

PEACE IN MOTION NEWSLETTER
SUMMER 2016

Dear all,



The outside world is still in turmoil. Political egos clash; Syria seems like the Balkan before WW I; ultimatums seem to have replaced careful diplomatic negotiations and people still try to get their religious right by trying to eliminate everyone who thinks differently, sacrificing innocent brother and sister human beings through terrorist attacks. Not a pleasant way to start this Newsletter, but if we want to fully live in this world, we cannot close our eyes.

On a personal scale too, the last year has been a bit of a roller coaster for us and mirrored something of the outside world where rage and violence are the main means to settle a dispute and diplomacy and respect are forgotten concepts.

On the positive side, we are grateful to be able to announce our new CD, recorded in Russia and mixed in the Czech Republic. Also, we can look back upon many inspired workshops, both at Khankah Samark and at other venues. For Khankah or not, we still travel! For instance, this coming fall to Riga, Latvia; Perm, Russia; Hamburg, Germany; Michigan, USA and to Stroud, UK, for our yearly December retreat in England. We hope to meet some of you there, in the Khankah for our Sufi weekend, Sesshin or New Year celebration or elsewhere.

Love, Wali & Ariëne

THE POLITICS OF NAFS

A man visits the doctor, complaining about his stiff limbs. 'Old age', says the doctor.

A month later, the same man comes with hearing problems.

'Old age', says the doctor.

Again later, the man visits his doctor and tells him he sometimes has a black out.

The doctor: 'Old age.'

Less interest in food or sex?

'Old age.'

Enough is enough, so at some point, the patient tells his doctor: 'What kind of doctor are you, repeating the same old mantra! Don't you have anything else to say?'

Whereupon the doctor: 'Getting angry like this is also a sign of old age.'



In the 1930's, Sokei-an Sasaki (1882 – 1945), Japanese chronicler of American life and Buddhist teacher of Murshid SAM, wrote:

My father taught me what it is to be a human being. In the West, mothers used to teach children. These days ... the child goes to school, and the schoolteacher gets a salary for dumping out knowledge. No one teaches the child how to develop the qualities of a human being.¹

He compared introducing Buddhism in America with holding a lotus to a rock, hoping it will take root. The lotus certainly took root with Murshid SAM and his other famous student Alan Watts (hardly rocks, of course), but eight decennia later, much of the western world is still in its mineral state, unable or even unwilling to accept the roots of a lotus. One look at a recent newspaper shows that the English politician Winston Churchill is still relevant these days with his saying that a man of state thinks of the future of his country, a politician of the next elections. Plenty of politicians, but where are the men and women of state? Populism flourishes, reducing complicated problems into an overly simplified Yes or No. Headlines in the newspapers show xenophobia and prove economic growth to be the new religion. The fury of religion rages on, turning the world into a massive battlefield where soldiers don't 'just' kill other soldiers, but terrorists try to get their personal will done by killing innocent civilians. No, newspapers are not a good way to restore faith in humanity. Nor are the social media for that matter. Little chance for the lotus to grow roots there.

¹ From his highly readable and recommendable autobiography: Sokei-an: *Holding the Lotus to the Rock*. New York, 2002, p. 25. With gratitude to Philip Tansen O'Donohoe for introducing this book to us.

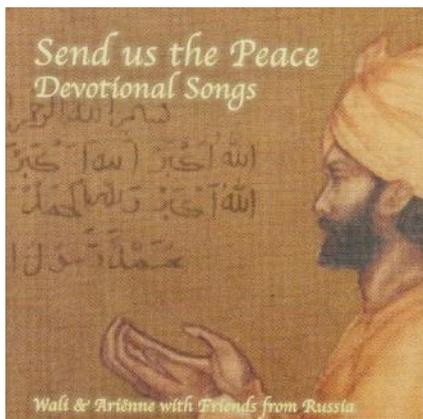
What to do for our lotus? How will it grow roots in a society where law has replaced morality? Samuel Lewis, and with him all the Sufis of old, would respond like the doctor in our introductory story and would repeat the same mantra for all illnesses that trouble our society. They'd point to the *nafs*, the part of our inner being that we refer to as our ego. The Sufis call it the animal, nagging or demanding self. *Nomen est omen*: the name carries the warning.

With the *nafs* as the main driving force and illness of our society, Buddhism and Sufism meet. Working with your ego to make it more beautiful is working on your humanity. The Prophet Muhammad's inspiration to know yourself and you know God is not much different from Lord Buddha's inspiration to work towards finding and awakening your Buddha nature.

So we do what we can, trying to learn more about ourselves. We experience life in an effort to probe deeper in our conscious and unconscious self. We try to work with love and understanding, the two wings that can make our hearts fly, polishing the heart and beautifying the ego-self. We try to keep our private economy small, as in our intimate Khankah, and don't aim for growth or expansion.

But, as we are no puppets on a string and fatalism isn't part of our worldview, we also respond and act in our own little world when we feel this is needed. We tie our camel and, as Murshid SAM would say, we leave the rest to Allah, Ram, God, Adonai or the One.

NEW CD



Some years ago, on our last English New Year Retreat in Springhead, we made the wish to dedicate time to study and deepen the prayers of Hazrat Inayat Khan. The result can be heard on our new CD with almost half the Dances inspired by the words of the Indian Sufi Master who took Sufism to the West and gave us English prayers to replace the Arabic prayers he grew up with.

The CD took over a year in the making. April 2015, we recorded all twelve songs in Saratov, Russia. Later that year, we had the recordings sent to the Czech Republic, where Honza mixed and mastered the raw material into elegant and flowing music. During our Indian holiday, January 2016, Honza sent the first mix and after listening over the headphones of a cell phone, we gave further instructions for a second and later third mix and arrangements. April 2016, the new CD came out.

Where would we be without modern technique and communication!

As before, recording was an exciting and inspiring experience. Again, it felt like a retreat in to music, breathing sounds, melodies and countermelodies for two weeks in far-away Russia.

As the Music for the Dances are based on *japa* (repetition, see below), you cannot work with the development of lyrics, as in pop music, or a musical theme, as in classical music and jazz.

For our previous CD 'Heart Traveling' we found the solution in leaning on rock music, and based our recording on the rhythm of electric bass and drums (djembe in our case). Next to Arienne's alto recorder, sax, flugelhorn (a soft trumpet), violin and jazzy piano took care of the needed variation and development.

For the present CD, we kept the focus on special rhythms like shuffle or baladi. Rhythm is in our blood and in our veins, so we cannot work otherwise. Nor would we want to. However, we felt that the words of Hazrat Inayat Khan needed the devotional bedding of a more folksy or singer-songwriter approach. The result is a CD, closer to the actual performance of the Dances, but in studio quality and with more elaborate arrangements for guitars, recorder, keyboards and violin than a live performance of the Dances can offer.

The CD is for sale in Australia, the USA and Europe, and we hope the music will bring the listener back to an attunement, similar to the one that inspired the Dances.

JAPA: CHANTING AND SACRED SOUND ²

June 2002. At the aftermath of the Russian Solstice Festival, we all dance in one of the Saint Petersburg parks. Suddenly, the rain pours out of the sky. We all seek shelter under the dome of some mausoleum-type monument. It doesn't take long for the police to arrive. The Russian women try to sooth the police, but they seem immune to this overdose of Venus energy. One of the staff starts drumming on a djembe.

² Excerpt from 'The Art of Dance Leading and Mentoring'. Expected release: Fall 2016.

Bad idea. The police only gets angrier.

Then another member of the staff start singing 'OM Shanti'. We all join in and as by miracle, the police calms down and allows us our shelter. Soon after, the rain stops and we continue with our dances.

Spasibo [Russian for 'thank you'], Shanti!



One of the grandparents of Murshid SAM's form of sacred dance is mantra yoga, as we repeat the mantras over and again (*japa*, as this is called in India):

Tat japah tad artha bhavanam

(By constantly repeating that sacred sound with great respect and love and reflecting upon its meaning, one attains spiritual wealth)

Yoga Sutras of Patanjali, I, 28³

What Patanjali, the great Yoga master (\pm 2rd century BCE), tells us here is that repeating the sacred phrase (*japa*) leads (*artha*) to *bhavanam* (literally: feeling, emotion, contemplation).

In India, mantra yoga has been practiced for millennia, not only for gaining insight or deepening meditation, but also for uniting with a deity (*bhakti yoga*). This practice is as old as humankind and needs no further proof than the experience itself. Once one has felt it, one knows. Like Hazrat Inayat Khan. In his *Githas on Ryazat* (esotericism), he says:

The mind listens to the repetitions chanted by the tongue of the devotee, and every atom of the body conscious of the prayer going through the whole being realizes itself also with the other parts of one's being harmoniously joined. The effect is that the whole being of the person becomes exalted by witnessing his absolute being in prayer.

Ryazat, *Githa Commentary series I*, p. 7

Further on in the same paper (p. 41) he says:

The value of repetition has been known and realized by the ancient mystics of various cults in the East. Therefore today the Brahmans repeat their mantras, which they call *Jap*, the Parsees their *Gathas*, Jews repeat the names and verses from the *Qabala*.

The Dances of Universal Peace are designed for active participation with song, movement and concentration. After all, *japa* means repetition and reflection (on the mantra) and comes from the root *JAP-*, to utter in a low voice, so refers to reciting or singing the mantra.

So repeatedly chanting a mantra has a deep effect on the body, has a spiritual effect and may unite one with the deeper meaning of the mantra (or deity if we chant the name of a God or Goddess). In modern psychological terms, we can say that repeating the mantra leads one to connecting with the archetype behind the mantra or deity.⁴

IN MEMORIAM



With deep sadness, we inform you that our dear friend and mureed Anya Hakima Semenyakina has passed away. July 30, Anya Hakima was buried in Moscow. Ya Salamo.

Some of you may have known her, either from Russia or through our Winter Retreats in Estonia, the Czech Republic, a New Year Retreat in England, the EU Summer School or other places.

Our eulogy, written right after we found out about Anya's passing, was read out at her funeral. Thank you Nick for arranging this and for representing the Sufi Sangha at her farewell. And thank you Zhenya for her pronto Russian translation. If you want

a copy (in English or Russian), please write us.

Anya Hakima was born 19th of August 1967. She was a long time mureed, first of Mark Havill (since 1999, when we first met, we think). We initiated her in October 2007 in the train to Saratov,

³ Mukunda Stiles: *Yoga Sutras of Patanjali*. Weiser 2002

⁴ For those, interested in a more thorough journey into India and Sound, see Guy L. Beck: *Sonic Theology. Hinduism and Sacred Sound* (University of South Carolina, 1993)

Russia and soon she became one of those mureeds you 'live with', teaching by example and sharing daily life whenever we met.

The date of her death is unknown, as she was found dead in her flat by her brother on July 21. The last time he spoke with her was July 8 and this is the date of passing on her grave, although pathologists give the time of death as July 12 or 13.

As we are spiritual and not blood family, it is doubtful if ever we will hear more about how she died. Nor do we need to, as she will live on in the hearts of those who knew her.

Yet, we miss her daily and dearly.

BROKEN WINDOWS CAN BE HEALED



When we came home from the US, last year September, we soon saw that someone had broken our beautiful, 19th century stained glass church window by smashing the delicate and old structure with a heavy stone Buddha.

The window, together with two halves of a large amethyst geode, were a welcome-to-Germany present from friends who live nearby, representing the earth (Amethyst) and the Heavens (church window).

With us in the US and the closest neighbors with a view on the window on holiday, it was an impossible whodunit, as also the police told us.

Luckily, we know a stained-glass doctor.

Ingrid Shafia proved her new Sufi name worthy by healing the wound. She carefully measured all and collected the bits and pieces of broken glass to work with at home. But first she bent back the lead, so the most overt aggression was taken from the window already last year. Back home, much of the old glass was put together Tiffany-style.

This summer during the Samark Summer Week, all preparations finished, the window was fully restored. As you can see in the other picture, during our morning practices, the sun shines right through the window, illuminating the dance floor and the two of us in all colors of the rainbow.



NEW IN 2017: THE SUFI PATH OF LOVE AND UNDERSTANDING



Over the years, we have shared in workshops many themes of classical and western Sufism that relate directly to our inner and outer life. Examples are the spiritual paradox in gaining strength by letting go (fana, zikr), the psychology of the heart (from nafs to ruh and sirr) and the ladder of the soul (makam and hal), inner guidance and direction, the path of mastery (sadhana) and the path of love (the hidden treasure), to name a few. Sometimes we hinted at the source behind these teachings (Quran and Hadith- the transmission of Prophet Muhammad), more often we did not. In the Sufi morning practices, we shared wasifas, breath practices, body prayer and other Sufi practices like mujahida or zikr, often without naming them or offering additional background.

After all these years, we thought it time to gather it all together and offer in a two year program an overview of the Sufi Path as we have experienced it. In these five weekends, we will journey back and forth between

Universal Sufism and the Golden Age of Sufism, digging for the roots of Hazrat Inayat Khan and Murshid SAM and at the same time trying to deepen our understanding of the Sufi path in general and its Islamic roots.

Especially in the present time and in contrast with popular or even populist sentiments, it may be revealing to see the beauty of this path. It may help us to understand more of the depth Sufism has to offer on feelings like tolerance and respect (*adab*), openness and interfaith (Inayat Khan's

Unity of religious Ideals can also be found in the Quran) and inner strength, conviction and dedication in our efforts on the path toward the Perfection of Love, Harmony and Beauty. The year group is designed for both followers and non-followers of the Sufi path. The program may also help dance leaders to deepen their dance leading. All we ask is an open interest in spirituality and the willingness to go deeper. Some further information on paper plus references to further study will be part of the program, with which we hope to serve some of you.

Program Harvest 2016

September

16 – 18

Dance and Sufi Weekend Riga (Latvia)

Please contact Bashiran at [E-mail](#)

22 – 25

Samark Sufi Weekend: *The Sufi Path*

From Thursday evening dinner until Sunday, late lunch

Introduction weekend to the Sufi Path through Inayat Khan, Murshid SAM, Rumi and other well-known Sufi masters.



October

06 – 09

Dance and Sufi Weekend Perm (Russia)

In the Garden of our Heart

Contact Svetlana Tarasova at [E-mail](#)

15 – 16

Dance Weekend Hamburg (Germany)

Zikr, die Kunst des Erinnerns

Yoga Centrum Hamburg. Contact [E-mail](#)

28 – 30

Dance Weekend Mother's Trust Ashram (USA, Lake Michigan Area) Contact Jessica at [E-mail](#)

November

10 – 13

Samark Sesshin

Zen & Zikr

From Thursday evening dinner until Sunday, late lunch

In a Sesshin, we alternate dancing with meditating. Part of the weekend will be in silence.



18

The Little Sufi Prince (Utrecht, Netherlands)

Lecture on the Little Prince, seen through the eyes of Sufism. Theosofische Vereniging, Kruisstraat 307, Utrecht NL

25 - 27

Winter Weekend De Weyst (Area Eindhoven, Netherlands)

Theme to be announced. Dutch spoken

December

03 -04

Dance Weekend Stroud (England)

The Heart of Compassion

Contact [Neesa](#)

15 - 18

Sufi & Buddhist Retreat EIAB (Waldbröl, Germany)

with Wali & Ariënne and Bi Nghiem (Sister Ingrid)

As this retreat will be in EIAB, we will partly follow the daily routine of the monastery. We will mix this experience with the teachings of Hazrat Inayat Khan. Participants pay for their stay in EIAB. Honoraria is *dana* (self-chosen gift). For registration and more info: [EIAB](#)



Program 2017

Januari

Dec 28 –
Jan 1



Silvester Celebration (Khankah Samark)

New Year Retreat & Celebration

From Wednesday dinner until Jan. 1st, late lunch.

Retreat and celebration to look back in gratitude for what 2016 has brought us and to look forward to unfolding of some of our next steps in life in 2017.
German or English/German spoken.

February

Feb 25 –
March 4



Samark Winter Retreat (Khankah Samark)

Nimaz: The Art of Prayer

After many retreats on the Prayers of Hazrat Inayat Khan, we now let the Gitas of Hazrat Inayat Khan with Murshid SAM's commentary and other writings guide us to deeper understanding of prayer as such. We also will focus on some of the well-known prayers in the Dances. With Dances of Universal Peace, Storytelling, Seshin, Feedback sessions, Guitar classes in the afternoon with Arjuna etc.
English/German spoken NB: all single rooms already taken.

March
17 – 18

Weekend Bremen

Gib Nahrung unserem Körper, unserem Herzen, unserer Seele

Our yearly short Sufi and Dance weekend retreat in Bremen.

Contact Renate at [E-mail](#) *German spoken.*

April

6 – 9



The Art of Dance Leading (Khankah Samark)

Return Again

Return weekend for the participants of the Dance Training 2015/16. Depending on the subscription of the training group, there may be a few open places for students who did earlier trainings with us. *English/German spoken*

13 – 16

Russian Spring Retreat (Moscow, Russia)

Theme to be announced

After many years leading this Retreat in Saratov, we now return to Russia's capital for a residential retreat outside of Moscow. An ideal way for non-Russians to experience the beauty & flavor of the Russian Dance circles. Contact Marina Kamila Savelyana at [E-mail](#) *English spoken with Russian translation*

23 – 30

Samark Garden Week (Khankah Samark)

In the Garden

Sunday dinner – Saturday breakfast

This week, we will make the garden and garden furniture summer-ready. We offer free food and lodging & morning practices (*dana is accepted*). The dances and other activities in the evening activities will be led by us and by the participants of this week. Open for up to eight people.

May

6

Dance Day Dublin (Ireland)

Healthy Living

This year, we'll dedicate our yearly dance day in Dublin to Inayat Khan's and Murshid SAM's writing on Health & Healing. Contact Zahira Noor at [E-mail](#)

June

2 – 5



Samark Pentecost Retreat (Khankah Samark)

Give sustenance to our bodies, hearts and souls

Friday 18:00 - Monday late lunch

As in previous years, we dedicate the Pentecost Retreat to a line of one of the Prayers of Hazrat Inayat Khan. By focusing on this line from Saum, we hope to receive provision for our daily life. *English/German spoken*

24 – July 1



Ruhaniat Summer School (Proitzer Mühle, Germany)

Annual gathering of the EU Sufi family with EU Sufi teachers.

English/German spoken

August

5 – 12



Samark Summer Week (Khankah Samark)

The seven Advices of Rumi

This year, we will focus on Rumi's Seven Advices. These connect our inner being with our outer behavior and are excellent tools to work with, also outside this retreat. With DUP, stories and poetry, chanting and practices, Sesshin, a possible visit to EIAB, zikr and ritual. By sharing, we will deepen each of the advices.

NB: Please register early. *English/German spoken*

September

7 – 10



The Sufi Path of Love and Understanding (Khankah Samark)

In this first weekend of a series of 5 on the Sufi Path, we will explore some of the main themes of classical and universal Sufism. Through the Sufi psychology of the *nafs* (ego), we will work with our own inner being, trying to find our way 'toward the One'. The first weekend is open for all, depending on availability. The other weekends only for those who subscribe to the whole series. The next weekend is on October 19 – 22, 2017. Dates for 2018: April 12 – 15; June 7 – 10 and September 6 – 9. See the brochure for more info. *English/German spoken*

23 – 24

Dance Weekend Hamburg (Germany)

Theme to be announced

Yoga Centrum Hamburg. Contact [Heinz Scheffler](#)

German spoken

October

1 – 8



Samark Harvest Week (Khankah Samark)

Harvest what you can.

Sunday dinner – Saturday breakfast

This week, we will make the garden and garden furniture winter-ready and – depending on the weather – harvest and process the fruit from the orchard. We offer free food and lodging & morning practices (*dana is accepted*).

Please E-mail us for more details.

12 – 15



Sufi & Buddhist Retreat EIAB (Waldbröl, Germany)

The Heart of compassion with Wali & Ariëne and Bi Nghiem (Sister Ingrid)

We will partly follow the daily routine of the monastery and its sisters and brothers. We will mix this experience with the teachings of Hazrat Inayat Khan & Murshid SAM, who was both Sufi and Zen Master. Participants pay for their stay in EIAB. Honoraria is *dana* (self-chosen donation). Registration: [EIAB](#) *German spoken*

19 – 22



The Sufi Path of Love and Understanding (Khankah Samark)

Second weekend. Only open for participants to the whole series.

November

23 – 26



Samark Sesshin (Khankah Samark)

Zen & Zikr

From Thursday evening dinner until Sunday, late lunch.

In a Sesshin, we alternate dancing with meditating. To further the inner process, part of the weekend will be in silence. NB: Please register early, as in previous years, this retreat filled up quickly. *German spoken*

December

2 -3

Dance Weekend Stroud (England)

English spoken Contact [Neesa](#)

8 – 10

De Weyst Winter Weekend (Handel, Eindhoven area, Netherlands)

Theme to be announced Dutch spoken

Dec. 28 –
Jan 1

Silvester Celebration (Khankah Samark)
New Year Retreat & Celebration

From Thursday dinner until Jan. 1st, late lunch.

Retreat and celebration to look back in gratitude for what 2017 has brought us and to look forward to unfolding of some of our next steps in life in 2018.

German or English/German spoken.



Please check our Website for regular updates.

About us



Wali and Ariënne van der Zwan are senior mentors in the Mentor Teachers Guild and they guide students in mostly Western and Eastern Europe. By co-teaching, they interweave of masculine and feminine energies and combine strength with beauty, depth with lightness, joy with energy, clarity & focus with ease.

Wali and Ariënne follow the Sufi path for their spiritual depth, background and support and are khalif and sheikha in the Ruhaniyat, the Sufi Order of Samuel Lewis and Inayat Khan. They have two adult children, living in the Netherlands and India.

Khankah Samark

Khankah Samark is situated in the Oberbergisches Land, a rural area East of Cologne, far from the maddening crowd yet in close range to motorway and train. We advise you to book early if you want to participate, as some events tend to sell out quickly and have a waiting list.



Registration

Unfortunately, we had to raise our prices. Fortunately, we can keep some reduced places, in case money is a problem for you.

For all events at Khankah Samark:

Long Weekends (Thu. – Sun.)	€ 90 lodging	€ 290 Honoraria & food
Reduced price	€ 90 lodging	€ 220 Honoraria & food
Weeks (Sa. – Sa.)	€ 210 lodging	€ 310 Honoraria & food
Reduced price (not for single room)	€ 210 lodging	€ 220 Honoraria & food
Surcharge single room (3 available)	€ 50 (weekend)	€ 100 (week)

We don't want money to be the reason for not being able to visit the Khankah. Apart from the reduced price, we always try to keep some places with extra reduction for visitors from low currency countries: Weekends: € 260,=; weeks: € 320,= all in. Write us for more details.

You secure your place with a down payment to W. van der Zwan at:

IBAN DE59 3705 0299 0341 5533 26

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