



Heart to Heart



A Newsletter of Sufi Circle Canada



Issue #5

Spring 2022

Welcome to our Spring Edition

Dear Canadian Sufis and Friends,
Welcome to the Spring 2022 issue of *Heart to Heart*. In this issue we celebrate both sound practices and the teachings perceived through silence. We reflect on an early English mureed, Nargis Dowland (the first person to collect and publish the writings of Inayat Khan) and we also remember talented artist and Sufi sister Holly Middleton, tracing her development as a painter. As well you'll find inspiring poems, prayers and images. We hope you enjoy the issue and welcome your comments and submissions for our next issue Fall 2022. *Nirtan Carol Ann Sokoloff, editor with assistance from David Murray and the directors of Sufi Circle Canada*

Sufi Circle Canada News

While Coronavirus conditions have taken a toll on some activities, our hearts remain uplifted and committed to sharing the Sufi Message in every way possible. Edmonton centre leader David Murray has been holding a weekly zikar meeting on Zoom and an electronic day of sharing and practise has been proposed for the Fall. The Sufi Circle Canada Board continues to meet regularly (via Zoom) to consider priorities for the future. Let us know if you'd like to participate. We still wish to hold a regional in-person event at the Bethlehem Centre on Vancouver Island when conditions permit. We are also considering ways to support our members in time of need. This newsletter is a team effort which helps us stay in touch across distances, to share reflections, memories and insights.

We are very grateful for those who have kept their connection to our Circle active by renewing their membership or registering as a friend of Sufi Circle Canada. There is no fee for either category but members are able to vote for the Board and organizational matters that arise. They are also able to join our Board. We invite expressions of interest from anyone motivated to serve as a Director and further the cause of the Sufi Message in Canada in this way.

Sufi Circle Canada relies exclusively on **Donations** to continue the work of our organization, including our amazing website: www.sufimovementincanada.ca. **To donate** to the work of keeping the Sufi Message alive in Canada please e-transfer a tax-deductible donation to Treasurer Azima Martha Toy at this email: martintoy87@yahoo.com.



Remembering Canadian Sufi Artist Holly Middleton

Niccela Churchill, Banff

On her return to live in Banff in 1988 Holly joined the Banff Sufi Group. She loved being part of this spiritual group and always looked forward to participating in the yearly retreats at Lake O'Hara. She delighted in the friendships of the local and visiting Sufis and continued to attend the Sufi retreats until 2000, taking the Sufi name Nur. Nur Holly loved to hike and paint, even hiking to Abbot Pass at age 80. With endless energy she easily kept up with much younger hikers, all the while carrying paints and paper. Holly loved joining the guided hikes led by Amir Peter Holt. It was a familiar sight for hikers to come across a figure painting alone in a field. Often the group of Sufis hiking would return to find her still painting many hours later on their return to the Lodge. So many of the Sufis became cherished friends and she looked forward to being together with them when they came to Banff. Many thanks and love to the Sufis who noticed a change in Holly in 2000 at her last retreat. She would be diagnosed the following year with Alzheimers.



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An Early Mureed: Nargis Jessie Dowland, 1866 - 1953,

Kuan Yin Pujos-Michel, Banff

While reading the two volumes recently published by the Nekbakht Foundation, the magazines, *Sufi, 1915 - 1920* and *Sufism, 1921 - 1924*, (as reviewed in *Heart to Heart* Spring 2021), I began noticing the writings of an unknown author listed variously as "A Pupil of Inayat Khan, Jessie Dowland or as "Teachings received in the Silence by Nargis, J.E.D and perhaps even as the mysterious poets named Hesperides and Silentia. Who was this writer whose words caught my heart and imagination, writing under various names? After some investigation I found her name to be (Nargis) Jessie Eliza Dowland and that Suluk Press of New Lebanon, New York, had re-published in two volumes several books she had authored which were long out of print. The recent volumes called *Path of the Seeker, Books One & Two*, contain her titles *The Way of Return, At the Gate of Discipleship, Between the Desert and the Sown* (in Book One) and *The Lifted Veil, Wine From the Tavern, The Notebook* (in Book Two, which also contains a biographical portrait by Nancy Barta-Norton.) Sincere thanks are due to Suluk Press for reviving the work of this insightful Sufi.

Jessie Eliza Dowland was born in 1866 in Richmond, Surrey, England and lived most of her life in Southampton, England. From 1921-1933 she managed the impressive Polygon House Hotel where it is believed she first came to meet Inayat Khan on one of his lecture tours. We know that she was initiated into the Sufi Order/Sufi Movement in 1919 (at the age of 53) by Inayat Khan, who became her beloved Murshid (Sufi teacher). He later named her a Khalifa and National Representative of the Sufi Movement in England, an honour she held from 1921 to 1933. Inayat Khan also gave her the Persian name Nargis, meaning "inspired soul whose heart is focused on the Spirit of Guidance."

Nargis began her writings for the *Sufi* and *Sufism* quarterly magazines in 1919. Her workload in the management of the Polygon House Hotel meant she was not able to spend time in London or attend Sufi Summer Schools, but her Murshid found an inner channel through which to share thoughts and teachings. Thus Nargis became known for her *Uwaisi* transmissions from Inayat Khan which she described as "Murshid's inner teachings as received in the silence and rendered by Nargis."

In the early days of the budding Sufi Order/Sufi Movement organization created by Inayat Khan, he gathered mureeds in England to assist his life's work of disseminating

the Sufi Message, prior to its spread to Europe. Because of his unique relationship with Nargis, he found in her an esteemed confidante with whom he could share many of his life's difficulties.

Nargis describes her path as, "entirely one of devotion, surrender and trust." (as quoted in the Biographical Portrait, *Path of the Seeker, Book 2*). Especially in those 'inner teachings' which she received 'in the silence' Nargis reveals a profound understanding of the relationship between Murshid and mureed.



Nargis Jessie Eliza Dowland

Apart from her 'energetic' support of Murshid, Nargis' contributions were seen in two particular areas, "the genesis of the Universal Worship service and in her publication efforts." (Biographical Portrait, as above.) In her book *A Sufi Master Answers*, Dr. Elizabeth Keesing writes that, "From 1920 until the Geneva Headquarters of the Sufi Movement took over, Miss Dowland took upon herself the publication of Inayat's work in the Sufi Book Depot, Southampton. She herself made an anthology of Inayat's sayings, which was authorized by him and published as the *Bowl of Saki*. The Sufi Book Depot brought out, *The Bowl of Saki, The Message, The Inner Life, The Alchemy of Happiness, The Mysticism of Sound, Notes of the Unstruck Music and The Soul Whence and Whither*. The self-sacrificing devotion with which Miss Dowland has worked...will always remain in the history of the work of the Order in England."

One can feel the overlay of Inayat Khan's heart and spirit in the works of Nargis Jessie Dowland. We know of their inner and outer correspondence from unpublished private letters found in the Sufi Museum in Holland as well as the writings Nargis described as "Murshid's Inner Teachings as received in the silence and rendered by Nargis." Nargis resided in Southampton until her passing from acute bronchitis at the age of eighty-seven on December 29, 1953.

A scribble from Nargis was found, in her handwriting:
*My work is not to form an Order, to establish a Church,
nor even to train a few Disciples to pass on my Teaching;
although these things are necessary and important.*

*It is to bring to the world a knowledge of
Trust and Truth received from God,
and which in my body is broken into
millions of fragments and scattered
broadcast that all may receive
according to their measure and tuning.
Some through science, some through religion
and others through art and others again
through their own intuition.*

Murshid told me more on this subject but I cannot very well write it...

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Hidayat's Wazifa Compositions

David Murray, Edmonton



The Wazifa chants have become a regular practice for me and one I incorporate into weekly virtual Sufi gatherings emanating from Edmonton. I first experienced these practices at Lake O'Hara Sufi retreats and they are now a popular feature on our Sufi Circle Canada website. Most Wazifas involve the repetition of one or more of the 99 Beautiful Names of Allah found in the Koran. These sacred phrases are in Arabic, the language of the Koran which Sufis have also used for spiritual practise for centuries.

This versatile ancient language is capable of various levels of communication – from everyday conversation to ornate literary classics and the articulation of deepest concepts of Divine aspiration. Therefore, even outside the religion of Islam, Arabic (in common with other root languages such as Hebrew and Sanskrit) serves a universal purpose of spiritual expression. Wazifa is both a meditative and concentrated experience based on the repetition of a sacred phrase, usually an aspect of the Divine nature that the seeker calls upon to ignite that quality in one's own being.

In the latter part of his life, Murshid Hidayat Inayat Khan, a symphonic composer who blended Eastern and Western musical approaches, created numerous musical settings for the singing of various Wazifa. Incorporating raga traditions learned from his father, the Indian musical master Inayat Khan, and Western harmony, studied with some of the great masters of Europe, these compositions were notated and recorded with the assistance of our Canadian brother Jelaluddin Gary Sill. This collaboration allowed individuals or groups to learn and practise the Wazifas to inspiring musical accompaniment. All these compositions along with musical notation and instructions are freely available on the Sufi Circle Canada website: <https://www.sufimovementincanada.ca/practices/>

“Working with Hidayat over many years to produce the existing collection of Wazifas was, for me, an invaluable experience,” Jelaluddin recently recalled. “Hidayat rarely spoke to me about esoteric matters directly, choosing instead to hint at things, forcing me to do the heavy lifting myself. Although he was reluctant to talk about himself, he did tell me that his understanding of Wazifas, musically and philosophically, was very much informed by the training he received as a child from his father (Pir-o-Murshid Inayat Khan) and later on by his study of Indian raga.”

Recommended viewing:

Nadia Boulanger: Mademoiselle (documentary, 1977)
<https://www.youtube.com/watch?v=uLHtCttSE8>

Jelaluddin continues, “I believe I have Hidayat's original manuscripts where he laboriously wrote out the scale tones for all the ragas that he studied, a collection of over 100 musical notations. He carried with him a constant awareness of Murshid and also of his composition teacher, the renowned Nadia Boulanger. I don't think it would be any exaggeration to say that



The formidable Nadia Boulanger

Hidayat's music, and especially the Wazifa miniature compositions, are a profound balancing of these two entities who were so important to his life.”

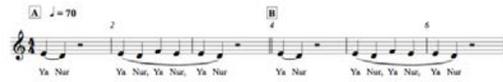
If you wish to get a glimpse of the formidable Nadia Boulanger in action, Jelaluddin recommends a video available on YouTube (see note). He goes on to remark, “I recognize in her mannerisms and her relationship with her students (which included musical luminaries from Leonard Bernstein to Quincy Jones) many of those abrupt but

caring characteristics we associate with Hidayat. It was more than a little like being with Nadia Boulanger when working with Hidayat. And yes, there were moments when I felt that his father was in the room as well. This work only survived that intensity because we were able to concentrate on the practicality of the compositions.”

According to Jelaluddin, “A method of working evolved over the years. Hidayat would compose, send to me, then revise, revise, revise... This would be a single repetition of the sacred phrase. If there were additional parts, they would be created along with the short musical idea that served as the “mother” part, or principal line. He relied on me to watch that the vocal range would be accessible to untrained voices... When Hidayat was satisfied with it, he would give it over to me to arrange. Sometimes a simple round (as in *Ya Wahabo*) would be all that was needed. Sometimes it was possible to just repeat the source phrase (*Ya Razak*). My goal was to do as little as possible to have a 10 to 12 minute finished “chant”.

Towards the end of work on the existing collection, Hidayat no longer trusted that he could hear well enough to ask for changes to the arrangements or to the balance of voices in the recordings. It seems he was happy to leave that to me.”

Given the legacy of working closely with Murshid Hidayat, I have suggested to Jelaluddin, as an accomplished musician, that we might continue the tradition of preparing new compositions for the many wazifas that Hidayat intended but did not complete in his lifetime. This process has now begun and will be the subject of a future report. 🌸



Ya Nur
Oh Divine Light



Remembering Holly. cont.

Holly painted throughout the Canadian Rockies. Lake O'Hara and Bow Lake were two favourite locations. Our family has fond memories of staying in cabins in the Rockies so Holly could paint. She knew many locals and would drop in for visits with legendary figures of the Rockies such as Jimmy Simpson of Bow Lake, Erling Strom of Mt. Assiniboine, painter Catherine Whyte, founder of Banff's Whyte Museum, Lizzie Rummel of Skoki Lodge and Banff artists Nick and Sonia De Grandmaison.

Holly first came to O'Hara as a scholarship student to study art at the Banff School of Fine Arts in the mid-1940's. In 1949, she was offered a teaching position at the annual summer school, a testament to her talent. This proved challenging for the young 27 year old female instructor, in a then male-dominated field. Her fellow faculty members were older male artists, including former teachers H.G. Glyde and Walter Philips, as well as famous artists such as A.Y. Jackson and Lawren Harris of the Group of Seven. Teaching in high heels and a dress, Holly loved to share her talent with students. Throughout her life one often found a student painting in her studio with her and she considered the opportunity to paint with other artists a huge benefit to her art career. Resident Artist for a year in 1963, she continued teaching summer courses at the Banff Centre until 1973, when the program became self-directed.

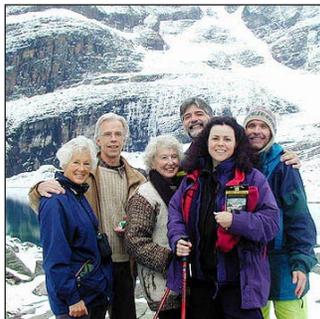
Holly's career was varied and encompassed different styles and mediums, influenced by a love of learning and experimentation. Early works were primarily in printmaking (Japanese woodcut and silkscreen) and traditional landscape in watercolour or oil, later moving into portraiture and figurative work. In the 1970's Holly was commissioned by the Banff Centre to paint portraits of illustrious faculty—Boris Roubakine (Piano), H.G.Glyde (Art), Betty Farley and Gweneth Lloyd (Ballet), Ernesto Vinci (Opera) and Joseph Smith (Mormon Church), now in the Banff Centre collection. Holly also taught for the University of Alberta's Extension department in the 1950's, travelling through the western provinces in an old car poor weather to instruct art in community halls, while continuing her own painting and commissions such as a beautiful stained glass window in Grace Presbyterian Church in Calgary.

In 1961 Holly received a printmaking scholarship to the Slade School of Art (London, UK), a pivotal point in her career. Leaving landscape, she now focused on figurative work, portraiture and travel sketches. Holly loved to travel and visited art museums in Europe, England and Scotland. A bus trip from London to Athens (for \$60) allowed for sketches along the way of tulips fields in Holland, German cathedrals and quick portraits of locals she met. Once in Greece, Holly stayed in Crete to teach English.

Wherever Holly went she met people who invited her into their homes. Sadly many of her sketchbooks were burned in a house fire in California.

In the late 60's Holly taught at the University of Guelph and in 1970 received Canada Council funding to research the costumes of Erté at the Brooklyn Museum in New York. She stayed in New York to study with friend and mentor Will Barnet at the Art Student League where she began to do large portraits and figurative paintings, a passion followed until the end of her career.

In 1971, on a visit to the studios of Japan's National Treasure artists, Holly was introduced to the concept of "empty space", soon incorporated in her teaching and art. Her mother's health declining, Holly went back to the Okanagan, returning full circle, to where she was raised and first studied art with Jesse Topham Brown in Vernon. From the Okanagan Holly later moved to San Francisco and the Santa Cruz mountains, however in the mid 1980's a fire destroyed her house. With the advent of grandchildren Holly returned to Banff to be closer to family. In the 1990's Holly maintained a studio at the Banff Centre where she enjoyed connecting with emerging and well-established artists. 'Hitting her stride', as one critic commented, Holly now painted strictly for herself, doing her best work yet. She attended every concert, opera or ballet performance, doing quick sketches as she watched.



Holly made art look easy but her talent was the culmination of drawing daily for seven decades. She trained herself to draw quickly whether in a car or train, concert or street corner and on whatever material was at hand – paper, tissue, paper bags, napkins, sketchbooks or canvas. One often found Holly painting on a street surrounded by a crowd of fascinated children and adults. She continued teaching into her 70's and led workshops in small towns or cities such as Quesnel, Prince Rupert, Revelstoke, Medicine Hat and North Battleford.

Holly's work is held by the Alberta Foundation of the Arts, Vernon Art Gallery, the Banff Centre, the Whyte Museum and many private collections. She was selected to paint the portraits of Lieut. Governors Hon. J. Percy Page and Hon. William Egbert for the Alberta Legislature. She also was commissioned by Alberta Government House for a large paint of the foothills on a silk folding screen.

Hopefully many who read this will remember Holly and have happy memories of her. She loved the songs sung by the Sufis including Nirtan's "Awake my soul to the call, to the call to the spirit of guidance" which was sung to her in her final hours by Sufi Barb Bakstad who visited that day.🌸

*The Lake O'Hara paintings & photographs supplied by
Niccela Churchill, Holly's daughter.*

Prayer for Peace

Inayat Khan

Send us Thy peace, O Lord,
which is perfect and everlasting,
that our souls may radiate
peace.

Send us Thy peace, O Lord,
that we may think, act and speak
harmoniously.

Send us Thy peace, O Lord,
that we may be contented
and thankful for
Thy bountiful gifts.

Send us Thy peace, O Lord,
that amidst our worldly strife
we may enjoy
Thy bliss.

Send us Thy peace, O Lord,
that we may endure all
and tolerate all
in the thought of
Thy grace and mercy.

Send us Thy peace, O Lord,
that our lives may become
a divine vision,
and in Thy light
all darkness may vanish.

Send us Thy peace, O Lord,
our Father and Mother,
that we, Thy children on earth
may all unite in
one family.

Amen

'Lily Flame - Mother Lily' Mandala

Qahira Fran Becker, Calgary



*Starting from the point of light at the centre,
we dance through various realms
into the sensorial plane
symbolized by the five rose-shaped petals
grounding into the green of earth manifestation.*

*En route, we can rest in the purple sepal petals
as transformation occurs
gently prompted by the presence of
past, present and future light beams
while still a reminder of our connection
to the centre Light.*

*Rescue from the possible confusion and chaos of life
(symbolized by the blue and red dots)
comes in the form of the
golden winged hearts.*

*Their connectedness at the very wing tip
frames a lily
containing the purple flame
of transformation,
that ever-present glue
which keeps our senses in balance*

*to live life
through the
liberated heart.*

**"Lily Flame" Mandala, from the book
Heartflower Mandalas, Francesca Becker,
Heartflower Publications, 2015.**



Photo Credits:

Spring flowers and trees, Victoria , BC 2022 – Nirtan Carol Ann Sokoloff. Frittata - Nirtan Carol Ann Sokoloff. Inayat Khan family photos courtesy of the Nekbakht Foundation, <https://www.nekbakhtfoundation.org/>. Others as submitted.



Poets' Corner

Sensing Spring

Majida Medwyn McConachy

lover mother earth

so far away
yet right in front of us
possibility of a new world

this virus has so many lessons
if enough have paid attention
it may come about

a wellspring of change
a world moving out of
the grip of technology

back to our lover mother earth

I saw a young boy yesterday
walk up to the bus stop

hoodie slouch head covered
leg jigging foot moving
face close to screen

sadness flowed over me
that this future adult
may never have felt

the breeze on their face
from a salty sea

filtered light through branches
of a leafy deciduous

may have no knowledge or experience
of earth



February

Majida Medwyn McConachy

pink swelling alder buds
bravely reaching for sun
leaf promise tentative newness

hanging from same twig
dried brown empty cone
still holding waiting for spring

moisture laden moss
drapes fallen log
death's grip birthing life

ripple edged turkey tail fungi
range row upon row
draw nutrients from rotting wood

spring sun warms air
penetrates earth
branches blush sap rising

pale hues of yellow green
subtly shift forest shadowed dark
painted highlights herald season's turning

muscles tired from winter sloth
awake to push the work again
farmer takes up the trowel plants the seeds



Prayer

Bill Faherty (reprinted from the book *Earth Prayers*)

Hail Mother, who art the earth,
Hallowed be thy soil, rocks and flora
that nourish and support all life.
Blessed be thy wind that gives us breath
and thy waters that quench, bathe and refresh
all living things.
Holy Earth - as one- we praise your majesty,
grace and wonder.

Inayat Khan Family Birthdays This Season

Ora Bay Baker, May 8, 1892
Amina Begum, (d. May 1, 1949)



Born in Kansas, she was the life partner of Inayat Khan and mother of their children (in birth order) Noorunnisa, Vilayat, Hidayat and Khairunnisa. Seen above with veena (l) and with daughter Noor (r.) circa 1928. The four children seen below circa 1928: (l. to r. Noor, Hidayat, Vilayat, Khairunnisa).



Vilayat Inayat Khan, June 19, 1916

Second child and eldest son, later Pir of the Sufi Order in the West, now called the Inayati Order. (d. June 17, 2004)

Inayat Khan, July 5, 1882

Born in Baroda, India, Pir o Murshid Inayat Khan's birthday is celebrated by Sufis as Viladat Day, honouring the first person to bring the universal Sufi Message to the West, here seen in a photo from San Francisco, 1911. (d. Feb. 5, 1927)



Hidayat Inayat Khan, August 6, 1917

Third child, youngest son of the family and a good friend to Canadian Sufis, Murshid Hidayat led the International Sufi Movement. (d. Sept.12, 2016.)

Other significant dates: June 16, 1943

Noor's flight into occupied France to serve as a wireless link between French Resistance cells and England's Special Operations Executive. Captured later that year and murdered at Dachau, Sept. 13, 1944.



Glimpses of Nargis

Samples of Nargis Jessie Dowland's mystical writings

The result of every test that life brings is not the essential thing. Whether a person succeeds or fails is of greatest importance to that person as a human being. This fact must never be lost sight of; but in the life of one who is seeking to attain the condition of human, success and failure belongs to the life of illusion, as both will pass. That which matters to the treader of the path is the evolution of certain qualities that are brought to birth by the result of one's action and reaction to the conditions of one's environment....

– *Wine from the Tavern*

All the greatest things, the great and glorious things – God, truth and beauty – must be continually sought. Never cease your seeking. For it is the search itself that creates the glory and the wonder, which passes as a vision and like a vision, cannot be held, but for the moment only. If this were not so, the joy of seeking and finding could not be lasting. If the things of the spirit were as those of the material world, they would soon fade, absorbed into the familiar life of every day's common task. – *The Way of Return*

*There is a path which lies between
the field of joy and the field of sorrow.
It is on this path that the Beloved walks,
and only in the silence between the desert and the sown
can the Beloved's voice be heard...*

*The Path of the Seeker, Books 1 & 2, Suluk Press,
http://sulukpress.wpengine.com/?page_id=399*

A letter from Nargis, 1921, regarding *The Bowl of Saki*
This letter shows both a spiritual and practical nature.

*Revered and Beloved Murshid,
...Miss Green has written to ask you to write something for the Magazine. I hope I am in time to ask you to please also add a few words asking all your mureeds to get a copy of "The Bowl of Saki" and read it daily so that we may all be united in the same thought all over the world. This will also help to sell it. The cost of printing will be double the amount of the first estimate and I shall have to find nearly £110. So we must sell a lot or I shall find it rather difficult. I am sure it will sell in time but one has to Pay ready money and wait for the return. I hope to have some copies ready by the end of the month but am afraid not in time for Geneva...*

*Introduction to the Bowl of Saki, Complete Works,
Original Texts, Vol. 2, Sayings, Nebakht Foundation.*

Recipe: Ya Frittata!

Nirtan Carol Ann Sokoloff, Victoria



In 2016 Shams Richard Olafson and myself celebrated the thirtieth anniversary of our Lake O'Hara Sufi Camp wedding (June 14, 1986). On the chance that it could be celebrated at Lake O'Hara, I entered the Alpine Club of Canada's lottery to book some nights at the Elizabeth Parker Hut, the original buildings at Lake O'Hara situated in the Alpine Meadow at the foot of Mount Odaray. I asked for all the space in the hut and was lucky enough to win most of it. Then I put the word out to Sufis to see who was game to take part.

This was hardly to be the kind of camp held previously at luxurious Lake O'Hara Lodge. There was no private space to gather so our meditation would take place as we contemplated Divine Beauty on the trails. We would also be roughing it in terms of living conditions. The comfy cabins we fondly remembered, were to be replaced with shared sleeping platforms, with outhouses for our needs and sponge bathing for personal cleansing. Despite the privations, we would have access to a fully equipt kitchen so in the tradition of intrepid Sufi hikers of the past (such as those who accompanied 80 year Nur Holly Middleton to Abbot Pass & Hut) excellent food was planned and served.

One such dish was a breakfast Frittata prepared by Kuan Yin. As it's delicious aroma permeated the cabin we began to lightheartedly chant a new wazifa – not Ya Fatah, the opener of the way, but Ya Frittata – oh divine deliciousness! If any wonder whether wazifas are effective I can assure you this one was! The frittata was entirely nourishing and especially tasty given the conditions and I have ever since thought I must master this recipe. Recently I looked up a few versions and came up with my own. Try it and you will discover the magic of Ya Frittata!

Oven Baked Vegetarian Frittata (serves 6)

Ingredients: 8 eggs, olive oil (or preferred oil or fat)
small onion, assorted vegetables, water, spices
goat feta cheese, raw green onions

Directions: Set oven to 350 degrees. While oven is warming prepare vegetables and eggs. Grease oven dish or pie plate.

Vegetables: On medium-high heat warm a skillet or frying pan. When warm, cover the bottom with oil and briefly heat briefly before adding sliced onions to sauté a few minutes, before adding other vegetables – mushrooms, zucchini, spinach, chard, red pepper, garlic, etc.. My version (in photo) included garlic, red pepper, zucchini and chard. Sauté till soft and sweet, then remove from burner.

Eggs: In a bowl lightly beat 8 eggs. Add 1/4 - 1/3 cup of water. (Most recipes suggest milk but to reduce dairy I use water). Add any uncooked ingredients such as the ones I used, goat feta and raw green onions, plus salt and pepper and preferred seasonings.

Assemble & bake: Pour cooked vegetables into the bottom of your greased baking dish, till bottom is cover with a layer of vegetables. Add the beaten eggs over this. Insert a fork and gently stir in a single stroke. Add more cheese or seasonings as preferred. Carefully place in oven.

Bake approximately 15 -20 minutes or until top and sides are lightly browned and liquid has evaporated.

When it looks just right remove from the oven and serve immediately, summoning your guests to the table with the happy call of Ya Frittata! Oh divine deliciousness.🌸

Passages: Fondly remembering Enid Olafson (née Savary) of Banff who reunited with the Beloved, January 11, 2022. Enid is the mother of Shams Richard Olafson and a friend of many Sufis living in & visiting Banff. She is greatly missed.

Mark your calendars! – Sufi Circle Canada
Annual General Meeting
Monday, September 26, 2022 on Zoom
All members & friends are welcome and will be notified of details closer to the date.

Heart to Heart

a twice yearly newsletter of Sufi Circle Canada.

EDITED & DESIGNED BY Nirtan Carol Ann Sokoloff
ASSISTED BY David Murray & SCC Board

SEND ARTICLES & COMMENTS FOR FALL EDITION TO CASJAZZ@ISLANDNET.COM BY SEPT. 1, 2022

FOR MORE INFO ON SUFI CIRCLE CANADA GO TO WWW.SUFIMOVEMENTINCANADA.CA