

Peace in Motion Newsletter

Winter 2019

Dear all,



We are preparing for our bi-annual New Year Retreat, so time for our Newsletter, sharing our looking back at 2019 and looking ahead towards 2020.

Looking ahead first, we are welcoming an 'Inayat Khan Year'. As we told you in our last Newsletter, we have planned a Year Group around the life, the prayers and the teachings of this Indian Sufi, who came to the West and universalized his Message to open up Sufism for all faiths. There are still a few places left over for this Year Group (full for participants only first weekend). We called it Draw us Closer, after a line from one of the prayers, and we hope the Year Group can bring us closer to Inayat Khan and through this, closer to the One.

Following our inspiration, we decided to move our annual Summer Week to Suresnes, the house near Paris where Inayat Khan lived with his family.

The focus on Inayat Khan started with a project that started December 2018. It resulted in the new book Draw us Closer. The over 260 pages contain a study of the life of Inayat Khan, drawing a.o. from his own writings and rare biographies, a survey on his teachings around prayer and the human qualities needed to make our prayers effective and the background to his main prayers. Below you can have a foretaste with an excerpt from the chapter that investigates the mystery around his death (see more on this below). As the book shows new light on the Subhan Dance, we included here the updated background of our dance description from our CD Heart Traveling to this dance of Leilah Be.

As you can see in the Agenda at the end of this Newsletter, we decided to take a sabbatical from the EU Summer School. As co-founders and organizers (Wali was the first Camp Manager and we always came two days early to do all decoration and other preparations in the venue), we have been involved from the very beginning, so we felt it time to reassess our contribution. Inshallah we shall be present again in 2021.

Following up on a very recent Dutch development, we decided to support a new small-scale Sufi Camp in Groet, the Netherlands (8 – 12 July, 2020). This offers us the opportunity to connect among others with our Dutch friends from Sufi Contact.

Looking back, we had an intensive and also highly inspiring year with trips to Australia and Moscow in the spring and our pilgrimage to the Tunisian Sahara in the fall. We already wrote you about the first journeys.

We wish you all a lovely Christmas time and Year End and an inspiring 2020.

Love, Wali & Ariënne

Nayaz on the autoharp



You can imagine our surprise when we received an email from the US for permission to publish a recording of our Nayaz Dance.

How music can travel: as it happened, someone entered the Mountain Laurel Autoharp Contest 2019 with the melody of the Nayaz Dance and the committee wanted to publish this autoharp arrangement on the 2019 double-cd. As royalties, we asked for them to send us the cd. The

arrangement is lovely, as are all arrangements on the cd. Some are even stunning, like the autoharp version of Scott Joplin's much covered *The Entertainer*. With blues and ragtime, country is my (Wali's) musical background, but as a former professional music critic, I must admit that 44 Autoharp arrangements is a bit much to chew in one or two sittings.

The Buddha at the still pond

It was a lot of digging and mostly hacking in the clay soil of the garden of Khankah Samark, but now our garden has the Buddha spot we had wanted a long time ago. We put white marble in the water to make the bottom white and immediately, the water turned milky. This reminded us of the next Buddhist story from one of Wali's Dutch books with spiritual stories:



One day, some people chanced to see a lonely monk and asked him after the purpose of silence and meditation. The monk was just pulling a bucket of water from a deep well and said: 'Look at the well. What do you see?' The people looked at the well and said: 'We don't see much but dirty water.' After a while the monk repeated his question. The people looked again and said: 'We can see ourselves mirrored in the water!'

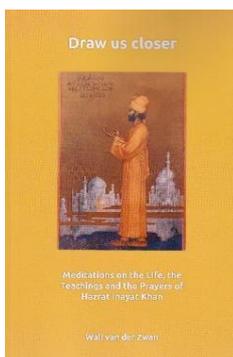
'That is the power of silence,' explained the monk. 'I was getting water from the well, so I disturbed the water. Now it has settled again and you can see yourselves. The silence of mediation does the same and enables you to see yourselves. But wait a moment longer.'

After some time, the monk invited the visitors to once again look at the well. The people did and exclaimed: 'We can see the pebbles at the bottom of the well!' 'Right,' said the monk. 'If you wait long enough and go all the way in silence and meditation, you can see the ground of all existence.'

Epilogue: It took the white marble dust well over a week to settle at the bottom. We then refreshed the water and put a round mirror on the bottom, resulting in a clear and clean view. However, after some time algae colored the water green. Our pond keeps showing us how hard it is to meditate and get to the bottom of it!

The mystery of Inayat's passing

Below is part of a chapter from Wali's Draw us Closer. The book is available at the Peace in Motion Website and through Amazon. In the book, footnotes (left out here) refer to the sources used.



The death of Inayat Khan is shrouded in mystery. On the physical level, it is clear that his constant traveling and living off hotel food was asking its toll. On top of that, he suffered regularly from pneumonia. His physician, Dr. Gruner, recalled that his blood was very peculiar as his red cells were spikes instead of being round and his blood was very watery. This can be a sign of anemia. His death certificate stated heart valve deficiency as the cause of his disease.

On the psychological level, his longing for India, the constant struggle to bring across at least some essence of his message to

his audience and students and the issues with his organization, wore him out as well.

On the spiritual level, his last letters, his last poetry, and the events at the 1926 Summer School seem to indicate that he was aware that his time on earth was coming to an end...

Many have described Inayat's transparency of the last year, but hardly anyone beyond those closest to him noticed he was tired and ill. Here is what Wil van Beek experienced at the last Summer School:

The Murshid forever showed himself gentle, courteous, and very often in high spirits. His whole personality emanated love and goodness. But this year in particular many of his faithful observed that sometimes he looked withdrawn, as if he were far away, as if in spirit he had departed already. His face expressed earnestness and a kind of sad solemnity. Indeed, even two years earlier the Master had started hinting to some that the time was near when he should have to leave. He did not, of course, say this in such a way as to break their hearts. Because it was hinted in a discreet way, they preferred to forget it.

Sirkar van Stolk, his secretary and long-time traveling companion, spent many evenings in hotel rooms with his teacher, where Inayat often would share stories of India with him. We quote him more at length, as his testimony, coming from someone so close to his teacher, is crucial:

Hazrat Inayat Khan still had to go through some final supreme initiation... He felt a compelling need to enter into a state of deep meditation; a need which comes upon every adept when the time is ripe. I did not then realize the full implications of the experience he was to pass through; but when he returned to us at the end of it, he was a changed being. He was almost unrecognizable...

Later, he told me something of what had passed during that great inner silence... He had been obliged to experience for himself each of the different states of awareness through which all human beings pass at some time – states caused by the whole gamut of earthly shortcomings and sufferings... When the time came for Murshid to travel through this awesome gateway to Illumination, he too had to visit the lower spheres which some call Hell... The final experience was one of inexpressible joy. As a sort of crown to the ordeals through which he had just striven, Hazrat Inayat Khan was elevated at last to that state of bliss for which there are no words; was purged and purified of the last vestiges of human limitation; his illumination, already so great, was deepened and perfected; he became, indeed, more than man.

After this experience, referred to by his biographer Wil van Beek, a friend and co-worker of Van Stolk, as 'Kemal: point of culmination', Inayat's work on earth was coming to an end...

Subahan Dance

Research for Draw us closer led to new insights around the Subahan Dance, as the lyrics of the dance are the last words of an invocation Inayat Khan used to sing to his audience before lecturing. Below you can find the updated background to the dance description, partly taken from Draw us Closer. The full description with the music and movements can be found on our website.

In the early years of his lecturing, Inayat Khan used to attune himself and his audience by chanting an Invocation.

As a newspaper wrote:

His face was a cradle of peace; tranquility spread out from him like a radiance that is felt only by the soul. All beautiful thoughts seemed to go home to rest in him. He came with a message of Love, Harmony and Beauty. Indeed, he himself was his own message – typified all that he came to teach. For a moment he stood in rapt concentration, seeking touch with the Infinite. And then the stillness was marvelously charmed with the exquisite cadence of a low, mystical chant. Suddenly he ceased his prayerful song and opened wide, shining eyes upon the gathering, shedding a benediction of intimate happiness. Slowly he raised a caressing hand.

'Beloved ones of God,' he said.

This Invocation was published in a pamphlet in 1918, edited by Maheboob Khan. As the translation shows, this Invocation is much different from the one used nowadays. Inayat Khan wrote the presently used Invocation in his notebook in 1921. As Inayat Khan wanted to stay clear from any reference to magic, he stopped with his practice of chanting before lectures when it was said his chanting mesmerized his audience.

In Inayat Khan's rendering (from *Ein Sufi-Brevier*, Verlag Heilbronn, 1991, p. 69 – 70), some of the words have a different meaning:

Prayer of Invocation.

As sung by Inayat Khan.

Prayer of Invocation

Praise to Thee, Who art hidden & yet manifest
Praise to Thy Glory, Might, Power & Dominion,
To Whom belong all Majesty & Greatness,
Who art the source of all things.
Praise to Thee, King of Kings,
Ruler of all creation,
Who controlleth all things and hast
power over all things.
Thou who wast from the beginning,
and art without end, for ever and for ever,
Who art eternal, above all, beyond all,
O God, Lord and Ruler over angels
and mankind.

English Version of words.

Sahara Pilgrimage

This fifth pilgrimage to the Tunisian Sahara was a remarkable one. On the previous occasion, we had worked with letting go of our concepts, as Sahara with her barrenness of sand, sky and sun knows how to confront you with ideas that you never

would have imagined being concepts. For instance, we have never experienced the power and function of water as in the dry Sahara.

We were in for a surprise, for obviously our concepts of the Desert didn't take into account that all things must pass, as is expressed in the Quran (Sura 103, al 'Asr). Here it is in the translation of Michael Sells (*Approaching the Qur'an*):

By the age, the epoch. The human is always at a loss, except those who keep faith (*iman*), who work justice, who council to one another to truth (*haqq*) and council one another to patience (*sabr*).

When our caravan of over forty (counting our group, the Bedouin and the camels) arrived at the abandoned former oasis *Wajnatraj* where we used to stay each previous time, we saw how the sand had taken dominion over the oasis and we had to move on to another location to camp for our retreat. As it happened, the place that Khalifa, the leader of the Bedouin led us to, proved to be wonderful.

Below are some photos of the pilgrimage. After our January trip to India, to visit our son and daughter-in-law in North Goa, we hope to decide if and when we will return to the Sahara.



Program 2020

Wali & Ariënné

Februari
27 – March 1

Draw us closer (Khankah Samark)

Year Group on the life, teachings and prayers of Hazrat Inayat Khan. The first weekend is open for all, the other weekends for participants of the whole program.
English/German spoken.

March
6 - 7

Dance Weekend Bremen

Die Natur als Fenster (Nature as Window to the Divine)
Die Natur ist das Fenster zum Verständnis der "anderen Welt". All die verschiedenen Fenster führen schließlich zu der Einheit in der Vielfalt, die Inayat Khan die "Einheit der religiösen Ideale" nannte.
German spoken Contact [Renate](#)

April/May
23 – 26

Draw us closer (Khankah Samark)

Year Group on the life, teachings and prayers of Hazrat Inayat Khan. Open for participants of the whole program.

30 – May 3

Dance Weekend Czech Rep

(Trhové Sviny (South Bohemia))

Tuning the heart

After many years, we return to the Czech Rep. for a residential weekend workshop in the Prague area.
English spoken with Czech translation Contact [Jirina](#)

May/June
16 - 17

Dance Weekend Poland

Healing Body, Heart and Soul

The Dances of Universal Peace can show us how to lead a healthy life in which we have a sense of purpose and direction on all levels of existence.

English spoken with Polish translation

Contact [Mariola Floresca](#)

29 – June 1

Samark Pentecost Retreat (Khankah Samark)

The Call of the Dervish

Using Rumi's poetry, we will distill from his teachings every day a next step to bring us closer to our spiritual self and so to the Divine.

July
8 – 12

Sufi Summer Camp Groet (Netherlands)

This camp is the continuation of the Sufi Camp that the late Michael Schouwenaar used to organize on his land. NB: Dutch spoken

August

2 – 8

Suresnes Summer Week

(NB: Sunday – Saturday)

At home with Inayat Khan

As we are focusing a full year with the year group on Inayat Khan, we were inspired to move the Samark Summer Week to the house of Inayat Khan and his family in Suresnes (near Paris, France). There, we will focus on his life and that of his family, out of which will emerge some of his teachings.

NB: Places are limited. *English/German spoken.*

September

3 – 6

Draw us closer (Khankah Samark)

Year Group on the life, teachings and prayers of Hazrat Inayat Khan.

Open for participants of the whole program.

18 – 20

Dutch Weekend Samark

After last year's successful start, we continue this year to receive our Dutch friends at Khankah Samark
Dutch spoken

October

03 – 04

**The Art of Dancing and Dance Leading
(Bremen Area)**

Training and deepening weekend.

Bremer Tanzhalle.

German spoken Contact [Hans-Peter Baum](#)

17 – 18

Dance Weekend Hamburg (Germany)

Der Pfad der Heiling (The Path of Healing)

Yoga Centrum Hamburg.

German spoken Contact [Heinz Scheffler](#)

November

26 – 29

Samark Sesshin (Khankah Samark)

Zen & Zikr

In a Sesshin, we alternate dancing with meditating. To further the inner process, part of the weekend will be in silence. *English/German spoken*

December

17 – 20

Draw us closer (Khankah Samark)

Closing weekend of the Year Group on the life, teachings and prayers of Hazrat Inayat Khan.

Open for participants of the whole program.



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