

Sufinews

nr.1 - 2010

Austrian sufiorder

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Suluk Europe

A Happy New Year to our European Sufi Family.

It is hard to believe that it is a year since the first Suluk course started in Europe. This dream would not have been possible without the support of the national European Sufi Orders and the time and commitment of individuals of our Sufi Family who served on the Suluk Europe Committee. Our deep thanks go to all our sisters and brothers and to the Sufi Orders in

accounts from the students (saliks and salikas) and the faculty about the Suluk course. You will see what each individual is finding in their course of study and where there is a convergence of thought. There have been three sessions in 2009 where the subjects of Concentration and Contemplation have been studied. In the final session of 2009 Pir Zia gave his teachings

from the Abode via a webcast to the saliks and salikas in Germany – an amazing first for Suluk and hopefully the whole of the Sufi Order. We are so grateful to the saliks and salikas, the teachers, mentors and technicians for their openness. They are pioneers of the Suluk adventure in Europe and their generosity and patience with us as we learn our lessons on how best to work with 3 languages and without a full time office is wonderful.

Like all spiritual training when one makes a commitment from the heart to the unfoldment of the soul the lessons are indeed transformative. It is humbling and inspiring to be a witness to this commitment both in the students and the faculty, from

Austria, Denmark, France, Germany, Norway and the UK. At the half way point of this two year course it seems appropriate for us to tell you how it is going.

Suluk Academy was founded in 2002 as a systematic course of study in the spiritual legacy of Murshid. The first four classes were held over a four year period. This was followed by a one year class and then in 2008 it was decided that the course would become a two year training with the first one being held in Europe. Each class of Suluk has had its own name. The first four classes were named after the four rivers of Paradise: Kafur, Kausar, Salsabil and Tasnim, and the one year course was called Alif. Pir Zia in naming this class said that we are in the process of building a garden with many different scents, sounds and tastes and so he named the first class Gulab (rose) and the second two year class which started in America in October 2008 is called Andalib (nightingale).

In the following pages you will find personal

their preparation of the teachings, to each student finding the time and resources to attend (often with great support from family and friends) and their commitment to the homework inbetween sessions. But as you will read in this issue Suluk is more than just learning or we might say unlearning!

For those of you that are drawn to the garden, we have good news. The Suluk Europe Committee will be announcing dates for the next course in the coming month. If you would like to know more then please email us at

sulukeurope@gmail.com.

We hope you enjoy reading about Suluk Europe. In friendship

Deepa Patel and Qahira Wirgman
Suluk Europe Adminstrators



The student perspective

(This article appeared in the autumn addition of the German Sufi Order Magazine Heart and Wings. It is written by Qalbi Birgit Huttenlocher-Grön and translated into English by Kabira Bihlo)



The 3rd session of Suluk Europe has just come to an end. The impressions of the last 10 days are fresh and the pictures are still living. The feeling is one of being incredibly full, inspired, grateful and showered with presents. Now it needs a phase of digestion so that the things heard and the things experienced in many exercises may be integrated and interwoven with everyday life.

In January 2009 the “Gulab” class (Gulab means the rose) began with the first Suluk training in Europe. “Suluk” originates from the Arabic language and means “to be on the journey”. This journey has two dimensions, a vertical one and a horizontal one. The vertical dimension is the convergent approach to God. The horizontal one is to come close to The One by approaching one another.

Jesus says, “Love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind, and love your neighbour as yourself.” (Pir Zia)

In this course the teachings of Hazrat Pir-o-Murshid Inayat Khan will be deepened in 4 stages: concentration, contemplation, meditation and realisation.


This path isn’t just an academic study but a path of experiences. “The teachings have to be written on the surface of the heart”, Pir Zia said on our first day in January.

It is not possible to have an adequate image of how inexhaustible the expansiveness and possibilities of life are. (Rilke)

I found this little poem of Rilke at the doorway to Kapellenhof, a wonderful place, where the previous Suluk Seminars took place. It expresses in a very striking way what we (the saliks and salikas) are discovering again and again on our Suluk journey. A sentiment of vastness and nearly inexhaustible possibilities pass through all the wonderful encounters and experiences like a golden thread.

Beginning with the saliks/salikas coming from the different European countries (Great Britain, France, Netherlands, Denmark, Switzerland, Austria, Belgium, Germany), Pakistan and South Korea. Thus, there is a linguistic multiplicity – which is brilliantly overcome by our assiduous translators. And also a cultural diversity which invites and encourages one to enter into many conversations. For instance the beginning of Ramadan was the reason for some dialogues, partly in the middle of the night, about the different forms of Lent and their deeper sense. A deep experience for me is that there is developing a special affinity between all travellers and with each seminar our life in this marvelous community increases in intensity, confidence and depth. It doesn’t only offer the possibility of having intense conversation and doing exercises together but it is also a place where deep friendships will be built because there is a time of questioning, of crisis, of doubts which are dealt with together and everyone remains connected in the heart of the other. I guess they will still increase with the future tasks.

The richness of this Suluk community could be sensed in the wonderful Sema evening which



we held on our last night together. There were so many nourishing contributions in which the different talents, hidden in everyone of us, were able to reveal themselves most beautifully. Bourne by a loving supporting atmosphere of the other saliks/salikas everybody can become a companion of his or her friend. It doesn't need much imagination to see how much capability is still hiding in each of us waiting to become be discovered and unfolded in order to develop.

Then there are the teachers and mentors teaching us the different subjects each with their different temperaments. They all are available to our endless questions with infinite patience and empathy. Especially Pir Zia, who has created this wonderful container. Suluk Europe gives us the possibility to participate in his rich knowledge about of the teachings and of his experiences. Pir Zia is also trying to think of all of us.

Thus, in this session he managed to be at two places simultaneously. The modern webcast technology made it

possible for him to greet us with "Good afternoon friends" at the Abode/America in the morning and that we could answer with a time difference of 6 hours with "Good morning Pir Zia" in the afternoon. An incredible number of hands and heads has been working to make it possible. And I have to say that I had been very sceptical about this idea in the beginning but I am enthusiastic about it afterwards. It hasn't declined the experience of his presence and empathy. On the contrary a new aspect of humor has come with it and brought us closer to the community of those who contributed to Suluk Europe at the Abode from across the big pond. It is as if the distance of many kilometers was not so big any longer. Many a name has got a face, how beautiful!

At this point it is important to mention how delightful the staff of Kapellenhof are in their completing the whole setting with the fanciful dishes of the Ayurvedic cuisine. And when the kitchen is cleaned up, the same people who had just flattered our palates with delicious dishes, change into musicians flattering our ears

in the chapel with sounds and chants of the different traditions.

If this sounds like an enthusiastic report then it is right indeed. I can't help it. For me Suluk Europe is the wonderful opportunity to co-create in concrete terms the challenges of our time and to grow thereby. We all have our particular gifts which bear their purposes in themselves. Now it is time to bring them into blossom.

I am grateful for Pir Zia who spared no trouble to bring Suluk Europe into being; to Zumurrud from Vienna and many others, known and unknown, who spared no trouble; for Deepa and Qahira who are always working tirelessly and kindly on the organisation in the background; for Nirtan with the gift of the right music at the right moment; for our teachers Ishtar Dvorak, Sarida Brown, Sharif Munawwir Graham and all those who will still come for their commitment; for our mentors: Kabir, Fatimabi, Vayu, and Nini Fattah for their loving assistance and support. Ya Shakur, Ya Shakur, Ya Shakur

What I love about Suluk

by Heike Shamsa Stamer

What I love about Suluk is the feeling of travelling in a caravan. It offers continuity, community and support. With its clear and structured curriculum, each session builds up on the previous one. Every time we meet again at Kapellenhof it feels to me like coming home. We've been there in winter, spring and summer. Nature was different each time and so were we. And yet so much was just the same. Everything became more familiar over time. The group, the mentor group and the pod deepened, as well as the teachings and the inner process. I find the name "Suluk" – meaning "spiritual journey" and also "fine manner" – very befitting, for it is indeed a combination of the two: spiritual attainment and personal development. For instance, I had never heard of Murshid's moral (iron, copper, silver and golden) rules before. But what a discovery! Although the mere existence of such rules

of conduct might at first appear to contradict the whole idea of spiritual liberty that characterises our path, I find them a wonderful enrichment and a valuable tool for "creating the person", which Murshid used to lay emphasis on. Pir Zia even quoted an early Sufi who said "al-tasawwuf kulluhu adab, kulluhu akhlaq" which can be translated as "Sufism is all manners, all morals". Also the two big themes we covered so far at Suluk – concentration and contemplation – require a lot of discipline. And yet, as far as I am concerned, there is no sense of rigidity. The practices we did involved prayer, breathing and light exercises, working with the glance, four different kinds of concentration practices, single-pointed awareness (Ekagrata), purification through the elements (Kriya) and contemplation exercises, including sensing, presence, self-exploration and unlearning. For homework there is also an assignment (in written or in any other creative form) and a reading list. The two greater themes for the second year will be meditation and realization.

So Suluk covers the essential teachings that Murshid offered. In addition, we had the privilege and pleasure of listening to Sharif Munawwir Graham talking about the truly adventurous life of Murshid. But only half of the time consists of teachings and exercises in the big group (which has, with its 48 participants, quite a considerable size). Equally important is the work and sharing in the smaller circles, that means the mentor groups and pods. Moreover, there are one-to-one meetings with Pir Zia, the co-teacher as well as with one's mentor.

Suluk Europe is still undergoing changes: the course length, venue, translation process and other things are in a test run. Thus, some minor aspects might be adapted in the future. In any case, I already sense that at Suluk it is a beautiful world of beautiful people.





The moth and the flame

It just doesn't care
the fire
And the moth?
Fooled by the warm red glow
Of the flickering flame
Does not see
The cold blue heart inside
Mesmerized by the dancing silhouette
Like so many before
Draws nearer and nearer
To the center
Its death
And the fire?
It just doesn't care
Continuing its dance
Its evocative movements
Enticing
And singeing
And the moth
Now lying in a heap of charred wings
With other dismembered beings
All remnants
Of a belief
That the fire loved them back

The flame's response

I never asked them
to come to me
Says the fire
I never asked them
To get burned
And now it's my fault?
They burned but for a moment
And me?
Burning day and night
In my own heat
It never ends
It never goes out
Annihilating me
Till I am nothing
No form
No substance
Writhing in my own pain
It is not a dance
I tremble
I am black and burned
They see red
gyrating
Is it my fault
They flutter close to me
Pulled by the magnetism
Of that which has burned me
Until it burns them too
It was never me
You give me too much credit

These poems by Nizam un Nisa Naqvi are an illustration of the practice of contemplating the consciousness of something or someone else.

Half Way through the Suluk Class

When I applied for the Suluk Class I had only a vague idea of the kind of training I was about to receive! I hoped to learn more about the mystic part of the Sufi Order and to dive deep into the art of meditation. Now, after one year, I know that the teachings of the Suluk Academy provide a basic foundation for an authentic esoteric training. From session to session I discover more and more the importance to integrate concentration and contemplation into my own life. These two disciplines of the first year contain the power of transformation in a gentle way and reveal the beauty of the process the more I dedicate to it.

I feel our Gulab Class with 48 students is well on its way after one year's training. Most of the participants have been in the Sufi Order for a long time and some are already active members or in a leadership position. That alone creates a wonderful atmosphere in our class, which is greatly enhanced by Pir Zia, our teachers and our mentors.

In Pir Zia we find a teacher who walks his talk and this is for me one of the most precious things, to have a teacher who embodies what he is teaching.

Although we might already know a lot of the teaching, the experience in the disciplines (eg concentration) makes it fresh and new.

Normally we start the day with silence, to attune us into a peaceful atmosphere. After the prayer we often continue with the purification breath.

The purification breath is for me one of the most important and most beautiful techniques. Everybody in the Sufi Order is asked to practice the purification breath every single day. The breath connects the deepest part in us, our soul, through all the different

planes to the physical body. If the breath has no purity, the other parts probably are also not pure. The soul's nature is to heal and purify all aspects of us, because the soul loves purity, but only if the soul is conscious of that which needs to be purified. By breathing consciously through each element purification can happen. Doing this practice in nature, e.g. lying in the earth, swimming in the sea, embracing the wind and being present with the fire - we become more aware of each element and of the interconnectedness between the elements and our being. For example the water in my blood feels the presence of the water in the ocean, our whole being feels one with existence and filled with joy and aliveness. Another aspect of the training is my new encounter with the rules. Normally I feel resistant when studying rules and even more so when I am asked to obey them. But resistance melts away when Pir Zia introduces the rules and I can follow them with my heart and not with my resisting mind. It has really helped to understand that the only authority is my own conscientious self – there is no outer authority. Citing the rules we start by saying: “My conscientious self” and sometimes I can feel an immediate healing effect of a rule while I am listening to it. Then I understand the wrong dogma or conditioning which doesn't allow us to relax in certain situations. To transform the self by allowing the mind to align with the conscientious self, with the own inner truth is a great relief. During the course we have time to connect with each other, to get more familiar with the Sufi family and find new friends. I feel the heart to heart connection in our Suluk Class is very strong and it somehow feels like home.

by Michael Farhad Greber

The faculty perspective

the mentor's point of view by Nini Fattah Leick

Suluk offers two vital group experiences as part of the curriculum: a daily mentor group and a daily pod group. The pod has 5-6 members, meets without any staff members and offers a unique possibility to digest

friendship: spiritual friendship. Hazrat Inayat Khan says about friendship: 'Friendship is the first lesson on spirituality that one can learn.' That is surprising! I would think that prayer, concentration or some other meditative techniques would be the first lesson – but here we learn that friendship is the first lesson. Hazrat Inayat Khan explains further: 'I have always heard My Murshid say that a friendship in the path of God and Truth cannot be compared with any other friendship, because every other friendship has some or other reason for it, but this friendship is higher than any other friendship because it leads to perfection.' An important task for the mentor group is to explore the possibility of developing spiritual friendship. And as with all other friendships it takes time, effort, honesty, willingness to learn by mistakes, to be forbearing, to share oneself, to laugh together, to cry together, to be silent at one time and open at another time. It can easily be two steps forward and one step backward. The reward is a forum where one

all the impressions of the day and get support from fellow students.

The mentor group has 12 participants and is led by a faculty member, a mentor, and it has been my responsibility and privilege to lead one of the 4 mentor groups in the first European Suluk Academy. I lead the English speaking group – there are also groups led in German and English/French. It meets daily for 70 minutes – and it is very much up to the mentor and the group how that time is spent. All the groups have quite a cross section of European countries represented – I find that essential and very inspiring.


Leading the group is an interesting experience. I have worked with therapy groups continuously for more than 30 years – but this group is different. It is not a therapy group – yet it may for some have a therapeutic effect. It is not a meditation group – yet we may at times do some very fine meditations. What is it then? I see it as an opportunity to develop the rarest kind of

has the possibility to share thoughts, feelings, concerns and even the most intimate part of life: the inner life. Hazrat Inayat Khan says: 'He who realizes the relation of friendship between one soul and another - the tenderness, delicacy and the sacredness of this relationship - he is living, and in this way he will one day communicate with God..... Grace... is the friendship of God. God's grace does not come specially to the pious, it does not come necessarily to the people who are very good, nor does it come readily to the people who are very occult or mystical. It comes as love comes from friend to friend.'

This may all sound very lofty. The daily life in the Mentor group is far from lofty – it is often funny, sometimes intense, often meaningful, sometimes boring, often uplifting, often lively and sometimes a very tired lot of people. It is life.







The teacher's point of view *by Zumurrud Butta*

I remember the momentous occasion when Pir Zia formally invited me to teach at Suluk Academy at the Abode, with the purpose of then helping set up and teach at Suluk Academy in Europe, where I live. Since then, Suluk Academy changed my life in many ways; I got a new job in order to be able to dedicate more time to Suluk, I did all the practices, listened to all the recordings, went through all the teachings, and wrote all the assignments myself before starting to teach the fourth year, and I made many new friends. It continues to be a great joy and privilege to be with Suluk Academy, and I deeply appreciate having had the opportunity to be with it from the start and meet so many beloved beings while teaching in North America.

I have been teaching the fourth year of all four of the four year classes at the Abode; after teaching the last class, Tasnim, I will join Pir Zia in teaching the last part of the European course. Each year I immediately felt the unique contribution each class gives to what I am tempted to see as a being – a being that travels together, becomes more and more itself, unfolds capacities and qualities, accomplishes projects and solves problems, expresses joy and

spreads love, brings to life a compassionate presence of inner stillness, peace, deep listening, reveals its art in ever new and amazing ways, and supports each of its parts in its own unique process of becoming who one truly is. It is one of the greatest privileges of my life to be part of this family of travelers.

One of the things that struck me most on my very first day at Suluk Academy was the experience of the subtle threads that connect the members of a pod. It was as if each pod shared a perfume, and all these perfumes are components of one perfume. Speaking of perfume immediately brings to mind the perfume of our first Suluk class that meets in Europe, Gulab, the Rose. Teaching on realization, and loving the divine names, it occurred to me how fitting the Arabic expression “takhalluq bi-akhlaqi llah” is, which means “**becoming perfumed by the nature of God, the manner of God**”, that is, out of love, replacing limitations by the divine qualities, whose perfection is not diminished but completed by manifestation. The image of perfuming contains the whole process, starting with purification – to be better able to take on the divine

perfume, the divine qualities - and awakening and actualizing the divine qualities with the help of spiritual disciplines such as concentration, contemplation and meditation, to become God's perfumer, who spreads the aroma of paradise for free on earth. Already during the first session of Gulab class at Kapellenhof in January 2009 there were many moments when I sensed that perfume and saw a collective embodiment of the divine character.

That noble manner (which is one of the meanings of the word Suluk) can be seen especially in the way of meeting challenges, such as e.g. sixty people moving about gracefully in a cosy dining room, or gracefully receiving what is given and overlooking what is imperfect. The duration of the two year course is forty days, and so it almost suggested itself to introduce each day one of the iron, copper, silver and golden wisdoms, as I like to call the "rules". (Besides, they form part of the curriculum.) It is inspiring and fulfilling to see the beautiful expressions of these wisdoms in the relationships between salik/as. When I think of Suluk (and I do so several times a day) I think of it as a living organism, a community of friends, radiating light,

increasing love, and manifesting beauty – a beauty which needs the fragility and vulnerability of each unique configuration of the human heart, thus perfecting perfection by beautifying its imperfections, not glossing over, but making visible that which transpires.

If I were asked what is the most important outcome of Suluk Academy to me, it would be exactly that: a human family, a community of friends, who are connected by a bond which will never break, together weaving a worldwide web from all these subtle threads which is not at all virtual but most real; a web that spans wider and wider and becomes stronger and stronger, to hold and serve the whole of humanity and the planet.

What are my hopes for Suluk Academy? That it enfolds as one organism that lives in many places, East and West, North and South; that the divine grace that called to life Suluk Academy continues to inspire and bless our work; and that the highest, most encompassing light of faith may guide the steps of all of us who together are Suluk Academy, in service of each other and humanity. Wishing all of you a blessed and happy New Year, Zumurrud

Presentation of the Sufi order in Austria



Austria is a relatively small country in the midst of Europe – its population is about the same as that of New York City or a tenth of Germany -, but there is a lot of Sufi activities going on.

In Salzburg three representatives, Monika, Agnes Subhani and Naqib run regular Sufi classes and other activities.

In Linz, Basira Liselotte, who had set up and lovingly developed the center for many years, recently handed over the overall responsibility for the center to Kabira, who is a salika from Gulab, the first European class of Suluk Academy. Ulli Hayana and Friedemann, who supported Basira in leading the center, keep doing so under Kabira's leadership. Basira will continue to share her inspiring presence and rich experience in retreats and meditation days as well as guiding individual retreats in the countryside. Kabira

leads a regular Sufi meditation class and, together with other cheragas, Universal Worship services once a month. She is also a cherag mentor and trains cherags. There are also healing circles in the center in Linz.

In the West of Austria, in Vorarlberg, a representative, Armin, is being trained to lead a center.

In Vienna there are regular activities on several days a week with various foci, led by several representatives: Franz, who is the national representative of the Sufi Order in Austria, takes turns in leading a Sufi class with Barbara Mubarak, Hans Espabad, Jaan and Wolfgang; another weekly class is led by Malik, occasional meditations led by Miriam, bimonthly zikr by Zahir, and a Sufi class by Shafiya and Zumurrud. Several group retreats take place throughout the year, led by Franz, Malik and Zumurrud and traveling teachers such as Saki Lee, Aziza Scott and Munir Voss. Individual retreats are possible during the year at several places (the picture shows Zumurrud's retreat hut near Vienna).

There is a close collaboration with Germany and Switzerland in leaders training, with a Swiss-Austrian training weekend in Austria in spring and a German-Austrian training weekend in fall in Germany.

For information on the program of the International Sufi Order in Austria please see www.sufiorden.at or email sufiorden@gmx.at. For Zumurrud's programs see also www.zamrada.org.

Shefayat of the Sufi Healing Order in Austria is Lisa Malin. Lisa has developed a very beautiful and inspiring international collaboration in the Healing Order, especially also with Poland. There are several Healing Conductors in Austria: Shafiya, Basira, Irmgard-Salima, Espabad, Miriam, Doris, Friedemann, and Rudi.

Shafiya leads regular Healing Circles and meditations that combine Pir Zia's, Pir Vilayat's and Hazrat Inayat Khan's teachings with her rich experience from Zen meditation and inspiring insights from David Bohm's Dialogue. She has also explored ways to let the attunement to healing power benefit individuals, teams and organizations who she works with as a coach and consultant.

For all those who are interested in the work of the Sufi Healing Order, Irmgard-Salima has run a bimonthly training group since September 2008, based on the seven-step training program of the Healing Order. The course includes e.g. elements from the Sufi Order/Suluk curriculum such as the teachings on prayer, and Hazrat Inayat Khan's teachings on spiritual healing. Sharing and building a community for mutual support on the path of healing are also essential features of the program, from which new healing conductors will emerge in 2010.

For information on the Healing Austria in Austria please email Lisa lisa.malin@aon.at Nurunnahar, who completed the four year course of Suluk Academy at the Abode, holds the responsibility for Zira 'at in Austria. Nurunnahar and Rahmana-Cha, a salika from Gulab class, lead monthly Zira 'at ceremonies and meditations, which focus on the purification

by the elements, working with the breath, transforming the personality and developing detachment, serving the whole and cultivating unity. Nurunnahar also offers Zira 'at walking tours, which spur the embodiment of spiritual experience. For information on Zira 'at please email Nurunnahar@mx.at

There are regular Universal Worship services, interspiritual celebrations and interfaith activities in and around Vienna and Linz. Cherags mentors are Jaan, Kabira and Zumurrud. Cherag training takes place once a month and, as a weekend training 12-13 June. In the name of all friends from the Sufi Order in Austria I wish you all a blessed and happy New Year,
Zumurrud

From the program for spring 2010:
Retreat with Aziza Scott 27-28 March in Vienna
Retreat with Saki Lee 23-25 April in Vienna
Retreat with Franz Krejs 2-5 June in Upper Austria



Shafiya



Zumurrud



Nurunnahar

Events

January

10: Dances of Universal Peace, led by visiting leader Allaudin Ottinger from the US

Info: lindsayastevens@blueyonder.co.uk

25-26: Retreat with Aziza Scott in Suresnes

info: secretariat@sufiorder.org

February

6: Celebration of the Urs of Hazrat Pir O Murshid Inayat Khan. London Sufi Centre. Universal Worship and Concert, Dances with Aziz Dikeulias and Tansen Philip O'Donohoe.

Info: info@sufiorderuk.org

3-17: Pilgrimage to celebrate Murshids Urs in New Delhi. Munir Voss & Malik Hirschberg
Retreat in Wüste Thar / Rajasthan.

Info: munir@gmx.org Tel. 06221-866942

19-21: A silent retreat with Aziza Scott in Naarden, Holland

Info: miekebetten@planet.nl tel. 0031-302511923

26-28: "Übergänge" with Firos Holterman ten Hove

How to deal with changes in life. This seminar focuses on how to be successful in everyday life as a person with spiritual ideals. How to bring ideals and reality into harmony.

(5 sessions: 30.04-2.05, 2.-4.07, 24.-26.09, 12.-14.11)

Info: firos.holterman@united-nature.com www.unitednature.eu

March

18-21: International European Retreat in the Universel Murad Hassil, Katwijk, Holland.

"The spiritual Unity: The heart of healing"

The year 2010 marks the centenary of Hazrat Inayat Khan's arrival in the West from India. The Sufi Healing Order is remembering this year by inviting members of the healing concentrations of all Murshid's tariqas to come together in the 'Spirit of Unity'.

Info: mvhattem@hotmail.com

26-28: Spring retreat with Saki Lee at Allanton Peace Sanctuary in Dumfries, Scotland

Info: anna@keith.vispa.com tel. 0044-1387740230

27-28: Retreat with Aziza Scott in Vienna, Austria

Info: sufiorden@gmx.at www.sufiorden.at

April

2-5: Eastern Seminar 2010 with Pir Zia: "The Mystic Heart" in Gersfeld / Germany

What would it mean to think, speak, and act from the heart? How would such a reorientation affect our way of life, our relationships, our perceptions and emotions, and our identity itself? In this retreat, through conscious breath, sacred sound and movement, prayer, and meditation, we will explore the transformational implications of focalizing consciousness in the heart.

Info: seminare@sufiorden.de Phone 0049 – (0)2041-507 567

5-7: Rehearsal for The H-minor mass by J.S. Bach. The H-minor mass is interesting to anybody who can sing (and read music) or play an instrument needed. The mass is in latin. Most of the musicians come from Germany. Information can be passed on among the musicians in English or French or possible other languages. Program: 2 days Choir rehearsal in Gersfeld/Rhön. 6 days Choir rehearsal in Camp Zenith, 25.-31.07 Orchestra rehearsal in Wiesbaden 19.06. 2 Intensive days before Aufführung: 10.09: Choir; 11.09: Tutti + Generalprobe in Frankfurt am Main.

Aufführung: 12.09.2010 Dreikönigskirche Frankfurt a.M. Konzert für den Frieden

Info: Maarten van Leer, maartenvanleer@aol.com; mobil 0151-12782459

4-1.: Sinai Desert retreat with Aziz Dikeulias

Info: yaaziz@sky.com

23-25: Retreat with Saki Lee in Vienna

Info: zahir@gmx.at tel. 0043-5857829

23-25: Retreat with Aziza Scott in Copenhagen, Denmark

Info: nini.leick@image.dk 45-35-42-32-25

29.04-3.05: The Path Of Healing: UK Healing Retreat Sarida Brown and NurJamil Parsons.

Info: infouk@sufihealingorder.org

May

12-16: Retreat (in French and English) with Aziza Scott in Rennes, France.

Info: jhervot@aliceadsl.fr

1: a one day silent retreat in Naarden, Holland with Saki Lee

Info: miekebetten@planet.nl tel. 0031-302511923

7-9: Retreat with Saki Lee in Banchory, Scotland (near Aberdeen),

Info: pmarkhope@gmail.com tel. 0044-330825274

21 - 28: Individually guided retreats with Saki Lee at Lioba Monastery in Egmond, Holland Even though the group of retreatants is full, there could be space for one or two retreat guides in training to sit in on retreats.

Write to Saki at lightsong@gmail.com if you are interested

July/ August

11-17: Retreatweek mit Daena Maria Bernhold in La Salindre / France ,

Info: lasalindre@orange.fr Tel. 0033-46685 2351 www.lasalindre.eu

19.07 – 14.08: Zenith Institute Summer Camp

Info: mailto:mail@zenithinstitute.com www.zenithinstitute.com

See also the national websites for further events and information:

Austria: <http://www.sufiorden.at/index.htm>

Belgium: www.universel.be

Denmark: <http://www.sufi-danmark.dk/>

France: <http://www.ordre-soufi-international-france.org/>

Germany: <http://www.sufiorden.de>

Holland: <http://www.lightsong.info/>

Norway: <http://www.sufi.no>

Switzerland: <http://www.sufismus.ch/>

United Kingdom: <http://www.sufiorderuk.org>

<http://www.sufiorder.org>

<http://www.nekbakhtfoundation.org>

<http://www.sulukacademy.org>

Heart

The heart has its head on its own palm,
The face of the heart is veiled;
The heart's hands are bound with iron chains,
The feet of the heart are nailed.

The eyes of the heart are never dry,
The heart speaks only through tears.
The ears of the heart are so keen
That the voice from a distance it hears.

The voice of the heart is silent,
Yet far-reaching is heart's cry.
The heart has no question nor answer,
The heart is expressed in a sigh.

The ways of the heart are mysterious,
The heart has the mind of a child.
The heart's breath is full of tenderness,
The heart's expression is mild.

The ideal alone is heart's deity,
A constant yearning its life.
The heart's not concerned with life or death,
The heart stands firm through all strife.

Beauty is heart's only object,
Its inspirer, its all.
The heart is all power that there is,
The angels attend its call.

The heart is itself its own medicine,
The heart all its own wounds heals.
And none can ever imagine
The pain that the loving heart feels.

The path of the heart is thorny,
But leads in the end to bliss.
Hope is the staff the heart holds in hand,
And the goal heart shall not miss.

From Nirtan by Hazrat Inayat Khan

Thank you to Parzival for beautiful pictures and Marit for wonderful layout!
Please send your contributions for the next sufineews to ki.a@online.no