas, memories), emotional domain (emotions), and moral domain (feelings of connection/disconnection). As presence continues, this space can develop into a boundless condition. When we can shift our presence to boundless space we begin to witness “essence” in the mode of subtle structures emerging.

What is a subtle structure? This building we are within and this floor we sit upon are not subtle. They are hard, rigid, and fixed. We feel safe and secure because of this. This chair I sit on is hard and rigid, but not as fixed. It can be moved around. It has more flexibility than either the building or the floor. We like this, as it makes the chair more

useful. My physical body has substance but is not as rigid or hard as the building, floor, or chair. It is softer, more flexible, and more subtle. A grand emotion like love has substance but less so than my physical structure. But love has integrity of its own, and is therefore a subtle form. For example, almost everyone can tell the difference between love and power. The student of Sufism has already begun to develop a vocabulary for these subtle structures through the study of the *wazaif*, known as the Divine Qualities.¹⁰ Once we can experience and name, we can bear witness and participate in the process of Divine Self-Disclosure.

In a practical sense, “inquiry” is staying present over time and allowing that which is trying to be communicated to us, the fullest possible allowance and expression. Another way of understanding inquiry is to not accept the first bone thrown to us. For example, we might experience release and leave it at that instead of persisting to see what will come after the release. Or, we might actually experience boundless space but not persist to see what will emerge from within that space. We can become tired or complacent. Inquiry is going beyond. However, it is not trying to willfully create. “Presence” is always allowing and witnessing that which is seeking to manifest. Presence is not analyzing that which manifests. Rather, presence is allowing that which manifests to illuminate us, to inform us deeply, moving us ever more clearly in the process of the realization of what is. Inquiry is supportive of and is supported by the eternal drive to manifest Divine Being within the world of time and space.

This process orients us toward that sacred milieu where we are continuously created afresh. This moment of death and rebirth supports the possibility of both healing and transformation. The process evokes the space necessary to support the patterns of our life to re-negotiate into a fresher, more life-embracing, mode of existence – a mode that grants us optimal viability at all levels of human existence.

Rending The Veils

“God dictates to the heart through inspiration.”

-- Muhyiddin Ibn al Arabi

Each of us has a unique capacity to receive Divine inspiration and to bear witness to it. There is a story of St. Peter that orients us to this possibility. One day St. Peter was giving a seminar on an island off the coast of Greece. The participants raised their hands and said, “Peter you have an advantage over us. You saw the master walk on water, raise the dead, heal the sick, and turn wine into water. Your conviction was strengthened by these experiences. But we have only your conviction to strengthen ours. Is there a practice we can do that will allow us to see the master?” Peter affirmed there was and led them in an attunement to Jesus and each, seeing the master, smiled. Then they took a lunch break. After lunch the seminar participants came back. They were all frowning. Peter asked them, “What happened? When you broke for lunch everyone was smiling. Now everyone is frowning.” They responded, “Before lunch we thought we saw the master and we smiled. But over lunch we traded notes and discovered that everyone saw someone different. So, now we know that each of us only imagined that we saw Jesus.” Peter responded, “No, each saw according to the capacity of his soul.”

“And He turns a unique face toward each of you.”

“Each being has its own peculiarity and cannot be compared with another being, for each being is unique.”

-- Hazrat Inayat Khan

“He has a specific face toward each existent thing.”

-- Muhyiddin Ibn al Arabi

Sufism teaches that each individual has a unique relationship with the Divinity, a unique relationship with the human community, and therefore is a unique flowering of the Divine Intent.¹¹ According to Ibn al Arabi, each individual is re-created each “*instant*” into a fresh ecology of being.¹² One might ask, “Does anything adhere? Is there a persistent identity that integrates any of this?” In a sense, and this is alluded to in Toshihiko Izutsu’s book “Sufism and Taoism,” the process of [tajalliat](#) is similar to living in the Tao. One might consider the “Tao” as a sacred pilgrimage revealing continuous surprise, and the greatest surprise of all is one’s true self ([haqq](#))! Throughout this life of constant and recurrent creativity, is there an organizing entity, a sense of individuation that adheres or are we swept into a process wherein we incessantly experience the dissolution of all aspects of our identity? First, let us understand that in Sufism every “[fana](#),” the moment of dissolution, is followed by a “[baqa](#),” an instatement into a greater mode of everlastingness. The surrender (release) of old life (form) allows more complete modes of life (essence) to manifest from the depth of being. Additionally, there is the Sufi tradition of the “signature of the Prophets.” The Sufis recite, “Ibrahim habib Allah. Musa kalim Allah. Isa ruh Allah. Mohammad rasul Allah.” This translates as “Abraham is the friend of God. Moses is the one to whom God spoke. Jesus is God’s breath. Mohammad is the prophet of God.” Each of these “signatures” not only underscores the prophet’s unique relationship to God but also the prophet’s unique function within the human community. Transducing this cosmic concept to every individual, we might say that the “organizing faculty” of the recurrent creation of each person is the “signature of his or her soul.” Each fresh creation of the self may be bewildering, unique, and surprising. Yet, each fresh creation manifests “the signature of his or her soul” (as “Divine Intent”) with ever-greater clarity.

“The fact that every created thing has a specific divine face known to no other creature explains why God commanded the Prophet – the most perfect of all human beings – to consult with his companions and why, with even greater reason, other people also need to consult among themselves. Each person has a unique knowledge from God that is given to no one else.”

-- Muhyiddin Ibn al Arabi

There is a wonderful book that illustrates this with utter clarity. It is “Jesus of Nazareth” by Khalil Gibran. There are ten or so chapters in the book. Each relates how a certain person saw the master. By the time one has finished the chapter there is a sense of great completion, of satisfaction, and there is the thought, “Surely, this person truly saw the master.” There is such satisfaction that a resistance develops regarding the next person’s vision of the master. The thought comes, “What could she add to the perfection I just experienced?” But then, one does read more and proceeds further. Eventually, one becomes caught up in the new perspective. At the end of the new chapter one is once again filled with satisfaction. After reading the entire ten chapters of the book, upon

finally closing the cover, one is left with a rich and very complete experience. The thought comes, “I could never have seen the master so completely if I had not included all of the points of view, if I had stopped at the end of the first chapter – no matter how perfect it was!”

“The occasion that necessitates consultation is the fact that the Real has a specific face in every existent thing that is not possessed by any other specific thing. So, in a certain affair God may cast to someone something that He does not cast to someone higher than he in grade, like the knowledge of the names that belonged to Adam, even though the Higher Plenum was more eminent than he with God.”

-- Muhyiddin Ibn al Arabi

This is one reason why we share our experiences of our [haqq](#), our truth, after practices with the large group. As we listen to one another, we experience a richness of the human – sacred discussion simply not available to us as a singular being, no matter how exalted our state or station.

“In human beings one finds millions of qualities. Every quality has its origin in the heredity and is in reality a mixture of different qualities, a kind of solution. So every person will have different qualities unlike those of others, and every person is unique in his way; in this lies the secret of the oneness of God. Not only is God one, but man is one too.”

-- Hazrat Inayat Khan

Each human rises up as a singular and unique manifestation of the Divine [haqq](#). And as the Divinity Itself desired a witness, so do each of us. We have a psycho-genetic drive to become ever more conscious of our [haqq](#) and we also have an instinctual need to be witnessed by the Divinity (the sacred) as well as by each other (the human community).

Chapter 2

Healing Through Presence

We can orient our self to Divine Intelligence through being present to our physical body. And, through this we likewise orient the physical body to Divine Intelligence. We begin this process through the creation of somatic space, which then unfolds into a domain of boundless space. Somatic space is a condition of spaciousness experienced as exiting within the physical body. Somatic space can be developed in various ways. One such way is through softening rigid structures within the physical body, which may also facilitate the release of trauma. Presence, facilitated by a healing touch, allows these structures to soften. We can also nurture the development of somatic space through a process of being present to our chakras, those subtle nervous plexus located within the physical domain. This dual process of orientation, self to Divine Intelligence – body to Divine Intelligence, may be initiated through presence with each of the bodies: physical, emotional, mental, moral, and spiritual.

There are several ways we may define “to be present.” First, we may consider presence as “simple awareness,” focusing our subjective self upon something. Such a presence is enough to initiate a healing process. Generally, we begin our work in this course with this mode of presence, as it demands no prior spiritual realization to perform it.

However, there is another presence, one that must be preceded by some essential realization, which may be called a healing presence. When the qualities of love, compassion, and innocence are integral aspects of presence, in this course we entitle such a mode a healing presence. For the purpose of this practice we will define love as the force that calls forth being, compassion as true understanding, and innocence as awareness without diminishment, or awareness without negative judgment. Therefore, a healing presence supports being, truly understands, and does not diminish. Life blossoms within the radiance of such a presence. And, as it blossoms, life willingly shares its secrets with the healing presence.

There is another presence; one that may be called a wounding presence. This presence is lacking in the qualities of the healing presence. In fact, it functions in a completely opposite manner. This presence does not have love, compassion, or innocence. This presence does not support being, it does not truly understand, and it diminishes that which it is aware of.

We support our ability to be present by strengthening our mind through development of breath. As we focus upon the breath it slows down, lengthens, and becomes subtle. As we continue to focus upon the breath we become aware of the vibrations within it. After awhile these vibrations intensify as the breath gains in pranic value, both from the outer spheres as well as from the inner ones. As the breath gains in intensity our physical body, emotional field, and mind gain a positive charge. The breath, developed along these lines, both purifies the mind and charges it with fresh magnetism. Murshid notes that it is magnetism that draws the molecules of the mind together, supporting us in our ability to concentrate, and to be present. So, as we find our mind

wandering in our meditations, concentrations, or moments of being present, it is helpful to go back to the breath, allow it to gain in intensity, which in turn freshly charges the mind once again, purifying and collecting it.

The Dynamics of Presence

There is a dynamic that can only be developed through presence. Two major drivers behind this dynamic are allowance and [kashf](#), the light of the soul. It's as though some things will wait in the silence of our unconscious until we are willing and able to be present to them. This is so with families and cultures as well as with individuals. For example, familial psychic patterns will be passed on for generations until someone is willing to be present to them. Then, with presence, these structures may begin to release, soften, become spacious, and unfold to structures that are fluid, conscious, and positive in nature. But we can never force, manipulate or even anticipate in our work. Truly the path of presence, to be unconditionally present in the now, is to be walking within the Tao, to be a path of continuous mystery, of continuous surprise.

The Three Levels of Presence

In his work on [tajalliat](#), the divine epiphanies, Muhyiuddin Ibn al Arabi notes that what is witnessed depends upon the level from which one is looking. There are three levels from which one may be present: the mind, the heart, and the soul. ¹³

We naturally begin from the level of the mind. We are used to looking and witnessing from this level. We do it incessantly. But the mind must be first prepared to be present. This preparation is to lead the mind back to its natural state. The natural state of the mind is to be quiet, peaceful, at rest, empty, focused, and lucid. This is not the normal state of most minds to be sure! The mind can be oriented to its natural state by watching the breath. As you watch your breath it slows down, becomes longer, becomes more refined, and begins to gain energy. In time, all five bodies; physical, emotional, mental, moral and spiritual, are affected by this increased energy in the breath. In his papers to his students (Pasi Anfas), Hazrat Inayat Khan mentions that the molecules of the mind are dispersed when the mind loses its magnetism. The opposite is equally true. When the mind receives fresh life it begins to collect itself. As one watches the breath, this collection can continue until the mind does arrive at a state of focus, rest, emptiness and lucidity. It is from the level of this "natural mind" that one can begin to be present.

To be present from the level of the heart means that one must be in the heart and looking from what the mystics have called "the eye of the heart." Later we shall be training you in the practice of entering the heart and developing the eye of the heart. At this moment it is enough to say that once one is operating from the level of the heart and has left the level of the mind behind, one both sees and relates to the inner and outer worlds quite differently. Consequently, the information one receives and what one is able to witness is also quite different. Saying that these are different is not discounting what one has already received from the level of the mind, it is simply adding to it.

As far as the level of the heart is from the level of the mind, the level of the soul is even farther. One could say that the level of the heart is the bridge between the other two levels. Hazrat Inayat Khan points to this in his book "The Inner Journey" when he said that one starts this journey "first by living in the heart which culminates in living in the

soul.” Being present from the level of the soul demands a profound shift in one’s ontological condition. When essential states well up through the heart one might first witness such states in a subject-object relationship. Using the language of Martin Buber, one might even move from an “I – It” relationship to an “I – Thou” relationship but this movement is still not being present from the level of the soul. To be at the level of the soul one must be completely merged with the essential state and then the witness is that which is present. There was a great Sufi ecstatic martyr named Mansur al Hallaj who demonstrated this condition when he uttered those fateful words “ana al [Haqq!](#)”- I am the Divine Reality. The mullahs had him crucified, drawn, and quartered and then burned for saying this. There is an interesting healing tale about this condition as well. The prince of Persia was dying. The physicians and mullahs had done all they could. Shams Tabrizi, a great mystic, was called. But when he arrived everyone said, “Go back. You can do nothing. He just died.” But Shams went to the prince’s bed and meditated awhile. Finally he said, “Awake in the name of God.” The prince did not awake. Shams meditated a very long time. Finally he said, “Awake in my name.” The prince came to life. As compensation the mullahs flogged the skin off the back of Shams, saying, “Better to be dead than to be brought to life by Satan!”

Allowance

“I was talking to God the other day about all of my defects. When I look at all my beautiful students, I just don’t get it. Do you know what God said to me? ‘Your imperfections are my perfections.’” Murshid SAM Lewis (antidotal)

We really don’t give ourselves much allowance. I’m not talking about the socio-path. I really don’t know about them. I am addressing the average person in our society, the so-called “normal” person. We can blame it on the super-ego, our family, reactive or compensatory substructures of our personalities. It doesn’t matter really. The end result is that there is little allowance. Allowance for what, you ask? For those parts that make us feel less than perfect. Earlier I noted that allowance is a major driver that supports the dynamic developed through presence. The Sufi healer or client prays to God for forgiveness. What is the forgiveness for? It is for the refusal of God’s many gifts. What are these many gifts? Everything we don’t like about ourselves. I am not suggesting that we become that which we despise. I am suggesting that we don’t split from an aspect of our being that is troublesome to us and perhaps others. When we split, or distance ourselves from it, where does this “gift” go? In reality it goes nowhere. It is stored away in the darkness of our unconscious until that day we allow it to return to the light of consciousness and be healed through our presence.

Kashf

“Even worms in their movement are rushing with a message to those who understand it.”

-- Muhyiddin Ibn al Arabi

[Kashf](#) is a Sufi technical term meaning “to have insight” or “to open.” Generally we believe that we see with our eyes and that we reason with our minds. It is true that the eyes are organs of sight and that the mind holds within it the faculty of reasoning. However, to the mystic it is the light of the soul that sees through the eyes.¹⁴ This same light can “see” through other faculties as well. For example, it can see through dreams,

inspiration and creative imagination. The soul also has the ability to know without reason. This knowing can come through intuition and it can come through revelation. Revealed knowledge is called “ilm” by the Sufis and is considered quite different than reasoned knowledge. The ability to see and to know directly from the soul rests upon the soul’s capacity to cast forth the Divine Light, which is its very substance, upon something. This capacity is created in pre-existence, is re-created in each moment, and can be developed by a sincere heart. One aspect of [kashf](#) is to cast a light upon a dark space only to discover something is already there. Another aspect is much like the discovery in quantum physics that the consciousness of the experimenter somehow affects the outcome of the experiment. In the case of [kashf](#), somehow the light of the soul being present kindles potentialities latent in the boundless space, drawing them ever closer toward manifestation. That is why I often say, “Allow the object to which you are being present, to blossom in the radiance of your presence.”

Perceived Defects

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

-- Hafiz

In this course we reframe the manner in which we view and talk about our defects. Instead of calling them “defects” we’ll call them “perceived defects.” For surely the manner in which we relate to these structures is significantly informed by our perspective. There is a poem of Hafiz I will roughly paraphrase. Hafiz queries: “Why do you insist on looking at yourself through such cold eyes? Why not try looking at yourself through the eyes of the Beloved? What do you now see? Divine Glory!” We often consider what we call our defects to be keys that lock us up in a prison of psychic complexes. But remember, the key that locks the door is the very same key, in fact the only key, that can also unlock it. It is simply a matter of which way the key is turned. Turn it one way and the door is locked. Turn it the other direction and the doorway is unlocked! Now, of course, this is a metaphor. What do I really mean by this? When we split from our “defects” we place them in the darkness of the unconscious and lock the door, creating greater rigidity. On the other hand, when we bring the light of our presence to them, we welcome our defects into the realm of consciousness and the door begins to unlock, creating greater softening, spaciousness and freedom.

Felt Sense and Felt Shift

In the focusing work created by Dr. Eugene Gendlin there are two tools he offers that are quite useful in our work, felt sense and felt shift. A felt sense is a way of determining the locus of a subtle discussion in the physical body. For example, I ask you to locate a chakra in your left breast. Perhaps you have never before worked with chakras, let alone one in your left breast. I ask you to locate this subtle neuro-plexus by sending the light of your in-breath to the left breast. As you examine your left breast with the help of your breath you come upon a subtle something. You’re not exactly certain. Could this be the chakra? You breathe upon it again and you are more certain that this must be it. This would be a felt sense. Now you stay present to it to see what will come of it. The sense of it intensifies. Then it warms up, creating radiant heat. Next it softens. These are all felt shifts: intensification, warmth and softening are three felt shifts. Can

you see the use of these tools? They allow us to attend ever more carefully to what we are being present to. When I say, “Allow it to blossom under the radiance of your presence.” the “blossoming” is a felt shift.

Presence to the Chakras and the Lataif

When our breath becomes long, refined, and intense, we can direct it to a chakra. For example, on the inhalation we can direct the breath to the subtle center in our left breast. I say the left breast only as an example. We could choose any chakra. But perhaps you never knew there is a chakra in the left breast. If so, then it is even more useful for our purpose. Murshid said that the breath is life and light. Therefore, what the breath touches, it charges with life and illumines. It is in this way that the healer uses the breath as the faculty of assessment. As it is directed to a location, the breath casts its light upon the location, which enables us to see that which it touches ever more clearly. Furthermore, there is intelligence implicit within the light of the breath. So, when you direct it to the left breast to find the chakra located there, even if you have never experienced a chakra there and have no idea exactly where it is, the breath locates it. And if you are uncertain if it truly is a chakra as you continue to breathe upon it, the breath makes it ever more alive and present to our consciousness. At first you have, as the focusing folks might say, a “felt sense.” This may be physical sensations, emotions or a combination of the two. Once you have a strong orientation to this chakra in the left breast, you stop directing the breath to it. But you continue to be present to it, allowing it to blossom under the radiance of your presence. What is this blossoming? How would you experience it? One way we might experience it is through feeling what the Focusing work calls “felt shifts.” By this I mean the chakra might become warmer (discharge), and then begin to soften (diminishment of rigidity). You may also experience various physical sensations and emotions during these shifts. The shifts are, in fact, very subtle levels of discharge. Somatic discharge is experienced as heat (radiation), pulse (electromagnetic), and gas (increased gut motility, popping in the muscles, burping, etc.). Additionally we may experience discharge from the other domains of human existence: mental, emotional, moral, and spiritual. These may be experienced as thoughts, images, qualities of light, emotions, feelings of isolation or connection, as well as the upwelling of essential qualities. As you stay present, the chakra begins to open. (See Figure 1, page 75). In Figure 1, page 19, thumbs and big toes are labeled (E) for ether; the line of progression from there is air, fire, water, and earth.

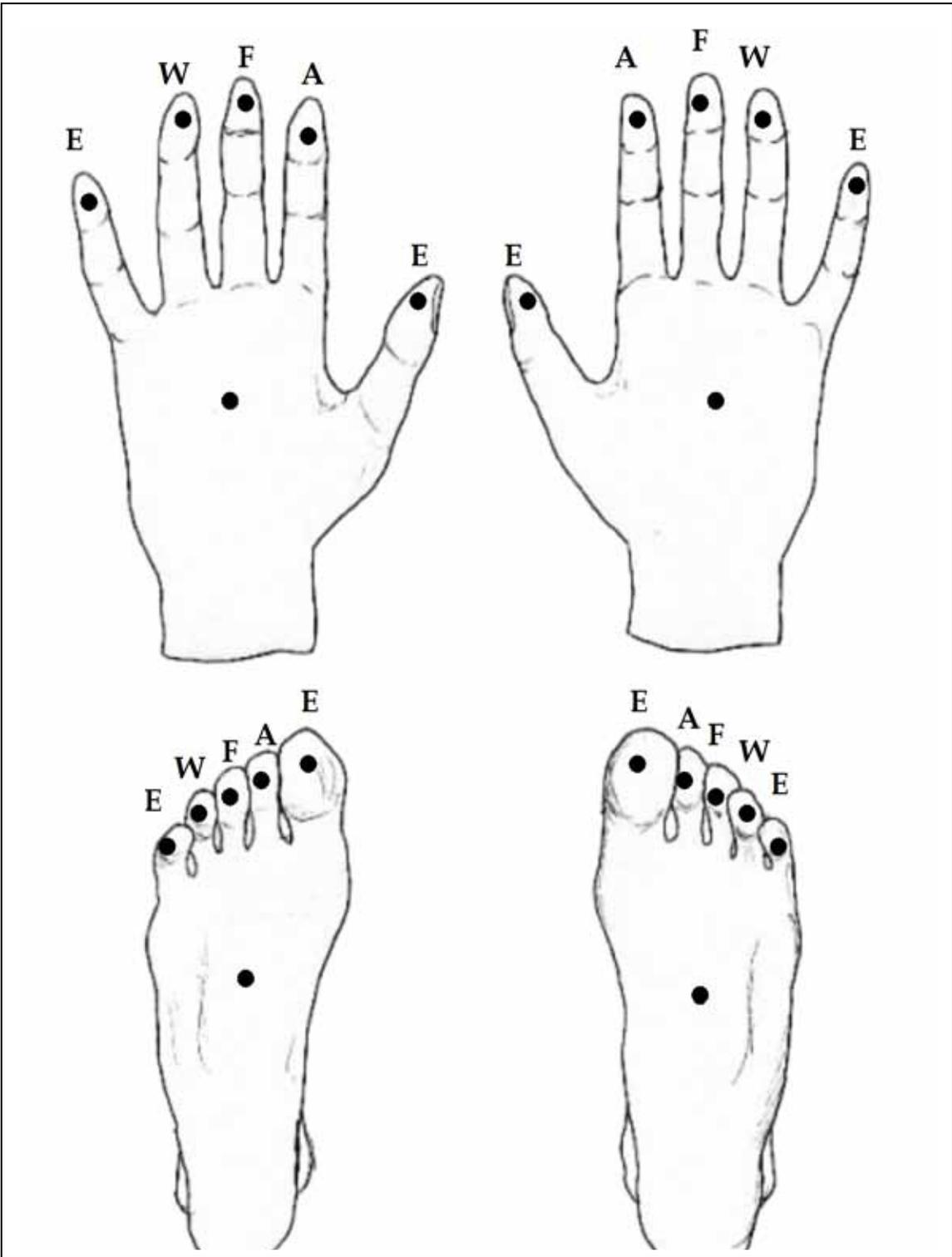


Figure 1. Hands and Feet Energy Points

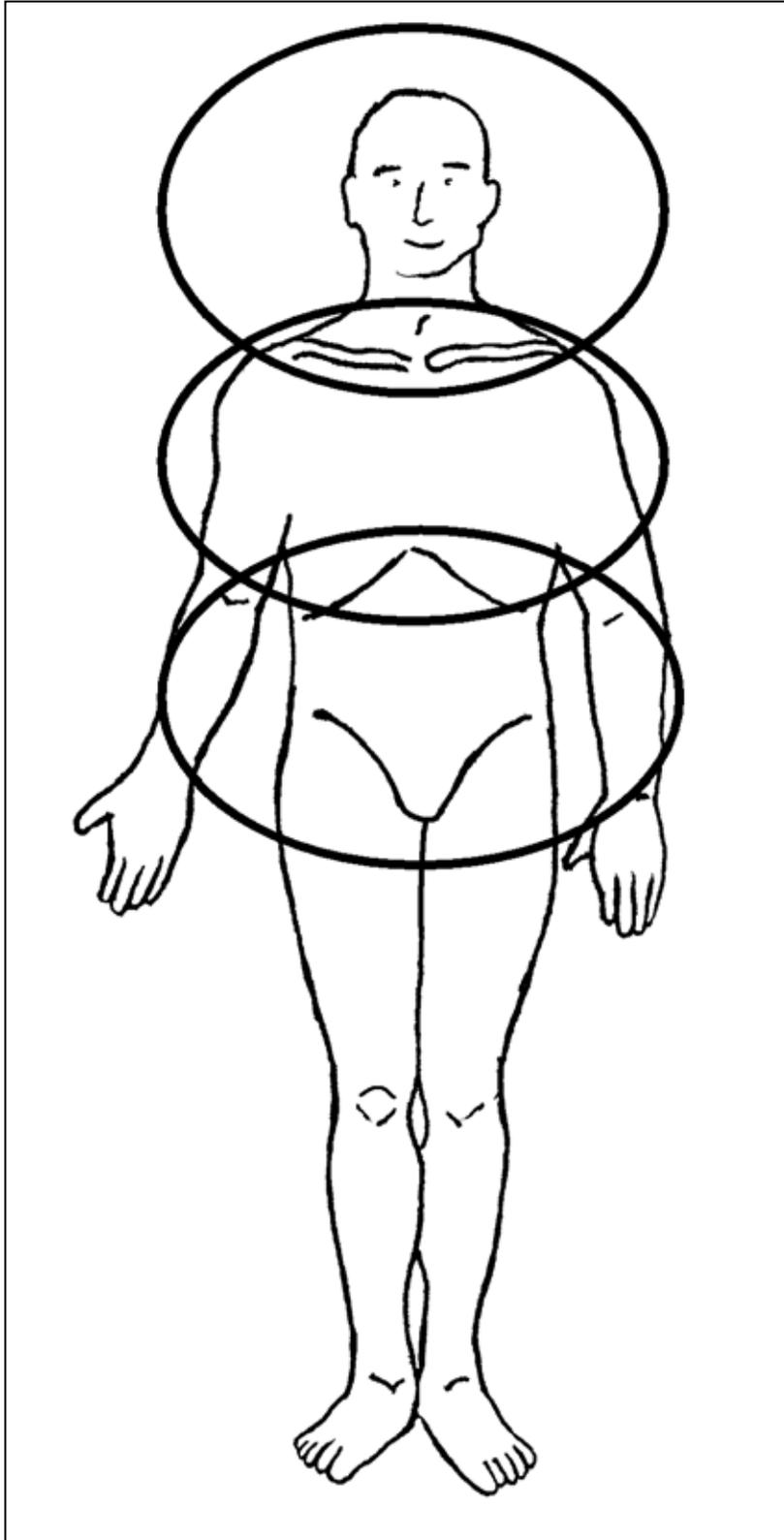


Figure 2. Energy Zones

Chapter 3 Breath

“Breath keeps body, heart, and soul connected. It consists of astral vibrations, and has much influence upon the physical and spiritual existence.”

-- Hazrat Inayat Khan (The Sufi Message, Vol. I)

Be Present to Your Breath

Watch it go in and out of your nose. As you stay present, it slows down. It doesn't slow down because you adjust it. It spontaneously slows down because that is what it does when you are present to it. As you stay present to the breath it gets longer. Then it becomes subtle, more refined. Eventually, you may become aware of its vibration, what I call its energetic value. This vibration becomes more intense as you stay present to it. On the in-breath you develop positive energy, drawing in prana from the outside world. On the out-breath you are eliminating old gases and energy. As you discharge on the out-breath, essence flows out of the depth of being to the surface. So, the out-breath gathers the magnetism of the inner world. These two types of energy, prana from the outer world and magnetism from the inner world mix and create a very positive charge in the breath. We experience this as intensity in the vibration of the breath. As the breath gains a positive charge, all the bodies (domains or fields) gain a positive charge. The physical body feels magnetic, at rest, harmonious. The emotional body is fluid, clear, and harmonious. The moral body is vibrant, and there is a feeling of connection with the outer and the inner worlds. The mental body experiences itself at rest, with peace, collected and lucid. Now you are ready to meditate. In your meditation, if you start to get spaced out or to daydream, that is a sign that your mental body is losing its positive charge. Do not fight with your mind! Place your meditation on hold. Be present to your breath until it regains a positive charge, becoming collected and lucid, and then begin your meditation once again. This practice is most important and a must in preparation for each and every meditation or work with presence.

Watching the Effect of Various Colors/Images Upon the Breath

At first it can be difficult for some to actually observe or experience vibration developing within the breath. This is understandable and I have a few practices to offer that can be helpful. First, close your eyes and be present to your breath. Can you notice it respond to your presence in some way, i.e., does it slow down, or become longer, or become more refined? Now, keeping your eyes closed, imagine a very deep red color flooding your body. Let this red color persist for three minutes. Be present to your breath during that time. Now imagine a deep green color flooding your body, for three minutes. Be present to your breath during this time. Now imagine a sky blue color flooding your body for about three minutes. Be present to your breath during that time. Did the breath change at all as the colors changed? If so, how did it change?

Now, with your eyes still closed, imagine a great mountain in your mind's eye. Be present to your breath. Next, imagine a large body of water, a lake or ocean, in your mind's eye. Be present to your breath. Lastly, imagine the Milky Way in your mind's

eye. Be present to your breath. Did the breath change at all as the images changed? If so, how did it change?

With your eyes still closed, imagine a person whom you have some difficulty relating to. Be present to your breath. Next, imagine a person whom you hold in deep love. Be present to your breath. Lastly, imagine a historical person you hold in reverence, as an ideal. Be present to your breath. Did the breath change at all as the images changed? If so, how did it change?

Five Points – Toward Natural Breathing

Be present to your breath and then to your breathing. Notice the way that your body is breathing. Now, direct the light of the in-breath to touch the solar plexus, which is located about three fingers down from the base of the sternum. Do not breathe too much upon it as the solar plexus is very sensitive and will become irritated and tighten up if you breathe too much upon it. Once you have located this plexus with the breath, stop breathing upon it. Stay present to it and allow the plexus to blossom under the radiance of your presence. Eventually, the solar plexus will unfurl and soften, opening, and allowing clinging energy to be released. Next, direct your in-breath to illumine the left side of the diaphragm. The diaphragm extends horizontally from front to back. Just examine the left side of the diaphragm with the breath for now. Once you have a clear sense of the left side of the diaphragm's location, stop breathing upon it. Stay present to it, just like you did with the solar plexus, allowing it to open under the radiance of your presence. The diaphragm can respond just as the solar plexus. It can soften, become more spacious and flexible, and release clinging energy. Now, direct your in-breath to illumine the right side of the diaphragm. Once you have a clear sense of the right side of the diaphragm's location, stop breathing upon it. Stay present to it, just like you did with the left side, allowing it to open under the radiance of your presence. This side of the diaphragm can respond just as the other side did. It can soften, become more spacious and flexible, and release clinging energy. Now, go to your left clavicle. This is the bone that connects the top of the sternum with the left shoulder. Trace the bone with the light of your in-breath. Once you have a clear sense of its location, stop breathing on it but stay present to it. You may be surprised to find out that a bone will respond to presence even as a subtle plexus or a muscle does. You can experience the bone warming up, becoming spacious and flexible, as well as releasing clinging energy. Lastly, go to the right clavicle and do the same. After you are done, feel free to lightly touch each of these five points with your presence once again. Now, pause and be present to your breathing. Are you breathing the same way you were prior to this practice? If not, how are you breathing? What happened? Many students report a significant and spontaneous shift in their breathing. They report it to include the whole torso. They also report that their breathing is lighter, fuller, deep, more fluid, more magnetic, and less labored.

The Cone Breathing Pattern

I would like to share with you a pattern for your every breath. First, imagine a cone. Its tip is touching deep into the Earth. Its base is up in the Milky Way. Your physical body is within this cone but not touching its sides. As you breathe out, allow your breath to flow out your feet into the Earth. Let it touch the tip of this cone. As you breathe in, breathe in from the tip of this cone in the Earth. Let the breath rise upward,

filling the cone, washing through and all around your physical body. Let it rise upward until it touches its base, among the stars up in the Milky Way. As you breathe in, feel the various parts of your body move to accommodate the breath. The chakras in the soles of your feet and in your hands expand. Your ankles and wrists expand. Your knees expand. The pelvic girdle tilts forward. The stomach comes out and down. The diaphragm expands. The ribs expand. The scapula moves toward the spine, and the shoulders straighten backwards. The spine lengthens as the vertebrae move away from each other. The atlas expands, and the skull plates expand. The breath moves upward as the physical body opens, flowing up and out between the expanded skull plates. On exhalation the physical body moves in the opposite direction. The breath flows down from the Milky Way. The skull plates collapse toward each other. Then the atlas contracts. The vertebrae move toward each other and the spine becomes shorter. The scapula moves away from the spine toward the shoulders. The shoulders come forward; the ribs contract. The stomach comes in and up. The pelvic girdle tilts in the opposite direction. The knees contract. The ankles and wrists contract. The chakras in the soles of the feet and in the palms of the hands contract. The breath moves down through the feet into the Earth and rests at the tip of the cone, ready to be breathed in and up once again!

Even Qasab

[Qasab](#) is alternate nostril breathing and even [qasab](#) is a balanced breath with an even count.

Place right thumb under chin and right index finger on right nostril, place left thumb on left nostril and left fingers over right fingers. Now you can play your nostrils like a flute.

- A. Breathe in the LEFT nostril (up the LEFT side of the spine – from the coccyx to the crown) for a count of four, hold breath above the crown for the count of eight, breath out the RIGHT nostril (down the RIGHT side of the spine) for a count of four. Do this four times.
- B. Breathe in the RIGHT nostril (up the RIGHT side of the spine – from the coccyx to the crown) for a count of four, hold breath above the crown for the count of eight, breathe out the LEFT nostril (down the LEFT side of the spine) for a count of four. Do this four times.
- C. Place the tip of your tongue of the bridge between the hard and soft palate. Turn your eyes toward your crown center. Breathe in BOTH nostrils (up the center of the spine) for a count of four, and hold for the count of eight above the crown. Keep your nostrils closed with your finger and thumb. Breathe out BOTH nostrils (down BOTH sides of the spine, from the crown to the coccyx) for a count of four. Do this four times.

This practice balances the inner and outer worlds. It develops harmony between the masculine and feminine aspects of a person's life, and increases our capacity for breath (volume), bringing greater clarity and magnetism.

Free Form Qi Chung

Imagine that you can breathe in through the palms of your hands. In yoga there is a technique we shall use in this practice. Imagine you can create a lock in your wrists.

These are semi-permeable in structure. You can draw the breath in through it but the prana your breath gathers from the atmosphere around you cannot go through. The prana stays in your hands, gaining in volume until the hands are swollen with it. Move your hands slowly through space as you bring the prana/breath in through them. You are surrounded by a cosmos of energy. There's energy everywhere, waiting for you to tap into it. As the hands pass slowly through space the energy can get so thick that it feels as though you are passing your hands through cobwebs. Once the hands become swollen with prana, imagine the locks being placed in your elbows and removed from your wrists. Now, the prana fills up both your hands and your forearms. Soon the hair on your arms may begin to stand up because there is so much energy in them. Now place the locks in your shoulders and remove them from your elbows. Prana can now fill up the hands and both arms fully. As this happens you can remove all locks. As you breathe in, let the prana flow into your heart chakra. This is the chakra about three fingers down from the top of the sternum. As you breathe out, direct the breath through the soles of your feet and through your toes. Locate areas of tightness and physical soreness. As you breathe in let the prana flow over these tight, sore areas of the body. Stretch, hold, and let the prana penetrate these areas like WD40 oil. As you breathe out, eliminate any discharged material out through your feet and toes. Do this again, addressing and healing another painful area. Keep doing this until the body feels like a well-oiled machine, filled with life.

“The development of healing power depends upon the development of the breath. The breath can be developed by purification, by extension, by expansion, and by rhythm.”

-- Hazrat Inayat Khan (The Sufi Message, Vol. IV)

Removal of Occluded Material from the Breath

As you work with yourself, or another, with presence you might notice at times that your breath becomes occluded with a thick, dense, foggy substance that robs it of its freedom, clarity, and magnetism. Once you have noticed this, it is quite easy to deal with it. Simply stay present to your breath until it once again becomes refined, slow, long, clear and magnetic.

Removal of Released Energy with the Breath

Introduction: There are times, when releasing from the middle energy zone (solar plexus –diaphragm to the clavicles, see Figure 2, page 20), that the released energy rises upward through the throat and gets stuck in the head. This can be experienced as a hot, tightness in the throat or a hot, sticky, itching energy in the face, or pressure in the forehead with a tightening of the skull plates. If someone is not oriented to this buildup of psychic toxicity, and how to clear it, he or she might experience headaches during meditation or during a healing session.

The ancient Taoists said that it wasn't enough to release clinging energy from an organ. It must be discharged systemically or it would reform itself in another part in the physical structure. It is similar to the dynamic recognized today by hypnotists as displacement. For example, a client might ask a hypnotist to move a socially embarrassing tick from the left eyelid to the small toe in the left foot. The tick was not removed from the system. It was simply “displaced” to the little toe, providing a solution

that brings less embarrassment albeit not a healing or resolution of the organic cause of the tick.

Practice: Surround your neck with the color sky blue. Allow your throat to expand energetically, opening and releasing. Inhale in the nostrils and breathe up the spine. Experience the spine lengthening and the skull plates expanding. As you exhale, let the breath flow over the top of your head and flow downward over your face. The spine shrinks, the skull plates contract, excreting the toxicity out of the head into the breath. The breath sweeps down the torso, down the legs and feet, into the ground, discharging the energy from your system. If you are sitting, you can breathe down your torso and ground the released energy through your base center.

The Motion of the Breath Through the Physical Body

When doing a physical assessment the nostril side in which the breath is most predominant will be the side of the body most open and responsive to presence. For example, if the breath is mostly in the left nostril then the left hemisphere of the skull will be breathing most fully. In such a case the chakras, bones, and muscles on the left side will also be most accessible and responsive to presence. Therefore, one should not rush to a conclusion about blockages. If you came back in an hour and the breath was then most predominantly in the right nostril, then the opposite in terms of which side was most accessible would be true.

The most obvious thing noticed when you look at a body is the apparent symmetry and balance nature has endowed the body with. There are two eyes, ears, nostrils, cheeks, shoulders, arms, and breasts. However, a closer inspection will always reveal asymmetry. For example, one eye is larger than the other eye or one cheek is larger than the other. One shoulder or breast will be more developed than the other, etc. The physical body is in fact a three-dimensional mapping of the delta residue of the flow of breath over time. Unless there is an obstacle to the breath, this picture of the breath flow over time gives one a clue as to how certain cosmological principles have naturally developed within the particular person observed. For example, in Sufi cosmology, left side development represents the nurturance of lunar, feminine, receptive qualities. Right side development represents the nurturance of solar, masculine, activating qualities.¹⁵ Some might argue that even if such development came about because of a defect, it would make no real difference. However, in the East, yogis will correct such a problem by shoving a bone up the nostril, piercing the defect and allowing a new breathing pattern to develop. In the West, a simple, painless operation can effect a similar change. Nevertheless, I look at such development over time with great respect, curiosity, and care. For in it I suspect we have clues not only of aspects of various qualities within the person but also tendencies that support the particular manifestation of the Divine Intent through that person.

The Light of the Breath: a Tool of Assessment

Through breathing practices and the work of being present to the breath, our breath develops refinement, volume and intensity. It also develops luminosity.¹⁶ Our breath can cast its light upon both life outside as well as life inside us. The out-breath casts the light outside us and the in-breath casts the light inside us. This breath-light can bring our presence to things we would not normally see. For example, as I am reaching

out my hand to touch a client I often have the experience of my hand going directly, without pause, to a part of my client's body that is really causing distress for my client. How, without being told, do I know where that distressful spot is located? Intuition, some might say. But, then what is intuition? My experience of what happens is the light of my breath flows out my palms and fingers to the client. It is like ultra-sound. After assessing my client's physical body, the light comes back to me, illuminating the situation and guiding my hand toward the area of need. The same is true when I cast the light of my breath inside my body. I can ask my breath, on the in-breath, to find the locus of a subtle plexus and it will. You can develop this faculty over time if you will take the time to be present to your breath prior to doing a practice and then be present to it immediately after the practice. You will witness qualitative differences in the breath. We learn through contrasts. Or, if you would be present to your breath prior to entering a room and then after you are in the room, you'll notice a qualitative difference in the breath. You can do this comparing and contrasting in many fun ways throughout the day. Over time it becomes quite natural. Soon you'll be taught a lot by the light of your breath. The light of the breath can be a great tool for the assessment of self and others.

Developing Concentration

"It is necessary that before a person attempts to heal another, he must develop in him the power of concentration."

-- Hazrat Inayat Khan (The Sufi Message, Vol.IV)

Perhaps one of the most difficult series of practices offered by Hazrat Inayat Khan is the one of developing concentration.¹⁷ It is difficult to maintain, and it can be quite boring at times, yet there is perhaps no practice more necessary for a healer to master. The one who can concentrate can manifest the ideal in everyday life.

The practice he gives is to sit with your back upright and your gaze straight ahead. Place an object to concentrate upon before your gaze. Balancing the in-breath with a sacred phrase, for example "Toward the One (in-breath) and "United with All" (out-breath), maintain the object unwaveringly in your gaze for five minutes. Then immediately close your eyes and, keeping the breath balanced, maintain the object unwaveringly for five minutes in your mind's eye. Do this practice for one lunar cycle. Then increase the time to ten minutes eyes open and ten minutes eyes closed for the next lunar cycle. Then increase the practice to fifteen minutes with eyes open and fifteen minutes with eyes closed for one lunar cycle. Lastly, increase the practice to twenty minutes with eyes open and twenty minutes with eyes closed for one lunar cycle. What type of object or objects should you choose to gaze upon? It or they should be natural objects from the mineral kingdom, the vegetable kingdom, the animal kingdom, or the human kingdom. Further the object or objects should be beautiful to you. For example, crystals or gems from the mineral kingdom, flowers or fruits from the vegetable kingdom, animals that represent qualities you hold in esteem from the animal kingdom, or a picture of a human or a human situation you hold dear from the human kingdom.

Chapter 4 Space

Presence and the Development of Somatic and Boundless Space

When we are present to something we focus the light of our soul upon it, and we allow it to be, to communicate, and move toward the fulfillment of its purpose. When we are present to a rigid structure such as a tight muscle, a diseased tissue, a reactive or compensatory structure that is a substructure of our personality, the first movement to take place is the release of clinging energy. As this energy is released, it leaves little pockets of space where it once was. Eventually, as more pockets of space develop within and around the structure, it begins to soften. We might say that the experience of softening is our first clue that space is developing within the structure. This space, which is embedded in the physical, emotional, mental, or moral body, is called somatic space. If we stay present to this space it continues to unfold until it moves beyond any of these four bodies. Now, we can experience space that traverses the four bodies but is not of any one of them. It is a space which traverses the time-space continuum that we appear to live within, but is not of that continuum. This we call boundless space.

Orientation to Divine Intelligence

“If there is one source of all life, then there cannot be an empty space. There must be life, and there is life. Space is not only full of substance, but also full of spirit. In other words, life is one and life represents many; and thus there is not only one life in space, but there are many lives.”

-- Hazrat Inayat Khan

Space is recovered through the dynamic of presence. As you are present to a chakra it will respond to the light of your consciousness. For example, if we are present to the chakra in the left breast, we may experience an opening (increased space) in the left breast. Eventually, that spaciousness may unfold to include the whole left side of the torso and move up the left side of the neck to the lower left jaw and lower left side of the skull. Additionally, other parts of our physical body may begin to speak to us, calling our attention to them through spontaneous sensations of aching, tightness, or pain. As we touch these parts with our breath to clarify them, and then stay present to them they, too, blossom under the radiance of our presence. They, too, open into spaciousness. We intuit that they are related to the left breast chakra as they erupted into our consciousness only after the left breast chakra began to blossom. Once they begin to blossom we return our presence to the left breast chakra. The spaciousness that has been engendered thus far is called somatic space as it is located within our physical body. In truth, somatic space is a threshold that leads us to a deeper and more essential aspect of being. It is like that place Rumi earmarks when he says he sits with one foot in this world and the other in another. Should we stay present to the somatic space, it will blossom into a condition we can only call boundless space. Boundless space, as the name implies, is not simply located within the physical structures. It also is outside of physical structures. Indeed, boundless space is experienced as not being located within our normal constructs of time and space. It is a domain that sits outside of time and space as we normally define them.

But right now I want to re-examine what happens when somatic space is developed through presence. In the first place, one gets a very clear impression that the softening and spaciousness would not develop without our presence. The structures would seemingly sit there forever, gaining ever more rigidity, waiting – for our presence. It appears that a witness is being called (Ya Shahid), that consciousness is being directed toward this. Our presence then supports the development and realization of somatic space. As this space is developed, the various bodies (fields) of human existence (physical, mental, emotional, moral, and spiritual) begin to spontaneously conform themselves to hold this new space. As they do, we can experience the discharge and movement within them (sensations, thoughts, images, various lights, emotions, memories, experiences of isolation or connection, essential qualities, as already noted above). In many ways these spontaneous “adjustments” offer therapeutic possibilities. At the most fundamental level they allow the various bodies to orient themselves toward realizing their natural tonality. Throughout this process we are aware of a deep intelligence. To be present is, in fact, a non-manipulative, non-analytical process of allowing the various bodies to be oriented to and be informed by this intelligence. The process we call “allowing” is in truth a statement of trust in, and a surrendering to, this intelligence. We could not manipulate and soften our rigidity without doing thus – as we truly do not consciously possess the information necessary to arrive at natural tonality on our own. This intelligence that we orient our self toward is implicit in somatic space as well as in boundless space.

Life Flowing Through and Integrating Within Space

“Circulation gives health, while congestion causes disease”

-- Hazrat Inayat Khan (The Sufi Message, Vol. IV)

It is the circulation of life that brings health. This circulation can be developed, and to a certain extent must be developed, through activity. To a significant extent the modern life of ever greater convenience leads us away from health simply because it leads us toward inactivity, from which congestion develops. However, there is another set of conditions which also impede circulation. When, at whatever level, we become fixed, rigid, and less flexible, the circulation of life is slowed down and our personal health is in jeopardy. This rigidity may develop through poor physical, emotional, mental, or moral habits. It can also develop through the creation of defense-oriented, reactive structures, or through compensatory structures initiated through a felt loss. Whenever we are able to soften these rigid pieces in our lives, allowing more space to emerge within and around them, we support the natural flow of life throughout our bodies. As our bodies grow in dynamism, through the circulation of the same life within them, they become ever more closely integrated in function.

Space and Ego Maturation

“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

“If you look into the ego deep enough you find the ego of God.”

-- Hazrat Inayat Khan

To the Sufi each of us has five ego structures. The first ego is mechanical in operation. It attends to survival needs. The Divine seed-thought “I and I alone exist” is a primary, albeit distorted, driver of this ego. The next four ego structures are implicit in each of us, but must be activated and then developed by the individual. We might consider them an elaboration of, or a maturation of, the total egoic manifestation, as each level of ego potentiality is developed. The second ego is reflective in nature. Instead of blaming others for the problems of life, this individual takes himself or herself to task for any harmful actions done. Using the Jungian paradigm, the individual is ready and willing to look at and work with his or her shadow issues. The third ego is considerate in nature. Now, the individual has the ability to act, rather than to simply unconsciously react, to situations around him or her. In some ancient Sufi texts it was said that one is a human once consideration is born in the heart. The fourth ego is developed when the individual is able to think, speak, and act in congruence with his or her spiritual realization. The fifth ego is developed when the individual is capable of dedicating his or her life to benefit others and willing to do so.¹⁸ Of course, even as each ego is activated and developed, all the preceding structures stay to support it throughout the individual’s life. Further, issues to be resolved will continuously emerge within each ego throughout the individual’s life. Therefore, although it may seem that I have suggested a vertical line of ego development, in fact, I am suggesting a circular line of development.

“Man begins as a machine, he works by influences. As he evolves there develops in him the faculty of the creator, the faculty of the master, to make his own destiny. The greater master he becomes, the greater the faculty will be”

-- Hazrat Inayat Khan

Where are these egos? They can be found throughout the five bodies as well as in an individual’s thoughts, speech, and behavior. The first ego, being the most primitive, is located by being present to rigid structures located in any of the bodies. We know that presence creates a dynamic that softens these structures, creating space within and around them. As these structures open to space, they can, through sustained presence, open to a condition of boundless space. Through this boundless space new qualities of being may emerge. The experiencing and witnessing of these new qualities is what is meant by “spiritual realization.”

As the rigid structures soften over time we begin to experience enough detachment developing to support great reflection and eventually to own the thoughts and actions stimulated by the structure as our own. We are now ready and capable of owning and being present to our shadow issues. It is not just space that supports us in this effort. The new qualities of being that emerge from within that space, and are witnessed by us as transformative qualities of our soul, also offer the support implicit in their nature. For example, compassion offers both us and others the support of its nature. When I experience compassion it is easier for me to own my shadow. As space continues to develop, one is able to more easily move into and develop the third ego. For now, instead of being in a fused, hyper-reactive state, and as the stimuli has less of a hold on one, one has room to act, instead of react, from a position of relative freedom and choice. The dynamics of increased space, fresh qualities of being emerging, and acting rather than reacting become the foundation for the fourth ego. Now, one can assert the will to act in congruence with one’s spiritual realization. Like all that came before, this is not

particularly easy as one has to overcome old habits and create new ways of acting. As these four stages of ego maturation integrate, we are ready to invoke and develop the fifth and last stage – the stage of service. This last stage is not a sacrifice in the normal meaning of that word. Rather it is a fulfillment! When Mother Teresa was interviewed by the BBC she was asked: “Don’t you ever suffer burn-out? Don’t you ever get tired of tending to all those broken bodies lying in the street?” She replied: “No, never. When I approach each person in need I remember my Master’s words ‘That which you do for the least of them you do to me.’ At that moment I am celebrating High Mass!”

Faith

“No treatment can give good results where faith is lacking.”

-- Hazrat Inayat Khan

Admittedly our work is impossible without faith. Imagine that we believe that healing can be accomplished without manipulation and without analysis! What we bring to our work is our being, invocation, presence, breath, touch, orientation, facilitation, and prayer. What we might have faith in is that there is an intent behind the client’s creation, that the illness is an initiation into Divine Intimacy, that the Beloved longs to be witnessed and that there are modes of Divine intelligence within space seeking to heal and transform the client. We might have faith that there is a destiny to life that already has the underpinnings to effect the arrival of that destiny. Such faith is similar to that which Christ oriented us to when he said: “Consider the flowers in the field. They spin and toil not. Yet Solomon in All his glory was not so finely arrayed as they.” Yet, our faith does not simply emerge from nowhere. First, there is a theory. This is tested and followed by confirming experiences. Over time, these experiences develop into belief. This belief tested over time matures into faith.

Chapter 5

Essence and Divine Qualities

“God created the human being based upon His image.”

-- Quran

An essential state is always complete in itself. In Sufism essence is considered the very depth of God, unknowable and without quality, unless we include as a quality the unknowable. Therefore when I say an “essential state” I am describing an outflow from the mysterious depth of our soul, an ushering forth of a Divine Quality or Qualities.

Divine qualities manifest from the depth of “inner being” as various subtle structures. Witnessing the birth, or emergence, of a Divine Quality is what is called a spiritual realization. What is a “subtle structure?” We know that the chair I am sitting in is not subtle; rather we would call it rigid and dense in structure. We would consider a physical body to be more supple and subtle than this chair, to be less rigid. Yet, there are, of course, structures more supple and subtle than a physical body. For example, the quality of love would be infinitely more subtle. You might question my considering love to be a subtle structure. However, it certainly is a structure with integrity of its own. For example, we can fairly easily know the difference between love and peace, or love and sovereignty. Each of these subtle qualities has a structural integrity of its own, a structure which allows them to be recognized as different from each other. In comparing matter and spirit, Hazrat Inayat Khan throughout his teaching, places them on a continuum, a spectrum from most dense to least dense. If we transposed rigid for most dense and subtle for least dense, we could say that essence flows into this world from the place of spirit as subtle qualities. The Sufi mureed, who has been studying the wazaif (Divine Qualities), has already begun to develop a language of, and a relationship with, these essential qualities and essential states.

Our [haqq](#), or our truth, is both immediate and adamant. If we are born afresh each instant, then we need to accord our truth an immediate status. In that sense, it is enough to bear witness to what is alive and true for us in this moment. On the other hand, if there is anything about us that persists over time, then our truth can have an adamant quality as well. In the language of the Sufis, what persists over time is the signature of our soul, the purpose of our existence. Paradoxically, the more we change through transformational process, the clearer and more present is the signature of our soul. This does not mean that the soul does not transform, because it can and does whenever we witness and nurture a new ecology of being.

Chapter 6

Spiritual Realization is Not Enough

Surely you have had splendid meditations and entered into a wondrously sacred state, which all evaporated just as soon as you left the meditation room and encountered someone who wanted to discuss a problem he or she was having with you. Then you found your life-long habits asserting themselves with incredible speed. Developing one's spiritual realization is not enough. It does not complete the process. Each realization demands new ethics to be complete. Each realization asks us to change our thinking and our behaviors to be complete. Our thinking and behaviors need to be resonant with our realization. This supports internal harmony and integrity. This also nurtures and activates the realization more dynamically. Without this nurturance and activation, many realizations are aborted. They are like so many meteorites streaming across the sky of our heart, both breathtaking and on their way to extinction. Our thinking and behaviors become habits embedded even within the flesh. That is one reason why human behavior is so persistent and so difficult to modify or change. The existing neural pathways reinforce past behavior. However, modern research has demonstrated that new thinking and behavior creates new neural pathways within our physical structure. These new thoughts and new behaviors will create new neural pathways that will, over time and development, support and reinforce the new self, extending our realization into the human community. The Sufis called this process "bringing to the world a living God." Spiritual realization does not guarantee changes in our thinking and behavior. Far from it! So don't go to sleep just yet. However, spiritual realization does support us in making these changes. Our realization makes change more possible. For example, if I am experiencing love flowing within me and around me, it is easier for me to soften my thoughts and habits and to be more tolerant and loving in relationship to others.

Chapter 7

The Five-Body Model

The Raphaelite Work uses a five body model for human existence. This model does not fit necessarily with other psychic or esoteric models. It rests alone, and provides us with an appropriate map of the human experience. This map is useful to us in both assessing and treating the client's needs. Remembering that the map is not the territory, the five bodies addressed in our work are the physical, the emotional, the mental, the moral, and the spiritual. Although I have presented these in a linear, and perhaps, hierarchical manner, I realize that human life is expressed much more in a holistic manner. Nevertheless, for our purposes it is useful to consider each "body" discretely.

Throughout my training, the one body that has been the most difficult for students to grasp is the moral body. Perhaps it is because of upbringing. At times, students will confuse moral with law, with judgment or with good and evil. In the Raphaelite Work the moral body is none of these. Rather, it is defined as that living tissue which connects us to the rest of existence, outer and inner. Any thought or behavior that supports and nurtures this connectivity is considered to strengthen this body. Obviously, any activity that is not supportive or nurturing to this web of life does not strengthen this body. This can be a very subtle discussion. It goes beyond obvious issues of reciprocity and embraces issues of magnanimity as well as truth ([haqq](#)). Every person, every life, every aspect of life has a truth ([haqq](#)). By witnessing this truth, by behaving in harmony with it, we nurture and develop the moral body, bringing happiness to others and self, experiencing and giving compassion and peace.

Being Present Through the Five Bodies

First, be present to your breath. After it begins to respond to your presence, begin to be present to your physical body. How is it? Are there any spots seeking your presence, communicating with you their pain? We are a vast complexity. Consequently, we can be many things, some opposites, simultaneously. For example, it is possible for large areas of your physical body to feel quite refreshed and well, just great, because of the effect of your being present to the breath, and even more so because of your presence to the physical body. Then too, other parts of your physical self feel like grumbling, or communicating pain. This can all be happening at the same moment. How will the physical body communicate with you? The language of the physical body is sensation.

Now, be present to your emotional body. How does it feel? Is there joy and silliness, or is there a background of depression and sorrow too? Like your physical body, your emotional body has lots to discuss with you. How will the emotional body communicate this with you? The language of the emotional body is, of course, emotions.

Next, be present to your mental body. Is it clear, at rest, focused, lucid? Or is it full of agitating thoughts, which keep cycling around? The mental body communicates through thoughts, images, and memories.

When you are present to the moral body, are you aware of relationships and do you experience yourself as deeply connected to yourself, to others, to life on this planet?

Or do you experience yourself alienated, cut-off from life, not seen or understood? The language of the moral body is relationships, or the lack of relationships.

When you are present to your spiritual body, are you aware of being really alive? Can you feel energy flowing up from the depth of being and circulating throughout all your domains of existence? Can you experience your soul dancing? Are you aware of vibrant colors manifesting, colors filled with the most exquisite qualities? The language of the spiritual body is modes of light, visions, inspirations, divine qualities and essential flow.

Pressure Points Throughout the Five Bodies

A pressure point can be experienced in the physical, emotional, mental, or moral bodies. It is a place where essence wishes to flow but it is frustrated in this by a place of rigidity, of non-allowance. Viktor Frankel, the father of existential psychology, noted that Freud was correct in earmarking the frustration of the sexual drive to be the cause of various psychopathologies. However, Frankel pointed to yet another drive, organic to all humans, which if frustrated could create even greater distress, and this he identified as the spiritual drive. The spirit can be frustrated by rigidity and non-allowance. These areas of frustration can be located by being present through the five bodies after you do a spiritual practice. For example, recite or chant a mantra. When you begin to feel the effect of the mantra, stop, and be present to each of the five bodies. Do you experience any areas of discomfort calling out to you? Be present to those areas until they soften and open. Then begin your chant again.

Developing Emotional, Moral, and Spiritual Vocabularies

We now know from clinical observation that something quite marvelous happens to every baby between the ages of two and five. During that time, brain development supports the baby's mind in having ideas about its emotions.¹⁹ This development is supported through the splitting process (subject – object), and thus, in some ways is wounding to the baby's ecology of wholeness, yet is necessary and supportive of individuation. This is the time when the enlightened parent or teacher can, and should, help the baby develop its emotional vocabulary. This teaches the baby that it is natural to attend to, and communicate about, its emotions. It's a moment both parents and teachers pray for. Prior to this, the baby could only act out its emotion. Now, with language, the baby has more freedom and flexibility in its modes of relationship and communication. By widening the baby's emotional vocabulary, it is also supported in extending and deepening its emotional body. Just imagine how it would have been for earlier generations if this had been standard knowledge and practice in early childhood development! Many of us know, to our sorrow, what the result is when we were developed differently. In many cases, it has taken several years of therapy in adult life to even begin to believe it is natural and safe to discuss emotions, then, more therapy to consciously be able to attend to the emotions, to witness and name.

Today, we know that a human emerges with maturing moral capacity during youth (Lovenger). The work of youth is to attend to relationships, his or her relationship to the peer group, to the younger siblings, to the adult world, to the human community at large, to the planet, and indeed even to the cosmos. Unfortunately, the moral language is most often misdirected and oriented to language of good versus evil (splitting). Again,

for the purposes of this course, the moral body is defined as that living tissue that connects us to outer and inner existence. Its function is essentially illuminating, the transmission of information. Its language is just the opposite of either-or. It is always an “and.” It’s unfortunate that today we often create a language for the moral body that is a caricature of its true language, that of relationship. The obvious conclusion of such an orientation is a heightening of the individual’s sense of alienation and loneliness, a great cultural sickness. Muhyiddin Ibn al Arabi likens relationship to a bridge between here and there. By this, he isn’t describing a static quality, a bridge one must traverse to move from point A to point B. Rather, he is describing a polarity of two points that create a dynamic, a flow from each point toward the other. The consequence of such a dynamic is that, at any point where one is upon this “bridge,” both A and B will be found. Just as it is possible in early childhood to widen the baby’s emotional vocabulary and thereby support natural growth and development, it is equally possible to orient youth toward the language of the moral body with the same results.

As the individual arrives at adult maturation his consciousness arrives at richness only possible to obtain through the totality of the preceding human experience (Hazrat Inayat Khan, “The Soul Whence and Whither”). Now, the individual is beckoned to enter into the penultimate human experience, the building of his body of resurrection and the spiritual maturation of his moral, mental, emotional, and physical bodies. In other words, the stage of development beyond individuation is total integration. The first step toward this further stage of human development is a preliminary exploration of the spiritual body. Again, such an orientation demands that a language for the spiritual body be developed. Such a language demands an ego structure that is spacious, subtle, and supple; a structure capable of holding, negotiating, and witnessing the subtle essential qualities of the spiritual body.

Chapter 8

Inquiry and Developing the Eye of Inner Discernment

Inquiry is a tool to go deeper, with more care and clarity. Usually a student will answer a question with as few words as possible. There are a number of possible reasons for this but the end result is never truly satisfying. But we have various strategies to help the student in such a case. The main strategy is inquiry. One can ask a question in such a way that the student is not being told what to say, that there are no correct answers outside of the immediate truth. The five body model gives the opportunity to orient the student to any of the bodies, to see what might be communicated there. For example, after being present to the chakra in the left breast, a student might be asked what she experienced. She might say: "I felt warmth in my left side." When asked if there was a feeling with that sensation, she might say, "No." I might ask if she would now go to that chakra, be present, and see if there are feelings there. After a time, she might say, "I have a feeling of tenderness." By inquiring more deeply several tasks have been accomplished. First, we have increased the student's conscious experience of the fruits of the practice by 100%. Second, we have taught the student to look carefully and to assess with care. This looking with care is what I call developing the eye of inner discernment. This is a faculty we all can use more development of.

Chapter 9 Purification

It is the purification of the heart which makes it receptive to the illumination of the soul.

-- Hazrat Inayat Khan (The Sufi Message, Vol. IX)

Wuzu

In the East wuzu is practiced five times a day, prior to the prayers. It is a purification ritual of cleansing the hands, the nostrils, the face and eyes, the hair, and the feet with water. This is the outer purification, which has a great magnetizing effect. A deeper purification would be of the mind, to cleanse it of any inharmonious thoughts. In Sufism the deepest purification is of the heart, which is done through worshipful prayer, loving relationships, and recitation of the divine names.

Hygiene – Personal and Atmospheric

It is quite important that a healer attend to personal and atmospheric hygiene. On the personal level wuzu is not enough. That only attends to the physical body. The mental, emotional, and moral bodies, as well as the subtle heart and the auric field, must be cleansed on a regular and consistent basis. We can cleanse the mind through being present to the breath and then concentrating upon something beautiful. We can cleanse the emotional body through the “Sipping Light” practice.

Sipping Light Practice

At different times of the day gaze into the sky but not at the sun. Imagine that you are an empty crystalline goblet. As you look into the sky, sip in the light through your eyes as you inhale. Can you feel the light filling the goblet? It only takes a minute or two. When the goblet is full, close your eyes and be present to the emotions which have been unleashed by this practice. Do this practice at different times of the day, week, month, and year, even in the evenings in the light of the stars, planets, and moons. You will, over time, begin to develop a palate for the subtleties of light. You will also develop an inner symphony of luminous emotion. This practice will have a healing and restorative effect upon your emotional body.

We can cleanse the moral body by doing something that strengthens a relationship which we have allowed to become weakened. We can cleanse the heart through worshipful prayer, glorification, or recitation of the Divine names. We can cleanse the auric field by first cleansing the heart, and then washing the aura with inner light.

Cleansing the Auric Field With Inner Light

There is a most beautiful light, generally unseen by human eyes, that we can tap into to cleanse our auric field. It is the light of the heavens, the very substance of our soul, which the Sufis call Noor, which is one of the Beautiful Names of God, meaning Divine Light. The other Divine Quality we shall tap into is the energy-consciousness called Zahir, which means the Manifest. Close your eyes. Be present to your breath. As your breath begins to respond to your presence, place the word as a thought upon the in-

breath. Breathe up the spine from the coccyx. Experience the vertebrae move away from each other and the spine lengthen as the breath ascends. Experience the atlas and the skull plates expand as the in-breath reaches them. Then, the breath is above the head. Hold your breath for a moment. Experience the transcendent, abstract light. It is sparkling, scintillating particles of light in the inner space just above the fontanel. As you exhale, think the word Zahir and experience that light flow downward into your body. It continues to flow out of the body, through the pores of the skin as effulgent light, like the smile of a baby, in all directions at the speed of light. This light can be experienced coursing through the filaments of light that feed and nourish the aura. Be present to this. On the next in-breath begin again.

It is impossible to separate the atmosphere from the person. However, the healer must not only attend to his or her personal self and atmosphere but also deal with whatever impact upon the self and the atmosphere a healing session of another might have. After a healing session I recommend a ritualistic cleansing of both the healer and the atmosphere.

Cleansing Ritual

Immediately after the client leaves, the healer should run cold water over his or her hands. Then he or she should be present to the breath until a vitalizing recharged breath is experienced. After this, the Sipping Light Practice and the Cleansing the Auric Field with Inner Light practice should be done. This could be followed by softly chanting a Divine Name for a few minutes. Lastly, sit with palms facing upward on lap. Slowly raise your arms, with palms facing the sky, softly saying the word [Hu](#). This is a prayer that the Absolute shall cleanse your room's atmosphere of all undesirable influences – leaving Love, Harmony, and Beauty. Do this several times. You may stop when you can feel the atmosphere responding, becoming light and filled with life-giving energy. Each time you raise your arms they should be able to move with less effort, through and ever freer atmosphere.

Reactive and Compensatory Sub-Structures of the Personality

When Mohammed and his followers had won the war, the prophet gathered them around him and said: "Now that we have won the lesser jihad it is time to take up arms on behalf of the greater jihad, which will be fought on the battlefield of the heart."

-- (Tradition)

Now comes the most interesting part, dealing with your personality. There are chronic, life-long aspects of the personality that can manifest in the person's affect and atmosphere as sadness, anxiety, fear, rage, self-loathing, self-pity, or in other life-detracting ways. Certainly, we would like to purify our self, our affect, and our atmosphere, of these influences. Two such aspects, which we work with a great deal in our work, are the reactive and compensatory sub-structures of the personality.

Reactive structures are developed by the mechanical ego, and are instinctual strategies to defend our self in a perceived hostile environment. As it is developed by the mechanical ego, it is mechanical in structure and dynamics. Generally, this structure is stimulated by those closest to us, our loved ones, and our fellow workers. Somebody could have what appears to be an angry face and then say something to us that we

interpret as personally hurtful. We respond with a reactive structure. When asked why, we might say, “Because I was personally attacked.” Later, we might find out that the person’s mother was rushed to the hospital that morning and, although his remark to us was tense and perhaps a little abrupt, he really wasn’t attacking us. Well, originally it seemed that way to us, but now we feel remorseful for our mechanical defensive communication. What are we to do with our self?

A method used in the Raphaelite Work is to go into the Domain of the Heart and from there be present to the core emotion driving the reactive structure. However, I would not try to do this practice on the battlefield of life. As the above quote indicates, first, we need to experience a zone of safety, and then we can more successfully deal with our problems. Perhaps your zone of safety is your meditation room, or your bedroom, or even your bathroom. Go there and gently chant a mantra until your heart begins to soften and the “charge” around the incident is lowered. Then, enter the Domain of the Heart and begin. As we hold that emotion in our presence, it may actually intensify for a time but, eventually, it will become larger, more spacious and softer. As it softens, we can become present to the space developing within the emotion and structure. Eventually, we may witness an entirely different emotion-quality emerging from within that new space. This practice does not eliminate the reactive structure. What it does is soften it and create more space within it. Additionally, it provides us with a new quality to cultivate within our ecology of being. This quality will support us in our perceived need for survival.

As we continue to be present to this reactive aspect of our personality over time, it becomes ever more soft and spacious. A consequence of this is that although the stimuli may still present itself from time to time, its hold on us lessens. With more space we actually discover the possibility of choice. We can now begin to act rather than simply react. We have moved beyond the simple mechanical to a more conscious involvement with our life, and the lives of others. Additionally, as we stay present over time, new qualities of being continue to emerge, enriching life and creating new aspects to our personality.

A compensatory structure is first experienced as a hole, emptiness, a felt-loss, or a feeling of insufficiency. In many cases the first sign there is a compensating structure is a feeling of anxiety. This feeling might come in a moment of solitude or it might come immediately after someone has said something to you. Perhaps when you are alone at home you feel anxious and the thought comes to you, “I wonder what is in the refrigerator.” Or perhaps someone just said something harsh to you and the next thing you know, you are frantically cleaning the house. In the middle of cleaning the thought strikes you, “What does cleaning the house have to do with what he just said to me?”

There is another way this structure might make itself known. Perhaps every time you are about to leave for the car you find your teen age daughter, who is supposed to be going with you, primping in the bathroom, evidencing no sign of urgency about time, space, or anything, as she gazes into the mirror. You notice that every time this happens you become quite enraged, but this time, out of nowhere you ask yourself, “Why am I so angry about this?” Are we really empty? Is there really a hole inside us? Could it be true that we are insufficient? It would appear so at times, but appearances can be deceptive. As the dervish asks, “Can you see that which transpires behind that which appears to be?”

From the point of view of the mystic all is insufficient, except God. From that vantage we are all insufficient. However, to the mystic God abides within all. From that vantage no one can possibly be insufficient if they are oriented to, and united with, the Divinity that exists within. Of course, the caveat in that last sentence is “if they are oriented to, and united with, the Divinity.” But how do these compensating structures get developed within us? As children we often have moments of grace, moments of living in Divine Light, but we know it not. Divine Essence flows within us and all around us but we know it not. It happens that, as children, we often have to bridge the world of the sacred and the world of our parent’s community and cultural norms. Parents, teachers, priests, older siblings, and even childhood friends feel it necessary that they orient us to their community and its norms. To them it seems necessary and appropriate, so that we can function most effectively within that community. However, what happens when a child is asked to orient itself toward a norm and away from its immediate truth, which might be an essential state? Usually, the child does so. Inevitably, this leaves the child with a feeling of having lost something vital. To compensate for this perceived loss the psyche creates another structure. But this is a secondary structure, not that which is lost.

For example, once when I was about nine, I saw a flower in the center of a field of tall grass. This flower spoke to me. I immediately noticed it. It was the most beautiful flower I had ever seen. As I went toward it, the flower spoke more. It was filled by an atmosphere of magic, of wonder, of beauty, of lightness of being, and of mystery. This atmosphere filled me and I was unaware of time, or anything else beyond the flower and those wondrous qualities. I picked the flower and took it to show a woman. I said, “Look at this wonderful flower I found. What is it?” She looked and said, “That’s not a flower, that’s a weed.” I was mortified. I took it outside and threw it away. In a second all those wondrous, timeless, and spaceless qualities had left me. In their place was a construct called shame and self-loathing. I thought, “How could I have been so stupid?” Those feelings of shame, self-loathing, and stupidity stayed with me for years. Those qualities of magic, mystery, beauty, lightness of being, and timelessness fled in an instant. Where did they go? They went nowhere. I was oriented away from them by outer authority, which I accepted. They went nowhere. I simply turned away from them and accepted another reality. Years later, I realized that I had made a poor trade at that moment, and by being present to the compensatory structure, was able to recover those pieces of my soul.

The Pelvic Squat

(from Dr. Randolph Stone, “Polarity Therapy, The Collected Works”)

The life-style of modern humanity, particularly in the West, creates rigidity and a major energy block in the area of the pelvis. The consequence is that energy has a difficult time flowing from the gut to the legs and out the feet. By not walking, running, or stretching, and by mostly sitting in chairs throughout each day, we become energy bound in the lower back and gut and locked-up in the pelvic girdle. Of course walking, jogging, or stretching more (e.g., yoga) helpfully attends to this problem. There is another way of giving positive attention to this situation that is often unconsciously performed by many in third world cultures, as well as by young children in our culture, and that is squatting.

When you squat, be gentle and compassionate with yourself. Many find it painful and, at first, simply not possible to place the feet firmly on the ground and squat. If this is your situation, then first try being on the balls of your feet as you squat. Then slowly test yourself after awhile to see if it becomes easier to place your whole sole firmly on the ground. Resting, both feet planted firmly on the ground, squat. Let your spine lengthen with your head bent gently forward. Breathe in and feel the muscles relax in your lower back, the sacral area, and the buttocks. After you have accomplished this place both hands on your left knee. Look over your left shoulder and feel your muscles diagonally stretch from left shoulder to the right buttock. Then place both of your hands on your right knee and look over your right shoulder. Feel your muscles diagonally stretch from right shoulder to the left buttock. Now come back and rest in the primary squatting position. When you get up, do not pull yourself up with your back, rather push yourself up with your feet.

The Zikr of Healing

[Subhan Allah](#) - to glorify God.

[Quddus](#) - holy, sacred, pure (sometimes translated as spirit).

[Hu](#) – God’s name beyond any religion. All of nature chants His name. (In the beginning was the Word.)

With focused attention, circle head from left shoulder to right shoulder, scribing a crescent moon, then begin to complete the circle from right shoulder until one reaches midline, where the head stops and drops downward. [Subhan Allah](#) is intoned while scribing the circle.

While slowly raising the head, intone [Quddus](#), rising and breathing through the chakras in the spine until the head is slightly raised upwards facing midline.

Holding the head up, [Hu](#) is intoned while connecting with the ascending energy and one begins to feel lighter.

After repeating many times, follow with five breaths to examine the five bodies.

Five bodies - Physical, Mental, Emotional, Moral, and Spiritual:

Physical -- Sensations in the physical body, muscles, and organs;

Mental -- Thoughts in terms of judgments, logic and thinking;

Emotional -- Feelings which may or may not have rational logic;

Moral -- Interconnectedness of life, the web which makes us all interdependent on each other, as cells in one body depend on each other; and

Spiritual -- Body of essence, fluid, spacious, and lots of energy.

Pulling Out Old Energy From Body With Finger Tips

After anointing the hands to heal (Chapter 17), use your hands and fingers to assist stimulating the flow of energy in the body. Use the energized fingertips to stimulate stagnant energy to begin flowing again and allow old energy to flow into mother earth where it can be recycled like garbage on a compost pile. To start, lightly place your fingers on the center of your forehead. Gently pull any hot, sticky energy toward your temples. Imagine your temples to have wings and lightly pull the energy along those wings out of your body. Gently shake your fingers to release the energy into your aura. Doing the same, pull the energy over

your skull and release it out the atlas. Then pull any hot, sticky energy out from around the eyes. Next, do the same for your cheeks and your jaws. Many people store a lot of rigid energy in their jaws. Gently go over your whole body, from head to toes. Pay special attention to all of your joints. The sign that you are accomplishing something will be that you'll feel a cool, fine energy rushing from your crown to your hands and your feet. This energy will flush out the old, stagnant energy and revivify your system. This cool energy might even make the hairs on your arms stand straight up! When you are finished, gently shunt your hands back and forth, like the birds shunt their wings in the sand as they bathe, from your head to your feet, pulling the released energy down and out of your aura. Then place both palms on the Earth and breath out, releasing the energy from your system into the Earth to be recycled.

Normal and Natural

Real discipleship has just the same implication as lies in the word "baptism." It is a real baptism in itself, not just a ceremonial, an external. Spiritually it means to be our natural selves, neither exalted, nor pious, nor good, nothing but to be just our natural self.

-- Hazrat Inayat Khan (Supplemental Papers)

What this training is not about is becoming normal. To the mystic normalcy is a fiction. It is a statistical phenomenon arrived at through cultural consensus. As Margaret Mead taught us, what is normal in one society is considered abnormal in another. Yet, we are individuated walking norms, trying to the best of our ability to live well within the field of the collective cultural norm! We have our normal time of sleeping and our normal time of eating. We have our normal way of thinking and our normal way of speaking. We have our normal way of standing, and we have our normal affect. In the 1930's, I believe, at the University of Pennsylvania, Dr. Raymond Birdwhistle isolated over 35,000 different facial expressions. Imagine 35,000 bytes of information all entrained toward a norm! What this training is about is arriving at the natural. What is natural? How are we able to orient our self to it? For this, an inner compass is needed. But we can say that, even as norms can take us away from our true self and thereby devitalize us, even so natural states should lead us ever closer to our true self and, thereby, vitalize us. Now, I would like to take up again the practice of The Five Points presented in Chapter Three. Notice the way you are breathing prior to the practice. That is your normal breathing pattern. Notice the way you are breathing after the practice. That represents an adjustment toward your natural breathing pattern. Can you experience the difference? This can be an internal compass for you that can be quite helpful in orienting you between these two poles. By the way, what is your normal breathing pattern telling you?

Five Points – Toward Natural Breathing

Be present to your breath and then to your breathing. Notice the way that your body is breathing. Now, direct the light of the in-breath to touch the solar plexus, which is located about three fingers down from the base of the sternum. Do not breathe too much upon it as the solar plexus is very sensitive and will become irritated and tighten up if you breathe too much upon it. Once you have located this plexus with the breath, stop breathing upon it. Stay present to it and allow the plexus to blossom under the radiance

of your presence. Eventually, the solar plexus will unfurl and soften, opening and allowing clinging energy to be released. Next, direct your in-breath to illumine the left side of the diaphragm. The diaphragm extends horizontally from front to back. Just examine the left side of the diaphragm with the breath for now. Once you have a clear sense of the left side of the diaphragm's location, stop breathing upon it. Stay present to it, just like you did with the solar plexus, allowing it to open under the radiance of your presence. The diaphragm can respond just as the solar plexus. It can soften, become more spacious and flexible, and release clinging energy. Now, direct your in-breath to illumine the right side of the diaphragm. Once you have a clear sense of the right side of the diaphragm's location, stop breathing upon it. Stay present to it, just like you did with the left side, allowing it to open under the radiance of your presence. This side of the diaphragm can respond just as the other side did. It can soften, become more spacious and flexible, and release clinging energy. Now, go to your left clavicle. This is the bone that connects the top of the sternum with the left shoulder. Trace the bone with the light of your in-breath. Once you have a clear sense of its location, stop breathing on it but stay present to it. You may be surprised to find out that a bone will respond to presence even as a subtle plexus or a muscle does. You can experience the bone warming up, becoming spacious and flexible, as well as releasing clinging energy. Lastly, go to the right clavicle and do the same. After you are done, feel free to lightly touch each of these five points with your presence once again. Now, pause and be present to your breathing. Are you breathing the same way you were prior to this practice? If not, how are you breathing? What happened? Many students report a significant and spontaneous shift in their breathing. They report it to include the whole torso. They also report that their breathing is lighter, fuller, deep, more fluid, more magnetic, and less labored.

The Elemental Purification Breaths

At dawn, upon arising, either go outside or stand in front of an open door or an open window.

First be present to your breath, allowing it to collect itself and to respond to your presence.

The twenty elemental purification breaths are as follows:

Earth - Stand erect with your palms spread out facing the earth. Breathe out your nose, letting the breath flow downward through your feet into the earth. As you do this, allow yourself to release old life patterns and stagnant life. As you visualize the color saffron, breathe in the magnetism of the earth. As it rises upward, let this magnetism of the earth wash over your body as well as rise within it, washing you and empowering you with the power of the earth. Do this breath four times.

Water - Stand on the balls of your feet. Bend your spine forward, head down, arms down, with hands allowing energy to drip off the fingers to the earth. You think of the monks chanting in The Evensong of Ash Wednesday, "And Thou shall wash my soul whiter than snow." Breathe in the color white through your nose. Breathe out of your mouth lightly, lips just slightly open, color white. Feel energy drip off your fingers to the earth. Do this breath four times.

Fire - Stand upright with an expanded, open chest and arms raised to the side even with your shoulders, the forearms raised up at a 90 degree angle, palms facing the rising sun. Breathe in the mouth, visualizing deep red in the gut. As the breath rises to the chest and face, you exhale radiant golden light. You are combusting your energy and turning it into light. Do this breath four times.

Air - Stand on the balls of your feet, chest thrust forward, arms behind you, head slightly tilted backward. It is as though you are standing on a cliff and letting the wind flow over you. Breathe out the mouth lightly. Lips opened slightly. Discharge any old life or negativity into the air. As you breathe in, feel the prana from the air around you fill you and excite the cells of your physical body. Do this breath four times.

Ether - Standing upright, arms at your side, concentrate on the fontanel and about eight inches above it. Experience the abstract energy above the skull. Make a very light, very refined, out-breath through the nose. Release any negative thoughts or emotions. Take a very light, very refined in-breath through the nose. Experience the quickening of your etheric body, about ¼ inch off your skin. Do this breath four times.

“Purification is the innate tendency of every soul, but it purifies only that part of its being of which it is conscious.”

-- Hazrat Inayat Khan (The Sufi Message, Vol IV.)

Chapter 10 The Subtle Heart

The exact meaning of the inner life is not only to live in the body, but to live in the heart, to live in the soul.

-- (Hazrat Inayat Khan, The Sufi Message, Vol I)

The Four Chambers of the Subtle Heart

Even as the physical heart has four chambers so, too, does the subtle heart. One is the solar plexus. Another is the plexus in the left breast over the physical heart. A third is a plexus located behind the sternum about one-third down from the top of the sternum. This plexus is called “the subtle secret” by the Sufis. The fourth chamber is in the right breast, about the same location in the right breast as the plexus over the heart is in the left breast. Each of these chambers holds latent potentialities which are best discovered through presence to each of them.

Entering the Domain of the Heart

“I am contained in no thing but in the heart of the worshipper who loves Me.”

([Hadith](#))

There is a tender spot behind the sternum, a spot sensitive to being touched by the breath. It is located behind the top third of the sternum, and associated with the thymus gland. As one breathes in, casting the light of the breath to examine this area, one discovers this plexus. Using the language of the focusing work, one has a felt-sense. It is something subtle, a catch in the breath, or a phlegm-like feeling, tenderness, or sadness, a longing or a passion. It could be any of these experiences or a combination of them. It could be something quite different. Whatever it is, at first, it will be a subtle experience. It may border on intuition. However, once you do have a locus, no matter how subtle, keep breathing upon it. Allow the in-breath and the out-breath to caress this area, even as the morning breeze caresses your cheek as you arise. This gentle motion of the breath is described in some eastern texts as blowing upon an ember in the heart. Something is quickened by this action! As one caresses and massages this area with the breath, a feeling of warmth begins to emerge, which has a decongesting action. The whole area begins to warm, decongest, and soften. As it softens, one can let the in-breath penetrate and the out-breath open and release. This out-breath is called the “sword of liberation” by the Buddhists.

As one breathes more deeply into the heart, penetrating ever more deeply, one begins to experience the subjective sense of self, moving from the head more fully into the heart. There is a sense of “splitting” the subject. One subject still seems centered in the head, doing what it normally does, thinking. Another subject seems located in the depth of the heart. One begins to more profoundly experience the center of being as emanating from the heart. One begins to sense visual and kinesthetic experiences of exploring nature and the cosmos from the center of the heart.

There is a heightened experience and appreciation of space. At first, the chest cavity seems larger than usual. As one continues to breathe ever more deeply into the

heart, this spaciousness is accentuated. Eventually, it can unfold into a boundless space. This space traverses the physical body but is not of it. This space traverses what we normally consider the time-space continuum but is not of it. It is a dimension of its own, which we'll call the domain of the heart. It is a vast, boundless void, what Ibn al Arabi called "a sea without a distant shore." At this stage, it is as though one is on the beach looking at this incredible spaciousness. Can you allow yourself to enter into the space, to merge more fully with it?

As one begins to allow oneself to be carried out into the boundless domain of the heart, there are a number of wondrous experiences. First, there is the realization that this boundless, internal space of the heart is not just a vacuum, a place of utter emptiness. Far from it! It is teeming with life, surging with energy, full of light, and the most wondrous qualities. As one allows oneself to be carried out into it, there is the experience of "buoyancy." This leads one to a deep sense of internal support. To be buoyant means the medium is supporting one.

Further, the "boundaries" of the subjective self begin to melt, blur, and disappear. One starts to merge with a greater sense of identity, a cosmic field of being. One begins to realize the nature of this inner space, that not only is it supportive in structure, but it also is a threshold to a much deeper domain of life. Not only does a wondrous shimmering luminosity well up within this boundless space, but those structures representing our deepest nature (that the ancient Sufis called Divine Qualities) also begin to stream forth and bubble up. Indeed, this locus of the heart appears to be formless but, in fact, gives birth to deeply active aspects of our being.

Developing the Eye of the Heart

There are many ways of seeing something. For example, at those times when someone is talking to us, and a reactive structure gets triggered within us, we might experience our self as being attacked and we see the other person and hear his or her communication in that light. If we should go to a safe place, perhaps our meditation room, and go into the domain of the heart, and then look at the situation, we would see and hear things quite differently. We are changing our level of perspective from our head to our heart, and we are engaging the faculty and qualities of the heart to support another way of looking at the situation. This is a practice worth doing many times throughout our day.

The Dynamics of the Heart

"The first stage of the inner journey is to live in the heart, which culminates in living in the soul"

-- Hazrat Inayat Khan (The Sufi Message, Vol. I)

"Can you see that which transpires behind that which appears to be?"

-- (Pir Vilayat Khan)

What would it be like to live in your heart? Some students hasten to let me know that such a manner of living would leave them open and vulnerable to the dark and hurtful impressions of everyday life. This image of the heart emphasizes its sympathetic, soft, receptive, and open nature. It is true, these are qualities of the heart, but they are by no means the only qualities of the heart. The heart is also passionate, sun like, powerful,

peaceful, kind, generative, magnanimous, expressive, nurturing, embracing, creative, resonant, faithful, and majestic. The heart is the cauldron of the true alchemist. It has all of these qualities and faculties and more. One quality the heart does not have, it is not a door mat. Remember the subtle heart has four chambers. Each of these chambers has numerous qualities to bring to the over-all, integrative faculty we call “heart”. When we are in the domain of the heart, we can be aware of the inclusion of all four chambers in this ontology of the heart. I recognize that each of us is yet to awaken and develop certain of these chambers. The best way to do this is to be present to each on a regular basis so that you clearly understand how activated it is and what are the issues keeping it from being more active. As we exercise being in the heart in everyday life, we can experience these issues arising again and again. It is a good time to pause, to be present to the issue, to allow it to communicate more clearly with you, and to witness the quality seeking to manifest itself through this issue. By allowing our self to live in the heart, we give our self the opportunity of cultivating it. Yes, we’ll often fail but as we persevere (another quality of the heart) we can experience the heart growing, developing its many qualities and faculties, becoming more virile and generative day by day. To understand the dynamics of the heart, you have to be willing each day to play with the world while being in the heart. Actually, this is the path of the Sufi, to live in the heart.

A Radical Shift in Identity

“Come to me all those who are heavy with burden and travail not for my burden is light.”

-- Jesus of Nazareth (The New Testament)

“The exact meaning of the inner life is not only to live in the body, but to live in the heart, to live in the soul.”

-- Hazrat Inayat Khan (The Sufi Message, Vol. I)

One of the greatest gifts of meditation is the possibility it offers us of the discovery of another identity. As we turn within we come across another self, one rooted in a vaster ground of being. The practice called “Entering the Domain of the Heart” gives us access to this other identity.

“For I am the timeless, the space less, and the traceless.”

-- Mevlana

Our normal sense of self is called the historical self. This identity appears to have begun at conception. We have a name given to us at birth. We have early childhood experiences. As we grow, we have a vast series of experiences, framed within time, which we use to define our self. For example, we went to public school, started dating at sixteen, today I am involved in facilitating public mediation, etc. This identity we may call our “historical identity” as it is developed over time. This sense of identity bounded by time is easily recognized when we listen to music. One bitter-sweet function contemporary music offers us is that it reminds us of different moments of our life that it is associated with. This identity has also developed various adaptive strategies to assure its ability to survive and its ability to effectively negotiate, within present time and culture. This identity, created within the framework of time and space, experiences the pleasures, sorrows, and fears of mortality. It is born, lives, and dies.

In the depth of the heart resides quite another identity. The best way to understand the nature of this other identity, one that is rooted in a vaster ground of being than is the historical self, is to do the practice of the Domain of the Heart once again – with emphasis being placed on awakening to this other dimension of self.

The Domain of the Heart – 2

There is a tender spot behind the sternum, a spot sensitive to being touched by the breath. It is located behind the top third of the sternum, and associated with the thymus gland. As one breathes in, casting the light of the breath to examine this area, one discovers this plexus. Using the language of the focusing work, one has a felt-sense. It is something subtle, a catch in the breath, or a phlegm-like feeling, tenderness, or sadness, a longing or a passion. It could be any of these experiences or a combination of them. It could be something quite different. Whatever it is, at first, it will be a subtle experience. It may border on intuition. However, once you do have a locus, no matter how subtle, keep breathing upon it. Allow the in-breath and the out-breath to caress this area, even as the morning breeze caresses your cheek as you arise. This gentle motion of the breath is described in some eastern texts as blowing upon an ember in the heart. Something is quickened by this action! As one caresses and massages this area with the breath, a feeling of warmth begins to emerge, which has a decongesting action. The whole area begins to warm, decongest and soften. As it softens, one can let the in-breath penetrate and the out-breath open and release. This out-breath is called the “sword of liberation” by the Buddhists.

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Further, the “boundaries” of the subjective self begin to melt, blur, and disappear. One starts to merge with a greater sense of identity, a cosmic field of being. One begins to realize the nature of this inner space, that not only is it supportive in structure, but it also is a threshold to a much deeper domain of life. Not only does a wondrous shimmering luminosity well up within this boundless space, but those structures representing our deepest nature (that the ancient Sufis called Divine Qualities) also begin to stream forth and bubble up. Indeed, this locus of the heart appears to be formless but, in fact, gives birth to deeply active aspects of our being. What feelings do you have when you are in this domain? How do you relate to life without and within? How do you relate to yourself? Where are you? What are you?

This self can be present to the historical self. It can be present to the reactive and compensatory structures of the historical self. By doing so, it evokes in a new dynamic because the issues of survival, of not dying, that are the underpinnings of the reactive structures, are not experienced by this identity found in the deepest space of the heart. It has no sense of birth, no sense of death, no sense of time and space, other than what it can experience through the historical self. Therefore the anxiety, or the terror, that the historical self can experience when being present to these structures is not experienced by this identity. Additionally, the experience of insufficiency and felt loss that are core to the compensatory structures are not experienced by this identity. Therefore, this identity can be present to these structures in the historical self with a greater degree of freedom and space.

Chapter 11

Spirit and Perfection

Being Filled with The Spirit

“ The Divine Spirit resides in the deepest space of the heart.”

-- Hadrat ‘abd al Qadir al-Jilani

There are two stories that typify (each in its own way) the embodiment of the Divine Spirit. One concerns St. Seraphim, a Christian orthodox monk, who lived as a hermit in Siberia. The other concerns Olga Worrall, a twentieth century Methodist healer, who lived in Baltimore, Maryland in the twentieth century.

The Flame in the Snow

Once there was a Jewish man put in a Siberian concentration camp during one of the pogroms in the U.S.S.R. It was in the depth of winter. One cold night, he went outside to observe the stars. It was snowing and cold, but as there was no heat in the cabins, he decided to go outside to see the heavens, and to see if, perhaps, it was warmer outside. His attention was called to a distant light. It was a fire in the snow, a flame! He rushed to be closer, to get some heat. As he approached, the flame disappeared. There was no sign of it. It was as though he had been dreaming. There were other nights when he saw the flame in the snow, but each time he approached, it disappeared. But although he never found warmth there, he did experience a feeling of consolation. It was very strange. Eventually, he began to feel the flame to be a sign from heaven that somehow he would survive this pogrom against his people and himself. And yes, eventually, he was set free. He began to research the area of the concentration camp, particularly the place of the flame, the place of protection and consolation. He learned that a hundred years earlier there had been an orthodox monastery in the location of the concentration camp. Further, he learned that a special monk lived as a hermit outside the monastery at the location where the flame had appeared in the snow, the flame that gave him the hope to survive. That monk’s name was Seraphim.

St. Seraphim was a Siberian orthodox hermit. Somehow, he received a special dispensation from the abbot to live outside the monastery. This was not usual. St. Seraphim did not like to associate with other adults. But, he would go outside to play with children. There was an atmosphere of the sacred and of innocence about him. One day a man wanted to ask the saint a question. So, he hired some children to play outside the saint’s hut. When St. Seraphim came out to play with the children, the man inserted himself between the saint and the doorway of his hut. When the saint returned to his hut the man accosted him and said, “St. Seraphim, forgive me, I have a question. What is the Holy Spirit?” At this point the saint, a frail old man dressed in a white habit, grabbed this sturdy man of fifty-four years by the shoulders and shook him violently as he looked intensely into his eyes. Then he threw him to the side of the path, entered the hut and slammed the door.

Cheap Snuff

Now, I have a modern story about the embodiment of the Holy Spirit. Olga Worrall, an American healer, very well known during the fifties through the eighties, was a proud person. She came from the generation of women who, when in public, always wore a cotton print dress, a string of pearls, white gloves, a couple of dead foxes draped over her shoulders, and a fur hat. She would always find an occasion to mention that she was the niece of a Hungarian grand duchess. One day Olga was lecturing in front of several hundred people. She let out a tremendously loud sneeze. It was so powerful that she bent forward –almost touching her feet. I held my breath and wondered how Olga would handle what could be for her a very embarrassing moment. Olga immediately stood upright and without missing a beat announced: “Cheap snuff” and then went on with her speech. There was a very slight silence and then hundreds of people roared with laughter. They were in the palm of Olga’s hand. She had, in less than one minute, turned a potential setback into a grand victory. That quickness, that humor, that liveliness -- they were all signs of the Spirit!

On Perfection

“Be ye perfect even as your father in heaven is perfect.”

-- Jesus of Nazareth

“Manifest your [haqq](#), your Divine reality.”

-- Muhyiddin Ibn al Arabi

“Once there was a young nun in France named Therese. At the time of our story she was a nun about eighteen years old. She did not live long. She was a nun from nineteen to twenty-one. As a nun she was a bride of Christ. This has always been so, that nuns are brides of Christ, but Therese considered this a reality and lived accordingly. One day she asked her husband with some exasperation, ‘You say we are to be perfect, even as our Father in heaven is perfect. How can this be? How can I ever achieve such a lofty station? Now, there is the pope, who is infallible. Then there are the cardinals, the archbishops, the bishops, the priests and the mother superiors. Then there are all the other nuns. And then there is me. How can such an insignificant creature such as I, ever arrive at perfection?’ Her husband replied, ‘Yes it is true. The gardener has a white rose in his garden (alluding to the pope). It is perfect as a white rose. The gardener has red roses in his garden and they are perfect as red roses (the cardinals). The gardener has sunflowers in his garden and they are perfect as sunflowers (the archbishops). The gardener has gardenias in his garden and they are perfect as gardenias (the bishops). The gardener has irises in his garden and they are perfect as irises (the priests). The gardener has lilies in his garden and they are perfect as lilies (the mother superiors). The gardener has tulips in his garden and they are perfect as tulips (all the other nuns). And, yes, the gardener even has violets, flowers so close to the ground, in his garden and they are perfect as violets (guess who). Surely the perfection of the garden lies in the mutual enhancement of all the flowers and not just one, even as each

rests within its singular perfection.' Then Therese replied, 'I see now! I will be one of your little flowers!'"

Chapter 12

The Divine Throne

“We have appointed you vice-regent over our creatures.”

-- Quran

“Man’s heart is the throne of God.”

-- Hazrat Inayat Khan (The Sufi Message, Vol.I)

In the Quran the Divinity states, “We have appointed you vice-regent over our creatures.” This post can be likened to a Tibetan tanka. In the tanka the Bodhisattva sits on a throne. Above the Bodhisattva are the angels. Below the Bodhisattva are the demons. Where are these entities, these “creatures?” They reside inside the consciousness of the Bodhisattva. The Bodhisattva governs through an awakened state. In the perspective of our work, there are trillions of creatures inside each of us, particularly as our work includes the five bodies. In his book entitled “The Spiritual Governance of the Human Kingdom,” Ibn al Arabi underscores the necessity of sitting in the throne located in the depth of the heart, if one is to govern through the light of heavenly inspiration. In the Raphaelite Work the healer takes every opportunity to orient the client to sit in the throne located in the client’s heart. It is for the client to govern from this place, and not for the healer to do so. Often the client will attempt to get the healer to rule in his/her stead. This cannot be. Gently, carefully, clearly, the healer must guide the client to awaken to the nature of the heart, to discover the throne that is located at its center. Then, the healer must carefully support the client in sitting in the throne of his/her life, and to govern from there.

Chapter 13

Invocation and Prayer

On various occasions I have been asked by students if they must say the invocation and prayers aloud. Because they feel that the invocation and prayers are uncomfortable or disturbing to certain clients, they have asked if they could say the prayers silently, if they had to say them at all. Perhaps it would be good to have a brief review of what Hazrat Inayat Khan had to say about these prayers. “These prayers increase inspiration and power as many times as one repeats them; the more one repeats them, the more one is blessed, so the greater becomes one's psychic power and they awaken inspiration. If there is any deep desire that one has, by the repetition of these prayers that desire will be fulfilled. But the greatest blessing is that they help one to come closer and closer to God, who is the seeking of every soul.” (Papers to Cherags). People will not come to you to receive scientific or medical treatment. People will come to you to receive spiritual treatment. When someone comes for spiritual treatment, invocation and prayer can be expected to be part of it. Regarding being disturbed, do not be too impressed by disturbance. I can tell you an illuminating story regarding disturbance. One student went to give her elderly mother a healing session. When she got to the part of the interview form that asked about her mother's relationship with God, her mother angrily retorted, “What kind of a question is that? You know I do not believe in God. Never ask me that question again!” Understandably, the student felt intimidated and filled with chagrin. A few months went by and her mother called her up and asked for another healing session. The student went with a high degree of trepidation. When she and her mother met, her mother said, “Now, I know that the last time we met I told you to never ask me that question again, but now I want you to ask me again. When asked why, she replied, “Because things have changed and I have a great relationship with God.” Sometimes, it is the very thing that disturbs someone that initiates that person into a much deeper discussion regarding healing and life. Let's review the invocation and prayer that are a part of the healing session.

The Invocation

*Toward the One,
the Perfection of Love, Harmony, and Beauty,
the Only Being,
United with all the Illuminated Souls,
Who form the Embodiment of the Master,
the Spirit of Guidance.*

The Healing Prayer

*Beloved Lord, Almighty God!
Through the rays of the sun,
Through the waves of the air,
Through the All-pervading Life in space,
Purify and revivify _____, and, I pray,
Heal his/her body, heart, and soul.*

Amen.

Chapter 14

Attuning to the Divine Healing Hierarchy

We have a healing hierarchy in The Sufi Healing Order. Of course, it does not have to be your healing hierarchy. We are all free. What is the purpose of a hierarchy anyway? It is there to inspire, to guide, and to serve. Who is in our hierarchy of healing? A great many souls, but we mention only three, which are really healing principles, the Holy Spirit, the Archangel Raphael, and the Messiah. It is possible to have access to these great beings through a process of entering into the domain of the heart, invocation, and then attunement. Let me lead you in this process. As we move forward to invocation, remember, that we learn through contrast and comparison.

Again, remember, locate a tender spot behind the sternum, a spot sensitive to being touched by the breath. As one breathes in, casting the light of the breath to examine this area, one discovers this plexus. Once you do have a locus, no matter how subtle, keep breathing upon it. Allow the in-breath and the out-breath to caress this area, even as the morning breeze caresses your cheek as you arise. This gentle motion of the breath is described in some eastern texts as blowing upon an ember in the heart. Something is quickened by this action! As one caresses and massages this area with the breath, a feeling of warmth begins to emerge, which has a decongesting action. The whole area begins to warm, decongest, and soften. As it softens, one can let the in-breath penetrate and the out-breath open and release. As one breathes more deeply into the heart, penetrating ever more deeply, one begins to experience the subjective sense of self moving from the head more fully into the heart. One begins to more profoundly experience the center of being as emanating from the heart. One begins to sense visual and kinesthetic experiences of exploring nature and the cosmos from the center of the heart. There is a heightened experience and appreciation of space. At first, the chest cavity seems larger than usual. As one continues to breathe ever more deeply into the heart, this spaciousness is accentuated. Eventually, it can unfold into a boundless space. Can you allow yourself to merge with this boundless space? As you do so, you are now ready to make your first invocation, which you can do silently. You can just think, "I invoke the presence of the Holy Spirit." Then be present to the energy-consciousness that begins to emerge and fill the space of the heart. As you gain a sense of this, you may continue your invocation and mentally say, "I invoke the presence of the Archangel Raphael." Again, be present to the energy-consciousness that begins to emerge and fill the space of the heart. Is this energy-consciousness similar in some ways and/or dissimilar to that which came when you invoked the Holy Spirit? How so? Be careful in your assessment and descriptions. As you gain a sense of this, you may continue your invocation and mentally say, "I invoke the presence of the Messiah." Again, be present to the energy-consciousness that begins to emerge and fill the space of the heart. Is this energy-consciousness similar in some ways and/or dissimilar to that which came when you invoked the Holy Spirit and the Archangel Raphael? How so? Be careful in your assessment and descriptions. Generally, students have reported considerable differences. However, I leave it to you to discover what, if any, you can report. It is amazing to consider, however, how fast these beings can be present when we invoke them. As you

begin to gain a clearer sense of each being, you can invoke each one separately and begin to attune to just that being, allowing yourself to develop a deeper relationship of guidance and support as you do so.

Chapter15

Recurrent Creativity

In the theosophy of Ibn al Arabi we discover a remarkable paradigm of creation, or rather, of “recurrent creation,” which occurs in each “instant.”²⁰ It is both a [fana](#), a dying, and a [baqa](#), a rebirth. One “surrenders” one’s self only to be re-created as a totally fresh ecology of being, albeit one that appears similar to the point of being the same as the historical self. This is not continuity in change. It is not a transit from past, to present, to future. Rather it is an ever-fresh epiphany, flowering from eternity into the now in each instant. And it is a constant. Each moment is a death and a birthing of a new creation. As a person’s identity is so embedded in personal history (time and space,) it is difficult to be able to witness the process being birthed in the instant. Further, it is difficult to surrender ([fana](#)) the historical self, thereby allowing the new creation to blossom. For Ibn al Arabi, God in Eternity created you in perfection through a “sigh of compassion.” In the next instant God removed your perfections only to re-instate you in greater perfection in the next instant. This process of ever increasing stations of perfection lies outside our ordinary perception. Which is why Ibn al Arabi, much like Jesus, hastens to ask, “Can you awaken to beyond your prison of time and space and accept your Divine inheritance?”

Actually, this is similar to the findings of modern physics. Quantum physicists have made a curious discovery regarding a particle. It is there, and then, it is not there. They do not know where it goes, but in the next instant it is there again. The Sufis would say that it goes nowhere, which is the same place that we go when we are not here.

Chapter 16

Illness Calls Forth a Condition of a Universal Quality Through Resonance

“The deeper the sorrow, the higher the voice of the heart rises, until it reaches the throne of God; and that is the time when the answer comes.”

-- Hazrat Inayat Khan

There is a myth, to be found throughout the cosmologies of indigenous people, that a shaman must first survive a life-threatening wounding to be empowered to heal. I met such a person, don Jose. He was of the Huichal tribe of North Mexico, in the Sierra Madre Mountains. When he was born, it was recognized that he was destined to be a shaman. The tribe’s shamans came and trained the baby and young boy in shaman ways. He was trained in healing and soul retrieval. He was trained in dances and rituals that celebrated significant moments of universal and tribal power. He grew to manhood and even became an elder without being empowered as a healer. Then one day, in his seventies, don Jose suffered a serious wounding. He was alone in the mountains when he accidentally blew off most of his right arm, his arm of dominance, with dynamite. The other shamans somehow found him lying there in shock, bleeding to death. They carried him home and healed him. So now, in his seventies, he experienced that wounding initiation that empowered him to heal. One might be curious as to how much longer don Jose had to function as a shaman. Well, I met him when he was one hundred and four and he was still leading his tribe’s ceremonies and still healing.

Don Jose embodies the mythos of the wounded healer. His story orients us to our wounds in a remarkably healing and empowering manner. We can hold our wounds as imperfections and the keys that hold us imprisoned in a frozen prison of isolation and personal pain. Or, we can become present to our wounds as paradoxical manifestations of [ishq](#), keys that may continuously elicit deeper aspects of our truth to manifest through us. The same key that locks the door of our prison when turned the other way, unlocks it.

In many ways, healing is a process of paradox and mystery. It reminds me of the story of Christ and the congenitally blind man. The rabbis asked Jesus, “Why was this man born blind? Was it because of his past sins (karma), or because of the sins of his father or his father’s father?” Jesus answered, “No. It was not because of any of these.” “Then why?” he was asked. He responded, “So that the glory of God might be made manifest.” He then put mud in the man’s eyes and healed him.

Chapter 17

Touch

Anointing the Hands to Heal

In this practice we use three sacred words: [Shaffee](#), which means “God is the healer;” [Quddus](#), which means sacred or holy; and [Khaffee](#), which means “God is All-sufficient.”

Sit in a chair with your back up-right and your hands lying on your legs, palms upward.

1. Breathe in the nostrils and think the word [Shaffee](#), even as you breathe in through the palms of your hands, allowing the sweep of the breath to rise up the spine moving upward beyond the crown.

Hold the breath above the crown and think [Quddus](#). Be present to the energy consciousness there. Then exhale.

As you exhale, experience the breath flowing downward from the crown to your palms and beyond. Think the word [Khaffee](#) as you exhale.

Do the above three times.

2. Breathe in the nostrils and think the word [Shaffee](#), even as you breathe in through the palms of your hands, allowing the sweep of the breath to rise up the spine moving upward beyond the crown.

Hold the breath above the crown and think [Quddus](#). Be present to the energy consciousness there. Then exhale.

As you exhale, experience the breath flowing downward from the crown to your subtle heart chamber behind the sternum. Think the word [Khaffee](#) as you exhale. Consider your heart as a reservoir holding the healing energy.

Do the above three times.

3. Breathe in the nostrils and think the word [Shaffee](#), even as you breathe in through the palms of your hands, allowing the sweep of the breath to rise up the spine moving upward beyond the crown.

Hold the breath above the crown and think [Quddus](#). Be present to the energy consciousness there. Then exhale.

As you exhale, thinking the word [Khaffee](#), experience the breath flowing downward from the crown to your subtle heart chamber behind the sternum, and lightly brush this energy from the heart to your left palm and finger-tips with your right hand and fingers.

Do the above three times.

4. Breathe in the nostrils and think the word [Shaffee](#), even as you breathe in through the palms of your hands, allowing the sweep of the breath to rise up the spine moving upward beyond the crown.

Hold the breath above the crown and think [Ouddus](#). Be present to the energy consciousness there. Then exhale.

As you exhale, thinking the word [Khaffee](#), experience the breath flowing downward from the crown to your subtle heart chamber behind the sternum, and lightly brush this energy from the heart to your right palm and finger-tips with your left hand and fingers.

Do the above three times.

5. Lastly, breathe in the nostrils and think the word [Shaffee](#), even as you breathe in through the palms of your hands, allowing the sweep of the breath to rise up the spine moving upward beyond the crown.

Hold the breath above the crown and think [Ouddus](#). Be present to the energy consciousness there. Then exhale.

As you exhale, experience the breath flowing downward from the crown to your palms and beyond. Think the word [Khaffee](#) as you exhale.

Do the above three times.

Now be present to your palms and finger-tips. Can you feel the difference?

Modes of Touch

There are three modes of touch: sattvic, or light; rajasic, or palpating to communicate awakening; and tamasic, or deeply probing through heavy, dense, well defended muscle or sometimes fat. Each mode has its obvious use but generally sattvic is the mode of choice.

Connection with the Sacred and the Human Communities

There is such richness to the human touch. In many ways, touch is a metaphor for much of what the healer represents within the healing dynamic. In the first place, touch represents connection with the human community. There have been many studies on touch and infant development. We now know the benefits of stroking infants in a gentle and loving manner. Clients want to be connected to the human community as they deal with their plights. If this wasn't so, they would not have come to see you in the first place. But feeling support from the human community is not enough. Clients also come to you to experience a connection with the sacred. Your touch represents that as well.

About twenty-one years ago I had two remarkable experiences that demonstrated this very clearly to me. One was in New York City. After a lecture I gave, people in need were encouraged to see me for a healing. This was prior to the Raphaelite Work. It was healing in the name of the Holy Spirit. This method, which involved a simple prayer and touch, only took about five minutes. Consequently, I could see several people in an hour.

A woman came to see me. When I asked what her problem was she said, "Chronic depression." I asked her how long she had been depressed and she said, "Nine

years.” I then asked her if she had been receiving medical treatment and medication and she affirmed that she had been doing so for the nine years, and was still doing so. I asked her if she ever prayed to God and, if so, what did she pray for. She stated, “Yes, I have been praying these nine years, every day, to have this depression removed.” Then, I had a conversation with God. I asked God what could be accomplished in five minutes that could not be accomplished in nine years. I noted that this person had been praying for nine years, asking God to remove this depression. What was I supposed to do that God couldn’t have done in nine years? What I heard was, “Sometimes people need a physical representation of My healing compassion before they will believe.” Then I offered the healing. The next evening I attended a classical guitar recital. It happened that the woman was in attendance as well. She came up to me smiling and said, “Since yesterday I feel like such a burden has been lifted from my shoulders. I feel so much happier and lighter.”

The other illuminating experience I had regarding this topic was in Tokyo, again about twenty-one years ago. After a lecture I was asked if a mother and baby could see me. She had not come to the lecture but had come several hundred kilometers by train to see the healer from abroad with the hope that he might save her baby. She could not speak English, nor I Japanese, and so an interpreter was brought. She said that the doctors told her that her six month old baby, which she was holding, only had one year to live. Could I help her baby? She mentioned that even if I would only kiss her baby that would surely help. Greatly moved, I offered her baby a healing kiss.

Chapter 18

The Healer

“The whole secret of this power is life. A person with life in the body, in the mind, in the soul gives life to those with whom he comes in contact; a person without that, instead of giving life, takes it.”

-- Hazrat Inayat Khan

“If you wish to be charitable it is good to be wealthy!”

-- Shams Tabrizi

When I first began to consider healing as a function, I approached Pir Vilayat and asked him how one heals. He responded that a healer had to be in a pristine state of glory to heal. I was bewildered and left with what I considered a “Sufi koan.” I had no idea of what such a state was, how to arrive at it, or how to recognize it once I had arrived. I did know, however, that I was not currently in such a state, as I felt neither pristine nor glorious. However, that which I dreaded did happen. In 1979 a woman came to me and said, “I am sick. I am on your healing service list. And would you also give me a healing?” I had yet to experience a pristine state of glory! So, I went up into the mountains and for eight days did sacred practices. At the end of the eight days, although it seemed that every cell of my body was vibrating with energy, I still had yet to experience the “pristine state of glory.” Still, I had agreed to meet the woman on the ninth day, and it seemed I was as close as I was about to get.

One of my initial strategies to learn about healing in those days was to convene conferences that presented people who were well known as being very good healers. I became a friend with several of these lively personalities. Perhaps one of the liveliest of these personalities was Olga Worrall. Olga was a natural! She was a vivacious and very quick, elderly lady who had always been a healer. She was born that way. When people held the baby Olga, they got well. As a child, when Olga simply touched an ill person they often would get well. She told a story about her childhood that I found quite liberating. One day, as Olga returned home from third grade, she asked her mother, “Can I go outside and play hopscotch with Sally (her very best third grade friend)?” Her mother replied, “Olga, Mrs. Smith needs you to go and heal her knee.” Olga replied, “Ma, I don’t want to heal Mrs. Smith!” Her mother replied, “Olga, you have two choices. You can first heal Mrs. Smith’s knee and then play hopscotch with Sally or you can go to your room for the night.” Parents offered choices like that in those days. and strangely enough children obeyed them then too. In any case, the young Olga decided in favor of healing. So she walked over to Mrs. Smith’s house, kicking cans and muttering third grader’s curses along the way. She entered the house, slapped Mrs. Smith on the knee and with some disgust announced, “There, you’re healed.” And then she left to play hopscotch with Sally. What happened next, you ask? Well, Mrs. Smith was healed.

When I heard this, I felt such relief, such consolation and such freedom! Because the very first thought I had was, “Well, where was the pristine state of glory in all of that?” Today, years later, I would say that my Sufi koan has informed me deeply on the nature of healing and the place of the healer within the dynamics of healing. The story of

the little Olga Worrall, who (as she would say) has since passed on to be with her beloved Ambrose and two sons in heaven, and the stories and examples of countless other healers, have also informed me deeply. I now know, with utter certainty, that each healer is a universe unto him or her self, and that each can bring to the discussion about healing, methods to affect it. In fact, after learning from healers from many different traditions, I know that approaches to healing can appear to be diametrically opposite in method and yet work. One other lesson I remember from Olga was when she proclaimed, "I'm glad I'm not a deeply educated person because now I don't know what I'm not supposed to be able to do." Truly healing is idiosyncratic, and a great mystery.

Chapter 19

The Five Elements

Our physical body is constituted of the five chief elements, which compose even the whole universe.

-- Hazrat Inayat Khan (Githa I, Mysticism)

“According to the mystical idea there are four principal elements which can be distinguished and one which is indistinct. The distinct elements are earth, water, fire and air...The indistinct element is the ether. All these elements are in the body of man, in his mind and in his deeper self.”

-- Hazrat Inayat Khan (Social Gathekas)

The elements of ether, air, fire, water and earth are found in various ancient cosmologies, sometimes as the building blocks of the universe and sometimes as gods and goddesses. Vedic and Sufi mystics, as well as modern Aryurvedic physicians, consider these elements as primary forces to be brought into dynamic balance as a precondition of health and well-being. For the sake of our work we may consider these elements as archetypal energies that are imbued with intelligence. When these energies are in a state of dynamic harmony with each other, our physical, mental, emotional, moral, and spiritual bodies are able to move toward dynamic harmony and integration of function. The converse is equally true. When these energies are not in a state of dynamic harmony with each other, then our physical, mental, emotional, moral, and spiritual bodies are not able to move toward dynamic harmony and integration of function. In his unpublished papers the Sufi mystic Hazrat Inayat Khan notes that these elements are born from each other, each having its own movement, color, form, and each being able to best harmonize with the element closest to it.²¹ Hazrat Inayat Khan mentions that the elements are a manifestation of modes of light through movement, form, color, and relationships from the subtle world of vibration. Further, there is a cycle of these elements which moves downward in an involutory motion and again upward in an evolutionary motion. This cycle begins and ends with the element ether.

One can envision a circle. The element ether would be placed at the top of the circle. Its motion is stillness. Ether is the source and goal of all the other elements. Moving downward, away from ether in a counterclockwise movement, there will be the element air, stillness to motion. When the motion increases within air the element fire emerges, descending further. As the air becomes heavier and warmer it releases the element water, descending further. As the water flows downward it rests in earth. So, the descending cycle of the elements is ether, air, fire, water, earth. Now the elements ascend. An example would be this: imagine you mow your grass. It is separated from the earth. You pick up the wet cuttings (water) and place them in a pile. If you place your hand in the pile of cuttings in a day or two it is hot (fire). As it begins to rot your smell the gas generated (air). If you come back after a long time the pile has decomposed. It is no longer there (ether). So, the ascending cycle of the elements is earth, water, fire, air, moving into stillness, out of form into vibration (ether).

According to Hazrat Inayat Khan the motion of ether is stillness; its color is gray. The motion of air is zig zag; its color is blue. The motion of fire is upward; its color is red. The motion of water is downward; its color is green, white in its purest condition. The motion of earth is spreading; its color is yellow. (Githa I, Mysticism). Each of these characteristics manifests within the human. “Bone is as void of sensation as the earth. The shrinking and swelling of the muscles, the festering of the flesh, and the effect of water on it both inwardly and outwardly, prove that the flesh corresponds to the water element. The circulation of the blood depends absolutely upon the degree of heat; it flows as the fire element makes it. The air influences the skin. In hot weather the skin becomes darker, and in cold fairer; in rough weather it becomes rough, and in fine weather smooth. All different shades of the skin are mainly due to the climatic conditions of our place of birth and dwelling. The hair corresponds with the ether and is the least sensitive. If the hair is cut or burned there is no sensation. The outlet of each different kind of refuse is caused by a certain element. The motion is caused by earth; urination by the water element; perspiration by fire; saliva by air; semen by ether.” (Hazrat Inayat Khan, Githa I, Mysticism) Each of these elements also corresponds to a chakra. Earth corresponds to the base chakra, rooted in the coccyx and flowering in the perineum. Water corresponds to the second chakra, just above the pubic bone. Fire corresponds to the solar plexus, about three fingers below the sternum. Air corresponds to the heart chakra, about three fingers down from the top of the sternum. The throat chakra, at the base of the skull, has a relationship with the air element. Ether corresponds to the crown center, located at the fontanel as well as about eight inches above the fontanel. Let’s now consider the effect of the elements upon the breath.

“The breath changes its element so many times during the day and night, and, if in right order, it does not miss the right succession of the elements.”

-- Hazrat Inayat Khan Githa I, Mysticism

The qualifying words in the above quote are “if in right order.” Over the years I have put several students on a “breath watch.” First, I have them watch their own breath until they can be clear about which nostril they are in each moment, breathing through. It surprises some to discover that they are not always breathing through both at the same time. This is only relatively true, not absolutely true. For example, it may appear that one is only breathing through the left nostril. However, if you took a mirror outside on a cold night when this was so, you would get a vapor picture of your breathing. With this picture you would not only see a large vapor ring on the left side but also a small vapor ring on the right side. But we can still talk in a relative nature and say that you are generally breathing out the left nostril. After the students could clearly determine which nostril they were breathing through, I would next have them determine the tendency of the swing of the breath. For example, is the breath mostly on the in-swing or out-swing of the breath? Now, the student is capable of beginning to watch the elements cycling through the breath. Earth is both nostrils breathing out and the breath is spreading. Water is a strong exhalation through the left nostril, breath moving downward. Fire is a strong inhalation through the right nostril, breath rising. Air is in one nostril and out the other, moving in a zig zag motion. Ether is a very fine breath in, balanced in and out both nostrils. I asked them to watch the breath at the same times each day. I advised the students to only report what is naturally occurring, not trying to force the breath into a pattern one believes is the correct one. We found no two breath records to be the same.

Nor did any student record the breath cycling in “the right order.” Now each student and I could begin an examination, a discussion, and develop an individualized set of “corrective” breathing practices.

Chapter 20

The Elemental Sequences

“The mechanism of the body is dependent in its work upon five different aspects of breath, and these aspects are the five different directions of breath.”

-- Hazrat Inayat Khan (Pasi Anfas)

We shall keep this simple, and discuss only three points. There are more elaborate sequences and, perhaps, even different ways as the polarity world has evolved in various directions over time²². It is important to make sure the client is comfortable on your massage table. It is equally important that the client know that he or she is in control of the session as well. This gives emotional as well as physical safety. Please let the client know that if anything feels inappropriate, uncomfortable, or too painful that, if told, you will do your best to correct that. The client should be fully dressed for all your Raphaelite Healing sessions. Sometimes, if your room is a little cool, you might want to offer a light blanket that can cover the client.

The Earth Sequence

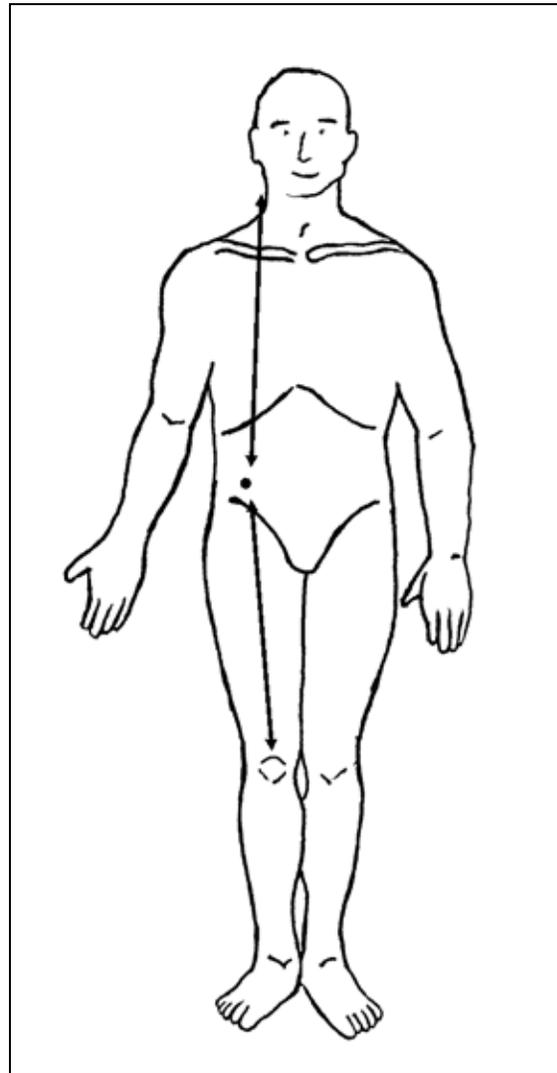
The client is lying on his or her back on the massage table. Begin by determining the more relaxed leg. This is done by going to the foot of the table and placing your thumbs on the inside ankle bones. Draw the legs together. The thumb closest to you is the longer, less contracted leg. Let's assume it was the right leg. Standing on the right side of the client, you place your right hand on a contact point on the leg, just above the kneecap at the midline, which is sore. You lightly place your left hand on the abdomen mid-way between the anterior superior iliac spine, the hipbone and the navel. Wait until you feel a good energetic flow (discharge) between these two points. You might experience this as heat, bio-electrical pulsation, passing of gas, increased gut motility, yawning, or a deep shift in the client's breath.

Now, lightly place your right hand upon the point in the abdomen and use the left hand to find any sore points in the back of the neck, starting at the lower neck and carefully moving upward toward the base of the skull. At each point wait for discharge before moving on.

Now repeat the above on the left side, but do not reach over the body or cross your arms. Go around the table and work from the client's left side. Remember, do not cross your arms. This time, you would place your left hand above the knee midline and place your right hand midway between the hipbone and the navel, continuing in the same fashion as described above.

See **Earth Element Variation**, Dr. Randolph Stone, "Polarity Therapy: The Complete Works of Dr. Randolph Stone," Vol. 2, Book V, Chart #13."

Figure 3. Earth Sequence Diagram



The Water Sequence

The client is lying on his or her back on the massage table. Begin by determining the more relaxed leg. This is done by going to the foot of the table and placing your thumbs on the inside ankle bones. Draw the legs together. The thumb closest to you is the longer, less contracted leg. Let's assume it was the right leg. Standing on the right side of the client, your right hand grasps the heel of the right foot with fingers across inner arch.. Your thumb will find several sore contact points on the inner heel.

Your left hand contacts the second water point, using the water finger (ring finger), on the upper tip of the pubic bone, the tip facing you. Hold this position until you feel a clear release. Then you can move on to another sore spot on the inner heel with your right hand (thumb). You can do the above until you run out of sore spots on the heel.

Move the water finger of your right hand to the water spot of the pubic bone. You cup the outside of your left hand above the right breast, a couple of inches lower than the right clavicle. You do this until you feel a clear discharge.

Now repeat the above on the left side, but do not reach over the body or cross your arms. Go around the table and work from the client's left side. Remember, do not cross your arms. This time you would place your left hand on the left heel's contact points and place your right hand on the upper left corner of the pubic bone, continuing in the same fashion as described above.

In Figure 1 (page 19), see elemental relationship with fingers and toes. Big toes are labeled (E) for ether, the line of progression from there is air, fire, water and earth.

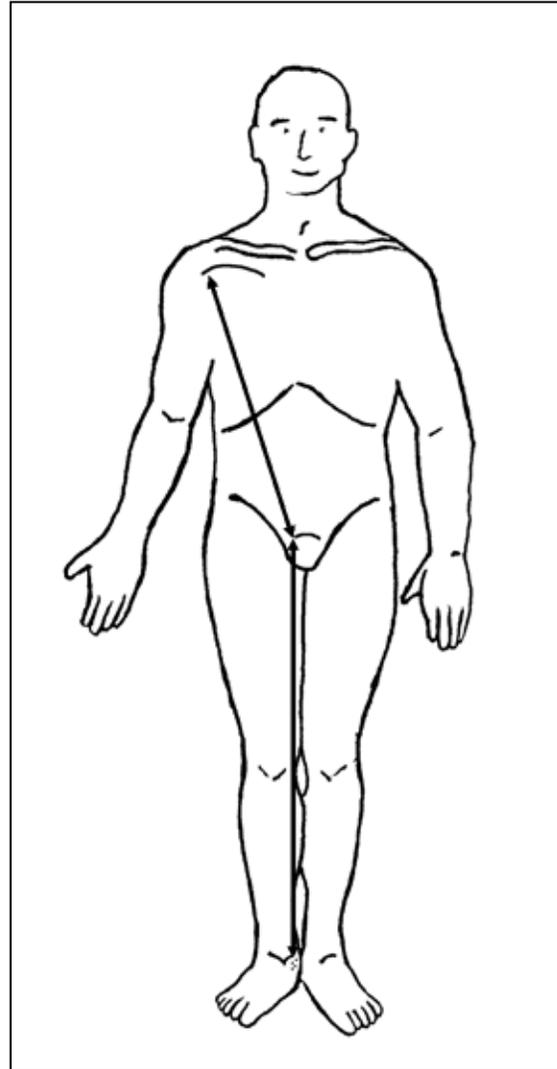


Figure 4. Water Sequence Diagram

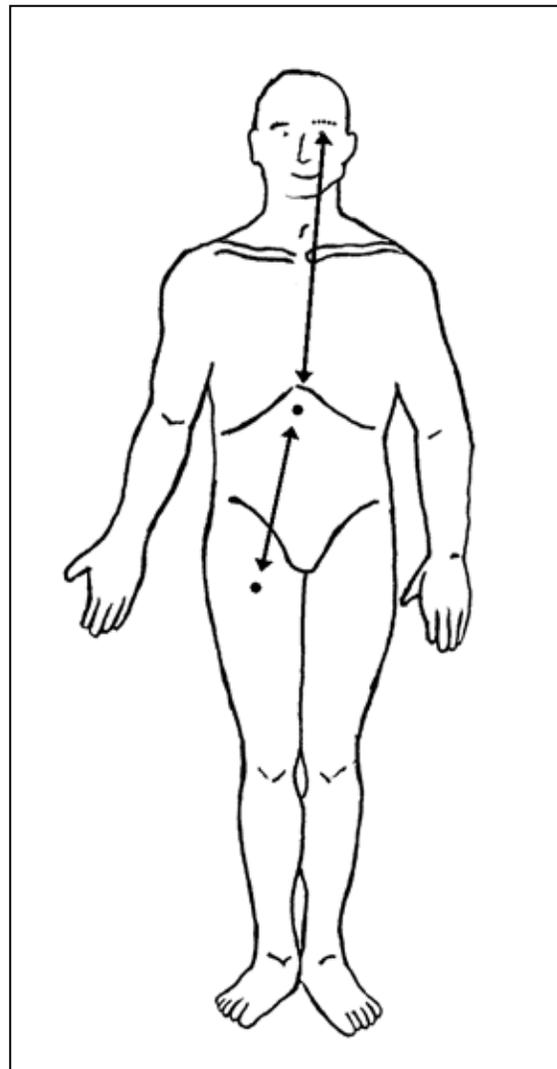
The Fire Sequence

The client is lying on his back. Let's imagine that the relaxed leg is once again on the right side. Standing on the right side of the client, you place your right hand at the frontal midpoint of the leg just below the crease where the leg meets the torso. Or you can place it in the crease itself about midway. Your left hand contacts the solar plexus, which is about three fingers lower than the end of the sternum. Be gentle, using a sattvic touch on the solar plexus, with no more than three fingers touching the client. You should feel some warmth begin to manifest there. Hold this position until you feel a clear release. Then, you can move on.

Now, the right hand touches the solar plexus and the left hand reaches diagonally over to the eye on the opposite side of the face from you. The points will be notches in the supra orbital ridge. Use your thumb under the ridge, pressing upward to make contact. Do not press on the eyeball! Starting from the nose and working with the thumb carefully outward you will find several notches in the ridge you can use for contact points. A good contact here will release bioelectrical pulsating energy from the ridge.

Now repeat the above on the left side, but do not reach over the body or cross your arms. Go around the table and work from the client's left side. Remember, do not cross your arms. This time you would place your left hand on the midline contact point and place your right hand on the solar plexus, continuing in the same fashion as described above.

Figure 5. Fire Sequence Diagram



The Air Sequence

This time, the client is lying on his stomach. A face cradle would be great but it is not absolutely necessary. Let's imagine that relaxed leg is on the left side. Standing on the left side of the client, you place your right hand on the outer ankle and you place the thumb of your left hand on the kidney point. Wait for a good release. The kidney point can be quite sore, so use a clear but gentle touch. The kidney point can release a lot of radiant heat. There can be several good contact points around the outer ankle. After there has been a good release, you can move your right thumb up to the kidney point and you can hold the whole shoulder gently in your left hand. You can feel the whole left shoulder release and open.

Now, go around the table and repeat the above on the right side, but do not reach over the body or cross your arms.

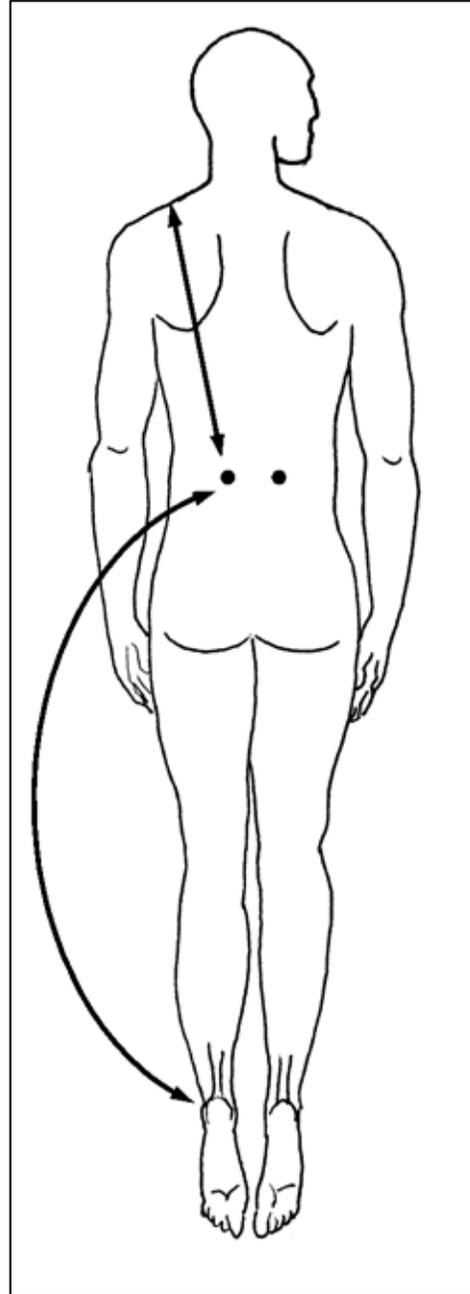


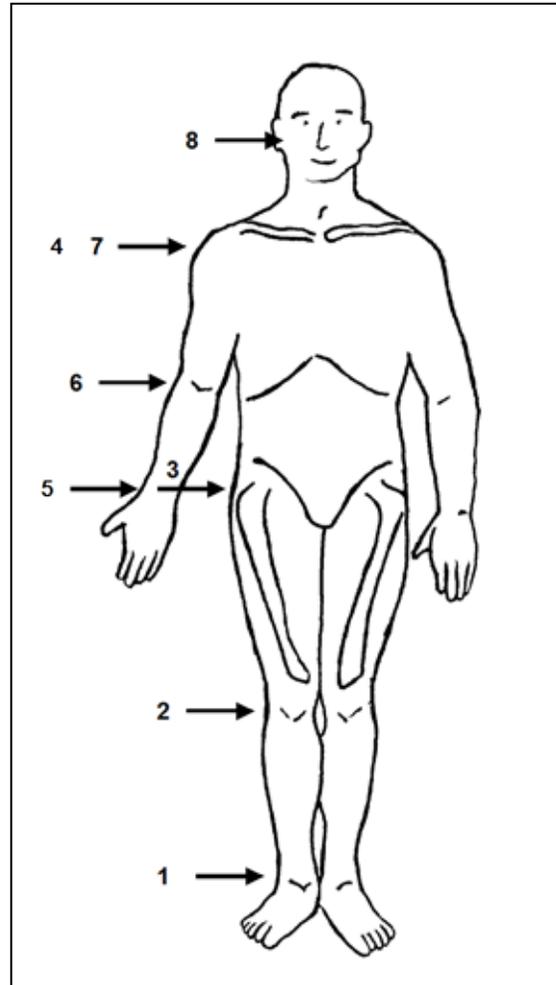
Figure 6. Air Sequence Diagram

The Ether Sequence

With the ether sequence we have the client lying on his back once again. The contact will be quite sattvic. Let's say the right side is, once again, the most relaxed. The first two contacts are the lateral ankle and the lateral knee. You then progress to the lateral point of the knee to the greater trochanter. Now you progress from the greater trochanter to the back of the shoulder joint. The next contact points are the shoulder point to the wrist. Progress from there, from the wrist to the lateral elbow. Move next from the elbow point to the shoulder. And now, at last, you make two contact points from the shoulder to the Tempormandibular Joint.

Now, go around the table and repeat the above on the left side. Do not reach over the body or cross your arms.

Figure 7. Ether Sequence Diagram



Chapter 21

Moving Beyond the Elemental Sequences

“The physical body is a coastline to an ocean of infinite being.”

-- Ibn al Arabi

As Hazrat Inayat Khan pointed out, the elements “are in the body of man, in his mind, and in his deeper self.” There is no end to where a further study of the elements might take us. Perhaps one day we’ll take that journey. In the meantime, we use the elemental sequences to begin an energetic discussion at the level of the physical body, which with presence, breath, inquiry, and the development of somatic and then boundless space, can lead us on a mysterious journey of restoration and transformation throughout all five bodies. If we just stay with the elemental sequences in the physical structure and go no further, we have missed the boat so to speak. What we hope to see develop, if it will, is a clearer understanding of the energetic places of non-allowance throughout the first four bodies. This can orient the client and the Raphaelite Work practitioner to issues that need further inquiry and presence. It is true that the client can get embedded in the process happening on the table to such a degree that presence is not immediately available. However, that is when a one to one process session might be useful either upon moving off the table or to be scheduled at a timely moment not too far in the distance. We have seen countless times that when clients do develop great natural tone and greater spaciousness within, aspects of their soul begin to manifest. Both greater self-revelation and greater Divine Self-Revelation meet and merge at these moments.

Chapter 22

The Energy Zones

If you will first go to Figure 2 (page 20), you will see a diagram of the energy zones. If you next go to Figure 8 (page 75), you will see the various chakras that are within each zone. Obviously the zones over-lap, and some chakras contribute to more than one zone. There are three zones: the lowest zone being the abdominal zone, the middle zone being the heart zone and the highest zone being the head zone. These three zones correspond to what Shah Waliullah of Delhi, 1702 – 1762, called the three manifest faculties: the self, the heart, and the intellect. He noted that to be healthy these faculties need to live in harmony with each other, but seldom do so.²³ And, we can say the same about the three zones. One way to see inharmonious issues in each zone is to be present to the various chakras in one zone. As each chakra in a zone softens and becomes spacious, the zone begins to soften and become spacious as well. This allows the zone to move toward natural tonality and gain greater life. As we are present to each of these chakras, we can also note areas within the four bodies of non-allowance, or what was referred to earlier as “pressure points.” These are the unhealed issues existing within the zone. Ideally, we shall work with all three zones to bring to each greater natural tone, greater life, greater spaciousness, and greater healing. As each zone is healed and moved toward greater naturalness, it will more happily and easily move toward harmonizing and integrating with the other two zones.

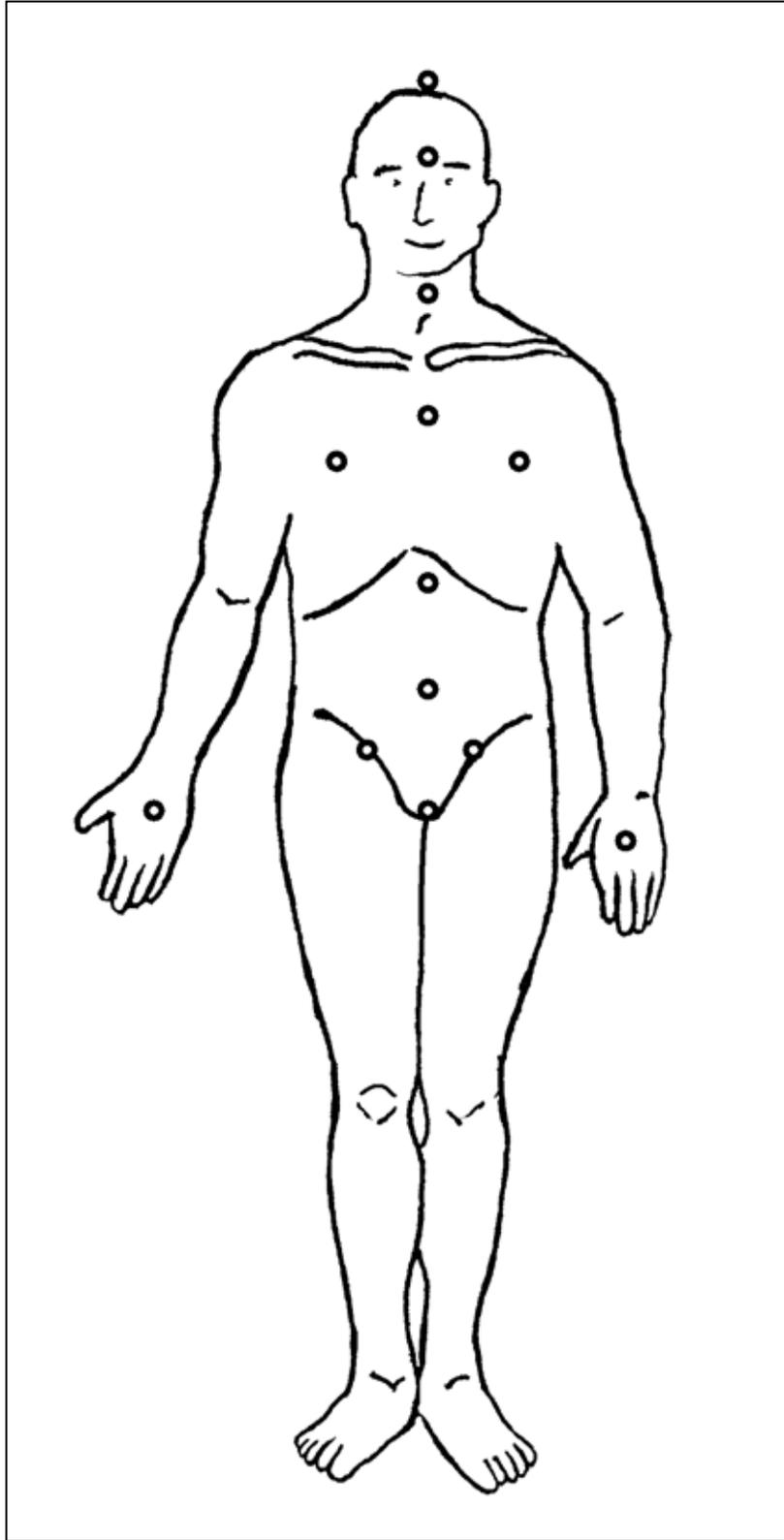


Figure 8. Chakras within Energy Zones

Chapter 23

The Mother Earth Practice

This was a practice given prior to my becoming a Sufi. It was given to me in Rome, Italy, by a wonderful elderly Spanish woman, who was a Sufi working for the United Nations there.

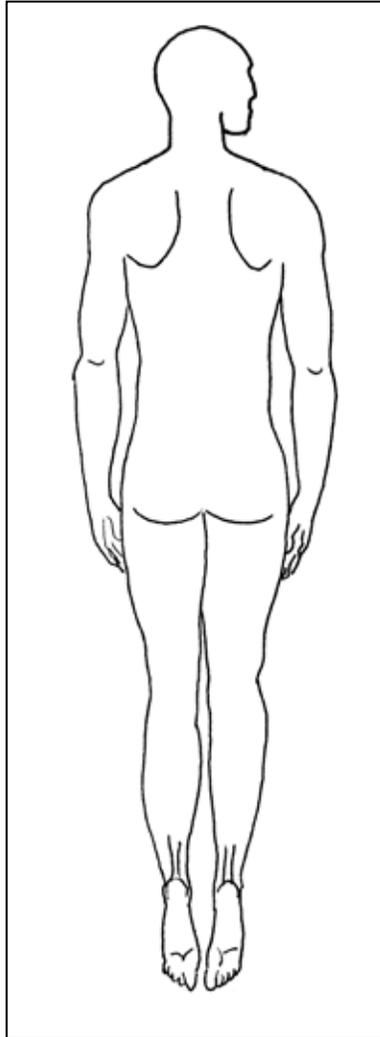


Figure 9. The Mother Earth Pose

Lay on your stomach, your two feet pointing toes together, with ankles apart. Place an ear on the earth. Your arms are at your side with your palms facing outward. Use pillows, if necessary, to be comfortable. Imagine you are just born. The umbilicus is not yet severed. Only, instead of linking you to the womb of your human mother, it links you to the womb of Mother Earth. As you breathe in your nose, you breathe in through your navel, fresh energy from the Mother's womb up to your center behind the sternum. As this center is filled with fresh energy, the center begins to whirl, distributing energy to the cells of your physical body. As you exhale out the nose, you also breathe down the

back, legs, feet, and toes into the earth. As the cells are filled with this fresh energy, they release old energy. You can experience this release as a bioelectrical flow down the back, buttocks, legs, feet, and toes into the earth. At times you may also experience released energy flowing out your fingers. As you release more energy from the cells, they are able to receive more fresh energy from the Mother. You can experience the cells in your back soften and relax. Your breath might experience a shift, a long relaxed sigh. Continue for five to fifteen minutes, allowing the Mother to hold you, feed you, and bathe you experiencing yourself shifting to ever deeper levels of relaxation and well-being.

As you begin to experience a flow of the Mother's energy in, and a release of old energy out for her to recycle, you can expand your consciousness to include connecting to the Mother's body of light. As you breathe in, you not only experience an inflow of fresh energy through the navel, you also can experience an inflow of light. This light also flows to the center behind the sternum and then is distributed throughout your body of light. Your body of light will also release energy back into the earth as it experiences itself refreshed by the Mother Earth.

Chapter 24

The Raphaelite Interview Session

When a person picks up the telephone to schedule a healing session he has made a choice for greater health, and healing begins. Of course, the healing action can be aborted if not followed through on. When the client arrives at your place of healing, more healing has occurred. As the client enters my place of healing, I am beginning to take an assessment. As I shake hands, I notice his hand's temperature. Is it cold or warm? I look into his eyes to see clarity and light. I put my hand on his shoulder to feel openness and life. I look at the color of his skin and of his lips. I observe how his presence affects my breath. I look to see areas of symmetry in his head and body. I look to see which shoulder is most high, which cheek, which nostril, which eye is most predominate. I ask my client to sit and be comfortable while I am doing this. I ask about his family and his work. I don't just stare at him. I seek to help my client feel safe and well-attended to even as I am assessing. Then I ask the questions on the form below. After that, I tell the client I know why we scheduled the session, as I asked him on the phone about his complaint, but now I ask if he will close his eyes and look into his heart. I ask him to ask his heart what it wants us to attend to in this healing session. When he opens his eyes, about 40% of the time there is surprise. About 40% of the time the heart wants us to work on something quite different than what we had talked about earlier.

Confidential

**THE RAPHAELITE WORK
CLIENT INTERVIEW FORM**

Earth	Bowels, Knees, Neck, Digestion, Fear, Attachment –Detachment, Incarnation, Separation, Courage
Water	Generative organs, Bladder, Breasts, Feet, Chronic Fixations, Pelvic Orbit, Over sensitivity, Moodiness
Fire	Digestion, Circulation, Respiration, Eyes, Liver, Gut, Head, Solar Plexus, Depression, Impatience, Excitability
Air	Ankles, Kidneys, Shoulders, Lungs, Central Nervous System, Greed, Fear, Emotional Disturbances, Mental Clarity
Ether	Joints, Throat, TMJ, Thyroid, Pride, Humility, Grief, Peace, Acceptance, General Unrest, Rigidity, Freedom

NAME: _____ **PHONE:** _____

ADDRESS: _____

COMPLAINT: _____

_____ **Date:** _____

PRE-HEALING INTERVIEW:

Is there anything that you want to share as a foundation for our work together today?

Now, I need to ask you a few questions:

Physical Body:

1. Have you ever had any physical injuries?

2. Have you had any physical complaints lately?

3. Have you been sleeping well?

4. How is your digestion & elimination?

5. Have you been overly stressed out lately?

Moral Body:

1. How would you describe your current relationships with others?

2. Do you have a “significant other?”

3. What type of charitable work do you support, if any?

4. Do you generally feel connected with, or isolated from, life?

5. Do you prefer to be alone? Or do you enjoy being with others?

Emotional Body:

1. Have you mostly been happy, sad, depressed, peaceful, angry or irritable lately?
2. Is it easy for you to feel your emotions?
3. Is it easy for you to talk about your emotions?
4. Do you have someone that you regularly go to for emotional support?
5. How do you nurture your emotional self?

Mental Body:

1. Do you have an active dream life?
2. Do you meditate regularly?
3. Do you obsess about things?
4. Is it easy for you to concentrate on what you want to?
5. Is your mind relaxed, clear and ready to go in the morning?

Spiritual Body:

1. Do you experience a great joy in being alive?
2. Do you pray or meditate on a regular basis?
3. How would you describe your relationship with God?
4. How do you celebrate the sacredness of your life?
5. Do you have a sense of the purpose of your existence?

To Client:

Is there anything you would like to add to our discussion?

For Practitioner:

Please indicate which element(s) you addressed and why:

Chapter 25

Raphaelite Healing Protocol

1. Set up your space to reflect the attunement you wish to transmit.
2. Welcome your client into your space.
3. Ask him/her to sit down. Acknowledge that he/she may have come for something specific to be addressed by the two of you. Never-the-less, ask him/her to close her/his eyes and watch his/her breath for a moment. Then have him/her look into the heart and allow it to inform both of you as to what it wants you to address in this session.
4. Let her/him know that you need to ask a few questions. (Do the Pre-Interview)
5. Decide on what 1 – 3 Elements you will address.
6. Let your friend know that you are ready to begin and invite them onto the table. **IT IS VERY IMPORTANT THAT HE/SHE FEELS BOTH COMFORTABLE AND SAFE!**
7. Offer to place pillows under the knees or a wrapped towel under the neck if they feel more comfortable that way. Cover them with a light, cotton blanket – from throat and over feet. Make sure the room is not too cool; the lights not too bright. Be careful with smells (incense, perfumes, etc.) and sound (music). He or she must always be fully clothed. Ask the client to inform you if anything ever feels inappropriate or in need of adjustment in order for him/her to feel both comfortable and safe. Make sure your friend always feels in control of his/her session, and knows you will always be responsive to any expressed needs or concerns.
8. Sit in silence at the head of the table (in a chair, if you have a table). Do “Anointing The Hands for Healing” (Shaffee-[Khaffee](#)).
9. Hold your friend’s skull in up-turned palms – awaiting opening.
10. Say the Sufi Invocation.
11. Suggest that your friend invoke the Presence of someone he/she wants to be part of this healing session.
12. PAUSE.
13. After the skull opens energetically, go to the Achilles Tendons and hold them with your palms turned upward – until the two hemispheres of the body open. Then place your thumbs on their inner ankle bones, pull legs together to determine which leg is longer (less contracted side).
14. Start your elemental sequence on the more relaxed side. Orient your friend toward discharge mechanisms and ask for any feedback (i.e. discharge – heat, electricity, gas, or pain – intensity or softening, all of a sudden, in other parts of body).
15. Work your sequences (BE AWARE OF FIVE BODIES’ CONTENT). Ask your client to be aware.
16. After finishing sequences, go to the client’s head and do crown spread to integrate.
17. Then sit back farther and do Shafee-[Khaffee](#) to seal the light body.

18. Then sit in silence with palms pointed toward your friend and invite him/her to re-invoke the Presence of whomever they originally invoked, and be prepared to receive what that Being now wishes to offer and allow yourself to be a channel for that energy.
19. Then do healing prayer (Nayaz), inserting friend's name.
20. After a PAUSE, invite your friend to sit up. Brush them off.
21. Ask the client to sit in chair – offer a glass of water you have blessed with Sufi Invocation.
22. Do post-interview, ask how friend feels, what were the highlights; be reflective.
23. Ask what client might want to work on next (perhaps schedule a follow-up session, if appropriate).
24. Suggest that the client be gentle and respectful of him/herself and to integrate through presence in the heart; drink lots of water; not insist on everything snapping back to “normalcy” but rather allow space for the energies of his/her life to re-pattern themselves toward a new and healthier ecology of being.
25. In conclusion, let the client know you'll check in by phone in the next 72 hours and ask that he/she stay aware of any events that follow the healing session which seem relevant.

Chapter 26

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 5 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. One to One Processing 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 participate in three One to One process 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 re-emphasized when 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; and
- 2) presence to another and relationship with another.

One to One Processing Protocol

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

One may offer a suggestion, in the course of a One to One process session to continue work with the following practices: breath, presence, Lying on Mother Earth, 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 as they do One to One Process 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 (example: therapist or spiritual guide), they will refrain from using their other skills in the context of a One to One Processing session. They will provide a supportive and healing presence within the guidelines of One to One Processing as outlined by the Raphaelite Work.

We recommend 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. We strongly recommend that there be contact between providers if there is a longer term treatment relationship involving more than four sessions.

Chapter 27

A Raphaelite Retreat

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 alchemical retreat 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, 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 group 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 not a question of right or wrong approaches. 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”

-- 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 to 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. Whenever I have given a lot of practices, I usually find the retreatant who may have done only one or two practices and is filled with 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 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 first be present 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. Additionally, I have found that we can treat a retreat as though it's a factory. For example, the person on retreat is 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. So, what to do? Generally, I stress that the retreat is not a factory. We are not in retreat to produce so many widgets through a lot of extra work. The retreat is offered to support the person in a 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 (7 - 33). 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.

Appendix A

The Raphaelite Work Standards of Ethics

Definitions

The words, “Raphaelite Work Practitioner,” as used in these standards apply 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.

The word “Student,” as used in these standards, applies to students at classes, seminars, or retreats.

The word “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.

Raphaelite Work Practitioners are authorized only to offer services and methods attending to those approved by the National Raphaelite Work Leadership Council.

Ethical Standards

Feelings toward the student or the client

When there is an inclination to act upon sexual feelings this goes beyond the appropriate boundaries of the relationship. In such cases 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. 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.
5. 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.
6. 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.

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.

7. 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.

8. 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 National Secretariat of the Raphaelite Work.

9. 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 Head of the Raphaelite Work or others delegated with that authority. Teachers shall not present Raphaelite Work practices at public functions without prior approval.

Anyone having an ethical concern related to an activity or function of the Raphaelite Work or any of its Raphaelite Work Practitioners may contact in writing either the National Secretariat or the Head of the Raphaelite Work.

Financial Ethics Policies

The purposes of the Financial Ethics Policies are:

1. To provide clear direction concerning the appropriate methods and approach 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, such as employment relationships and investment solicitation.

4. To establish a sense of confidence in Raphaelite Work stewardship in the process and attitudes surrounding financial matters in and around the Raphaelite Work that will allow us to have freedom with responsibility and bounty in the financial arena.

Financial Methods and Ethics Training

The annual Raphaelite Work Leadership training shall provide instruction in the disciplines needed to develop clarity and mastery in establishing a business, financial matters, and practical applications training in that realm.

The National Secretariat of the Raphaelite Work 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.

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.

Payment of an individual's expenses for leader's 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 involved. Individuals who do not need assistance are encouraged to continue paying such expenses as part of their contribution to the Raphaelite Work.

Fees for the various aspects of the Raphaelite work shall be established and set for one year at the National Leadership Council.

Percentage of tithing to be sent to the Sufi Healing Order from fees netted by Raphaelite Work Practitioners, in lieu of services rendered in the Raphaelite Work, shall be established and set for one year at the National 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 guidance 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 assets 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 and associated question in writing, and submit it to the National Secretariat or the Head of the Raphaelite Work.

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 Raphaelite Work Practitioner in the Raphaelite Work, I have read the Ethical Standards and the Financial Ethical Standards. 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.

Signature

Date

Please Note: Kindly sign and return this agreement with your application to the Raphaelite Work Secretariat, PO Box 17578, Asheville, North Carolina 28816

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, the Head of the Sufi Healing Order. 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 several year period of training and 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:

- 1) will complete a series of bi-annual training sessions over a 3-5 year period;
- 2) will 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 their own being;
- 3) will seek appropriate guidance from trainers and/or advanced practitioners throughout the training process to clarify individual and/or client issues as they emerge; and
- 4) will conduct themselves according to the Raphaelite Work Standard of Ethics during the training process.

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. (He/she may provide up to eight sessions on an 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; and
- 4) receive at least three Raphaelite One to One Process Sessions as a client.

C. 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 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; and
- 4) will 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. (This will include 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 (i.e., to a physician or mental health practitioner);
- 9) 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 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

- 1) The Raphaelite Practitioner will create a warm and simple workspace, reflecting the attunement and compassion the Practitioner wishes to transmit. The atmosphere will respect privacy and confidentiality.
- 2) It is very important that the receiver feel both comfortable and safe during all aspects of the session.
- 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) The Raphaelite Practitioner will use two hands at all times.
- 5) The Raphaelite Practitioner will show respect to his/her client at all times.
- 6) The client will be fully clothed in loose comfortable clothing, lying on a massage table, a futon, on the floor or sitting in a chair.
- 7) The Raphaelite Practitioner will work on being continuous, letting one movement flow into the next movement, and letting each section of the session flow into the next.
- 8) The Raphaelite Practitioner will allow the client time to respond to the practitioner's touch and movements. The Practitioner should try not to force a change, but to allow a change.
- 9) The Raphaelite Practitioner will take time before each session to prepare and center him or herself.
- 10) The Raphaelite Practitioner will call the client within 72 hours after the session to check to see how the client is feeling.
- 11) The Raphaelite Practitioner will follow the Raphaelite Healing protocol.
- 12) The Raphaelite Practitioner will use the Raphaelite Healing Interview Form.

V. Business Practices

- 1) There are no fees 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 (cash, check, etc.).
- 4) Fees are created and approved by the National 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 follow The Raphaelite Work Standards of Ethics.

Raphaelite Work Student Benchmarks

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. Present 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. Being able to do cone breathing pattern.
 - E. Being able to release energy from the head by using the breath.
 - F. Be able to experience the breath as a tool of assessment.
 1. 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? 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?
 2. 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.
 3. What have you learned by doing these things?
4. Anointing the hands to heal ([Shaffee-Khaffee](#)).
5. Developing the eye of inner discernment.
 - A. Being able to describe and share inner experiences. Focusing: Experiencing "felt sense" and "felt shifts."
6. 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?
 - J. The way you were breathing is the normal pattern
 - K. This is moving toward a natural pattern
 - L. Describe "natural"
7. Conical Breathing Pattern
 - A. Do it, and describe what you are doing and its benefits.
8. Free-form Qi Chung
 - A. Demonstrate it and explain its benefits

9. [Zikr](#) of Healing
- A. Demonstrate it and explain its benefits
10. The Chakras
- A. Presence through the chakras and to “felt shifts.” What comes through? Opening to boundless space, the [Lataif](#). What have you experienced?
- B. Be able to describe working with muscles, tissue, bones (i.e., diaphragm and clavicles). Describe your experience.
- C. As you are present to the chakras within each zone, be able to describe what happens within the zone.
- D. Do the pelvic squat. What are its benefits?
11. Letting go of spiritual competition.
- A. Each individual is a unique creation. Who and what are you?
12. Do you experience yourself being resistant? How have you worked with your resistance over time?
13. Ego development
- A. Describe the five stages of ego development. How have you personally worked with each?
14. Attune to Holy Spirit, Archangel Raphael, Messiah (Hazrat Inayat Kahn). Describe each attunement.
15. 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.
1. See life from the perspective of the heart.
 2. Be present to reactive structure.
 3. Be present to compensating structures.
 4. Be present to the development of space.
 5. Be present to the manifestation of your [haqq](#).
 6. Describe your experiences with above.
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*
- A. Have you done this practice? Describe it and its benefits.
17. The Mother Earth Practice
- A. Describe how it is done. What are some benefits in doing it?
18. Holding the head – Opening Practice
- A. Why? What is the benefit of this practice?

19. How do you determine the most relaxed side of the client?
20. Demonstrate the Earth Sequence
21. Demonstrate the Water Sequence
22. Demonstrate the Fire Sequence
23. Demonstrate the Air Sequence
24. Demonstrate the Ether Sequence
25. Philisophical underpinnings of the Raphaelite Work
 - A. The Divine Covenant
 - B. "We have appointed you Vice-regent"
 - C. The wounded state or illness as an initiation (i.e., Al Ghazzali, "Alchemy of Happiness")
 - D. Ishk
 - E. The Process of Divine Disclosure/ The Self Revelatory Process
 - F. The Dynamics of Presence/ The Development of Space
 - G. Being and Transformational Process
 - H. One's [Haqq](#)/ Essence/ Reality
 - I. Natural Tone vs. Normalcy
 - J. Ego Maturation / Development of Personality
 - K. Healing Presence/ Wounding Presence
 - L. The Five Body Model
 - M. The Intelligence of Organic Regeneration, The Intelligences of Creativity and Transformational Process
 - N. Three Modes of Healing: Resonance, Catalyzation, Allowance
 - O. Three Modes of Physical Touch
 - P. Two Modes of Light of Consciousness: a) Illuminating, b) Evocative
 - Q. Recurrent Creativity
 - R. The Human Community/ The Sacred Community
 - S. Process vs. End Points
 - T. "And" vs. "either/or" Discussions
 - U. Developing Capacity
 - V. Holding Dialogical Tension
 - W. The Art of Inquiry & Presence
 - X. What is meant by development in this work and how is it achieved?
 - Y. Issues of transference and counter-transference.

You will be asked to describe how eight of the above support the Raphaelite Work. (Teacher's Choice)

You will also be asked which three of the books in the bibliography you can discuss.

26. Have you received three Raphaelite Healing Sessions? When, and by whom?

Name	Date
Name	Date
Name	Date

27. Have you received three one-to-one process sessions? When, and by whom?

_____ Name _____ Date

_____ Name _____ Date

_____ Name _____ Date

28. Have you done a Raphaelite Retreat? If so, when, where and by whom?

_____ Where?

_____ Name _____ Date

Congratulations! You are now ready to start the required 40 healing sessions.

Glossary

Baqa. The instatement in newly created being of true self that emerges through this process. Ibn Al' Arabi sees this as an ongoing recurrent process, a dynamic discussion between the individual and the absolute through infinity.

Cherag. A cherag is an ordained minister in the Universal Worship established by Inayat Khan.

Fana. The letting go of all one knows to be true; admitting that it is an illusion. It is a dying or softening of the ego structures so that the historical self which vanishes accordingly may give birth to the true self, the haqq, instating one in a new ontological condition, a new mode of knowing.

Hadith. A hadith is a compilation of the sayings and actions of the prophet Mohammed, usually recorded between one to three hundred years after his death. There is some question as to the accuracy of various compilations of hadith, those recorded by Bukari being most highly regarded by many scholars.

Haqq. Haqq means "Truth". Sometimes it is used to mean "Reality". In our course it is oriented around a person's inner experience and/or reality. There are two modes of haqq. In the manner of Hazrat Inayat Khan, as when he says, "Your ideals are shattered on the rock of truth," haqq has an adamant quality. When Ibn al Arabi notes that one's reality is manifested in a newly created fashion in each instant, haqq has an immediate and passing quality. Usually in our work, it is this latter mode of haqq that we are considering.

Hu. Hu is a pronoun that literally means "he." However, Hazrat Inayat Khan points out that it is the one natural and universal name of God. All of nature proclaims His glory with this sound. It is the sound of the wind, of the ocean, of inner and outer space, of the dove and the owl, of the trees moving in a breeze, of the bug's chanting in a late summer evening's field. Additionally, Hazrat Inayat Khan states that Hu is the source and goal of all sound. Consequently, he notes that if you want to hear the name of God or the voice of God, listen to HU.

Ishq. To the Sufi, Ishq is the operating system of the cosmos. Its literal meaning is "ardent desire." It is the force of love, an inverse nostalgia that attracts everything toward manifestation and realization of that fulfillment implicit within its form and being.

Kashf. Kashf is the insight that comes when you place the light of the soul upon something.

Khaffee. Khaffee means "God is All-Sufficiency."

Lataif. The Lataif, plural for latifa, are various subtle faculties that may be accessed through the chakra system, or even through any part of the physical body, when you bring sustained presence to it.

Qasab. Qasab is a breath practice involving both alternate nostril breathing as well as breathing through both nostrils in a specified sequence.

Quddus. Quddus means sacred, or holy. In the [Zikr](#) of Healing we use this quality to awaken and heal the chakras.

Shaffee. Shaffee means “God is the Healer.”

Subhan Allah. “All Glory is God’s.” In the [Zikr](#) of Healing we use this phrase to purify our being through glorification. The Glorified One adorns the one who glorifies Him in his robe of glory.

Tajalliat. In Sufism tajalliat is the process of witnessing Divine manifestation. This is often discussed as a process of unveiling, or as a process of Divine self-revelation. In the work of Muhiyuddin Ibn al Arabi this process is likened to a pilgrimage from one mode of knowing to the next mode of knowing, each mode arrived at, now being the pilgrim’s veil.

Wuzu. Wuzu is a ritual of purification that Muslims perform prior to prayer five times each day. It cleanses the hands, the hair, the eyes, the ears, the nostrils, and the feet with water.

Ya Shahid. The Divine witness.

Zikr. Zikr means “to remember God.” But this remembrance is not just a mental exercise. It involves experiencing the presence of God. It is a ritual of chanting a Divine formula such as [Lah illaha illa llah hu](#), “there is no God but God the Absolute.” During this recitation one effaces one’s ego and is drawn into a deeper state of union with the Divine.

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Endnotes.

¹ This first edition was laid out and formatted in Microsoft Word by Jock Nunley, edited by Nancy and Rob Marshall, and fine-tuned and put in Acrobat Reader by Bob Nunley, Dean of Faculty and Academic Affairs, Holos University Graduate Seminary (www.hugs-edu.org), where the present manuscript served as a project in lieu of dissertation for Himayat's Th.D. degree in Spiritual Healing.

² The Quran

³ "The Theosophy and Creative Imagination of Ibn Al Arabi," Henry Corbin,

⁴ The Quran.

⁵ "The Sura of the Alast," The Quran

⁶ The Quran.

⁷ "The Self-Disclosure of God," W.C. Chittick,

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⁹ "The Self-Disclosure of God," W.C. Chittick

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¹¹ "The Self-Disclosure of God," W.C. Chittick

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