

## PEACE IN MOTION NEWSLETTER CHRISTMAS 2017

Dear all,



*It is Christmas and time to write you our Winter Newsletter.*

*The last period of this year has been very busy for us. Right after the Sesshin and our trip to Glastonbury, we flew to India for the wedding of our son Jochem with Anushya, a painting artist from Goa. The wedding was in Assam (the upper eastern part of India, famous for its tea), where Anushya's parents live.*

*At the wedding, performed in a Krishna Temple, our daughter Brechje shared she wanted to spend Christmas with us in Europe, so here we are now with her and our grandsons Surya and Satya. They saw snow for the first time in their*

*lives and have completely filled up our days. Alhamdulillah!*

*With writing assignments for Wali for the 2019 spiritual calendar (calendars are made well in advance!) and preparing the Silvester Retreat and the trip to Goa, there has been little to no time for anything else.*

*So let this be a short Newsletter with merely – as promised in our Summer Newsletter – part of a chapter from our forthcoming book **The Sufi Path of Love and Understanding**. This book was written as preparation and accompaniment for the now running Sufi Year Group. As you can see below, we opted for the form of the classical Sufi handbooks, telling the story by meandering through quotes from different sources.*

*We started this program in the fall of this year in an effort to inshallah bring together teachings on the stages of the nafs, on fana and baka, on drunken and sober Sufis, on the Sufi psychology of the heart, and on so many other ideas that we shared with other seekers on the path in retreats and workshops.*

*In the Year Group and in the book we travel back and forth between the classical Sufism of the brothers Ghazali, Ibn 'Arabi and Rumi – to name a few sources of inspiration – and the universal Sufism of Hazrat Inayat Khan and Murshid SAM, thus experiencing the continuous stream of insight, inspiration and realization in its many colors.*

*We are grateful to be able to do this and to receive so much insight and inspiration, already in the past first two weekends. This inspiration keeps adding to the already written book, so we'll keep it with us and will publish it only later, waiting for more experiential insight and inspiration from the forthcoming weekends.*

*At the end of this Newsletter, you'll find our provisional Year Program 2018.*

*May your direction in 2018 be toward the One!*

*Love, Wali & Ariënne*

### **The Hidden Treasure of Love**

Hazrat Inayat Khan called the Sufism that he brought to the West the Message of Love, Harmony and Beauty. This phrase is typical for the path of love. The Sufi emphasis on love was widespread in his home country India, especially in the Chisti Order, Inayat Khan's main Sufi order. We can find the inspiration for this path of love, as was to be expected, in the Quran and the Hadith, in this case the Hadith Qudsi of the Hidden Treasure. Here it is again:

*I was a hidden treasure and I loved to be known,  
so I created the creatures that I might be known.*

The word for 'loved' (*ahbibtu*) used in this Hadith, is also the root of the word for love in Q 5: 54:

*He [God] loves them and they [humankind] love him.*

The first treatise on the path of love, *Sawanih*, by Ahmed Ghazali (± 1060 – 1126), the younger brother of the more famous Imam al-Ghazali, starts with quoting this line from the Quran. Close reading reveals not just mutual love between the Divine and us, but also shows

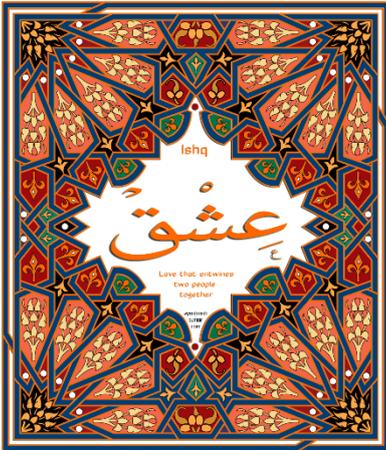
that the love of the One for us precedes our love for the One. Ghazali<sup>1</sup> asks rhetorically:

As a special privilege of man, is this not sufficient for man that he is the beloved (of God) before being His lover? Is this a small favor? (Even) before his coming (to the temporal world), the love of God for man expressed in 'He loves them' had provided so much food for that desperate guest that he continues to eat forever and ever, yet there is always something left... 'No soul knows what joy is kept hidden for them.' ...

If you gain insight into the secrets of your Time, then you will realize the 'two bows' of pre-temporality and post-temporality are your heart and your Time.<sup>2</sup>

Translator Pourjavady explains in his introduction how in Ghazali's mysticism a mystic passes three different plains when going beyond the phenomenal word: the heart (*qalb*, in Persian *dil*), the spirit (*ruh*) and the subtle or secret (*sirr*). We already discussed these when talking about the Sufi psychology of the heart. The intermediate level of the spirit is the proper domain of love where the mystic becomes a lover. The inspirations received on this plane through the polished mirror of the heart are called *sawanih*, hence the title of Ghazali's book. As we saw, in *sirr*, the secret place of the heart, love, lover and beloved merge into Oneness. Ahmad Ghazali uses the image of Love seeing itself of the heart of the lover. He continues that Love perfects itself when the spiritual eye of the lover sees the Beloved, because the Beloved wants to see Himself.<sup>3</sup> With Ahmed Ghazali, Love is not one of the Ninety-nine Names, but equals the One. So Love becomes the Hidden Treasure that wants to know Itself. We will come back to this specific use of Love when we discuss Hazrat Inayat Khan's Sufi Creed 'God is Love, Lover and Beloved'.

### Love: 'ishq and mahaba



Sufism is a love affair. Love is as central to Sufism as *bhakti* is to India. Sufism is the religion of the heart, the philosophy of the heart and the way of the heart. Many Sufis used the vocabulary and the practice of Love as path to the divine, as love in its earthy form often is the first human experience of surrendering for another cause than the lower self (to which we surrender unconsciously). So let us see how love became the main path for Sufis like Ahmad Ghazali, 'Iraqi, Rumi and also Hazrat Inayat Khan. An-Nuri (840 – 907) probably was the first to use the word 'ishq for the relationship with the Divine. In the tenth century, the Sufis started using the word 'ishq for their love for the One more widely. This Arabic word for sensual and consuming love is derived from the word 'ashiqa:

The 'ashiqa is a plant that grows in gardens, and in the manner of a creeping vine spreads over trees. First, it secures its roots in the ground, then its branches come out and seize the tree in their grip, so that no moisture remains in the veins of the tree. Whatever water and air reaches the tree through the creeper, the creeper plunders, until the tree withers.

*When 'ishq seizes a man, it will not part from him  
until it has nullified his mortality.*

Khawaja Nizamuddin Awliya<sup>4</sup>

<sup>1</sup> When mentioning Ghazali in this chapter, we refer to Ahmed Ghazali, the younger and 'drunken' brother of the more famous and 'sober' Abu Hamid Muhammad al-Ghazali. Of the latter, it was said (by Rumi and others) that he merely wrote about what his younger brother experienced.

<sup>2</sup> *Sawanih*, p. 29, also quoting Q 32: 17. See the nocturnal journey of the Prophet Muhammad for the 'two bows'.

<sup>3</sup> This reasoning comes from the Hadith Qudsi of the Hidden Treasure.

<sup>4</sup> Nizamuddin Awliya (1238 – 1325) is the great sheikh from Delhi, follower of the school of love of Ahmad Ghazali and spiritual ancestor of Hazrat Inayat Khan, who is buried next to him. Awliya is the plural form of the wazifa *wali* (the friend) and is often translated as 'saint'.

This word for love completely covers the ideas of *fana*, of surrendering to the ultimate love for the divine. 'Ishq is Rumi's sugar dissolving in tea, with the Beloved as the great Dissolver. It didn't take long for 'ishq to replace *mahabba* (loving-kindness), the word for love of God used until then and by the more orthodox translated as 'obedience'. According to Schimmel, Hallaj was the first to explore the inner dynamics of 'ishq in his poetry.

In his treaty on the trinity of Love (Love, Lover and Beloved), Ahmad Ghazali declared Love (he used 'ishq and *mahabba* indiscriminately) not a Quality of the One, but the Essence and pointed the direction of spiritual growth towards the level of loverhood ('*ashiqi*) en beloved-ness (*ma'shuqi*) into the essence of Love (*dhat 'ishq*).<sup>5</sup>

To discuss *Sawanih* in full, is beyond the scope of this book and its author. Some quotes may demonstrate both its depth and the gem quality.

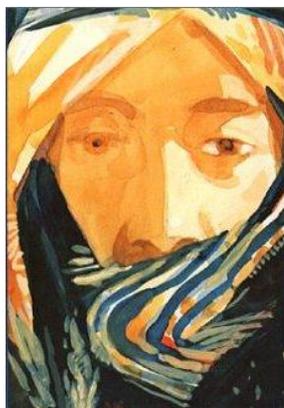
The numbering follows the German translation of the Helmut Ritter edition:<sup>6</sup>

*Love is the bird and the nest, the essence and the attribute, the feather and the wing, air and flight, the hunter and the game, the prayer directions and the worshipper, the seeker and the sought, the beginning and the end, the king and the servant, the sword and the scabbard, the garden and the tree, the branch and fruit, the nest and the bird. (X)*

*Love starts with contemplation (mushahada) sowing out the seed of Love on the soil of the most secret heart chamber. The ardor of attention nurtures her. (XXI)*

*The mind is not able to see the spirit in her true nature and being; the spirit is the shell of Love with the hidden pearl. So how can you see what is in the oyster, but by imagination?*

*Love is a hidden secret  
that no one has ever seen.  
How long will these lovers boast in vain?  
[Who talks of love, has separated from her  
as Love cannot be caught in words] (IL)*



The Persian Sufi poet Fakhr al-din Ibrahim 'Iraqi (1213–1289) was the first to use 'ishq in the Islamic creed, saying *la ilaha illa' l'ishq*: there is no deity save Love. Schimmel reports she met with many Turkish Sufis using the Islamic creed in this form.<sup>7</sup>

Like Hallaj before him, 'Iraqi traveled to India, where he was of paramount influence to Indo-Persian Sufi poetry.<sup>8</sup> He later traveled to Turkey and met with Rumi and Ibn 'Arabi's main student Qunawi, who shaped him intellectually as much as Baha'uddin – his Indian Suhrawardi teacher – had shaped him spiritually.<sup>9</sup>

'Iraqi followed this school of Love and fused it with the more analytical school of Ibn 'Arabi. His main theme was love revealed through the medium of human beauty. When 'Iraqi died, he was buried near Ibn 'Arabi's tomb. In his *lama'at* (Divine Flashes, his most famous work, modeled after *Sawanih*), he wrote:

*Love is the only thing existing in the world  
lover, beloved and love are one  
union and separation no longer pertain.<sup>10</sup>*

<sup>5</sup> *Sawanih*, p. 88 – 89.

<sup>6</sup> Ahmed Ghazzali (transl. Gisela Wendt): *Gedanken über die Liebe*. Castrum Peegrini Presse, 1989.

<sup>7</sup> *Mystical Dimensions*, p. 137.

<sup>8</sup> *Ibidem*, p. 354: 'His influence can scarcely be overrated.'

<sup>9</sup> *Divine Flashes*, Introduction, p. 43.

<sup>10</sup> translation Schimmel, p. 353 – 354.



# Year Program 2018 Wali & Ariënne



**January**  
21 - 31

**Goa Retreat** (India)

*Diving in the Ocean of Mother India*

We hope to travel with you and discover something of the outer beauty of Goa, with its beautiful beaches and warm Indian Ocean, and of the inner beauty of the Indian culture and spirituality, sheer by being present and diving into everyday Indian life, and through the program offered, an introduction to 'Indian Gospel', the Bhagavad Gita.

*NB: Almost fully booked.*

**Winter Retreat**  
**March**  
9 - 10

Due to our retreat in India, we will not have a Winter Retreat this year.

**Dance Weekend Bremen** (Germany)

Our yearly short Sufi and Dance weekend retreat in Bremen.

*The Heart of Compassion.*

Sufis want to travel to the heart, Buddhists to the other shore. A workshop to open the heart and offer a raft for reaching the other shore together.

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

**April**  
12 - 15

**The Sufi Path of Love and Understanding** (Khankah Samark)

Third weekend of a series of 5.

Only open for participants to the whole series.

26 - 29

**Moscow Spring Retreat** (Russia)

*Use us for the Purpose that Thy wisdom chooses*

Contact Marina Kamila Savelyana at E-mail

*English spoken with Russian translation*

**Mai**  
12

**Dance Day Ireland**

*Use us for the Purpose that Thy wisdom chooses*

Contact Zahira Noor Gill at [E-Mail](#)

18 - 21

**Pentecost Retreat** (Khankah Samark)

*Use us for the Purpose that Thy Wisdom chooses*

Like previous years, we dedicate the Pentecost time to a line of a prayer of Hazrat Inayat Khan.

**June**  
7 - 10

**The Sufi Path of Love and Understanding** (Khankah Samark)

Fourth weekend of a series of 5.

Only open for participants to the whole series

30 - July 7

**Ruhaniat Summer School** (Proitzer Mühle, Germany)

Annual gathering of the EU Sufi family with EU Sufi teachers. Special guest: Pir Shabda Kahn (USA).

*English/German spoken*

**July**

21 - 22

**Dance Weekend New Jersey** (USA)

Contact Jamila Aziza Ben Nacef at [E-mail](#)

27 – 29

**Dance Weekend Fort Wayne** (In, USA)

*Purifying the Heart*

For more information or to register online, please visit [www.fwdc.org](http://www.fwdc.org),  
[E-mail](#) or phone (260.424.6574).

**August**

11 – 17

**Samark Summer Week**

Our annual Summer Week is dedicated to Character Building & The Art of Personality. These teachings of Hazrat Inayat Khan 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.

*English/German spoken*

**September**

6 – 9

**The Sufi Path of Love and Understanding** (Khankah Samark)

Last weekend of a series of 5.

Only open for participants to the whole series

22 – 23

**Dance Weekend Hamburg** (Germany)

*The Unity of Religious Ideals*

We will focus on the Unity behind all apparent diversity and end the weekend with a ritual in dance, honoring the Unity behind all traditions. Yoga Centrum Hamburg.

Contact [Heinz Scheffler](#) *German spoken*

**October**

12 – 14

**Dance Weekend De Weyst** (Netherlands)

*Theme to be announced*

*Dutch spoken*

26 – 28

**Dance Training North** (Bildungsstätte Bredbeck, near Bremen)

We will work from our new manual 'The Art of Dance Leading and Mentoring'. With *feedback session*.

Contact [Hans-Peter Baum](#)

**November**

17 – 18

**Dance weekend Glastonbury** (UK)

*Theme to be announced*

Contact [Diana](#)

22 – 25

**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.



## About us



Wali and Ariëne van der Zwan are senior teachers for the Dances of Universal Peace. 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 Ariëne follow the Sufi path for their spiritual depth, background and support and are khalif and sheikha in the Ruhaniat, 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

For all events at Khankah Samark:

Long Weekends (Thu. – Sun.)	€ 90 lodging	€ 260 Honoraria & food	350 total
Reduced price	€ 90 lodging	€ 190 Honoraria & food	280 total
Summer Week (Sa. – Fr.)	€ 175 lodging	€ 255 Honoraria & food	430 total
Reduced price (not for single room)	€ 175 lodging	€ 175 Honoraria & food	350 total
Surcharge single room	€ 50 (weekend)	€ 100 (week)	

We don't want money to be the reason for not being able to visit the Khankah. We always try to keep some places with extra reduction for visitors from low currency countries:

Weekends: € 200,=; weeks: € 250,= all in. Write us for more details.

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

KSK Bank IBAN DE59 3705 0299 0341 5533 26 BIC COKSDE33

Weekends (Thursday Dinner – Sunday lunch) € 50 / € 100 for single room.

Weeklong events (Sa. Dinner – Fr. Breakfast) € 100 / € 150 for single room.

Please see our website for cancellation policy, for updates & for other events.

[E-mail](#) [Website](#)

