

SUFI RUHANIAT INTERNATIONAL

God is Breath Program

Created by Murshid Wali Ali Meyer



Course 1

Breath, Concentration, and the God Ideal

Lesson 2 - Readings

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40 Lesson on the Breath
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Toward the One, the Perfection of Love, Harmony, and Beauty, the Only Being, United with All the Illuminated Souls Who Form the Embodiment of the Master, the Spirit of Guidance.

Excerpts from the Githa Papers of Hazrat Inayat Khan

Amaliat: Spiritual Psychology Githa Series I

Number 3: The Power of Thought

The power of thought is sometimes greater than the power of word and of action, although the thought with word is greater, and thought and word together with action have still greater power. The thought is created out of breath, the word is manifested out of breath, and action is done by the strength of breath. When the breath leaves the body the action is finished, when it departs from the mouth the word is finished, when it even passes from the mind then the thought is finished.

Therefore all the power of thought, word, or action is in reality the power of breath, breath being the very life itself. The purity of breath purifies thought, word, or action, and the purity of thought, word, or action purifies breath. It is for this reason that Namaz, Wazifa, and Fikr are taught in the course of Sufism.

Kashf Ul Kabur: Spirit Phenomena Githa Series I

Number 5: The Ascent of the Spirit

....Really speaking, there is only one spirit, the Spirit of All, the Eternal Sun, the rays of which are all souls—of angels, of jinns, of humans....

There is much discussion about the descent of the spirits after death, but in reality the natural tendency of the spirit is to ascend.... No doubt the goal of every soul is the origin of all souls....

Initiation among the Sufis has, for one of its many objects, to find a caravan in the hereafter which journeys to the desired goal. Therefore, by initiation it is meant that Sufis prepare themselves here on earth by uniting in the kinship of initiation on the Path, which may keep them connected with that caravan which is continually journeying toward the goal.

Ryazat: Esotericism

Number 4: The Attainment of External Objects by Fikr

The breath is a current which can be attached to any thing or being, near or distant, if one only knew how to attach it, and those who are masters of the breath can attract all things in life. Mahadeva, the Lord of Yogis, has said that there is nothing on the face of the earth that cannot

be accomplished by the masters of the breath. But for those who do not know its mastery, even to live a healthy life is a difficult thing.

Fikr is the first lesson and the last lesson in the breath. It is the first because by learning this one learns right breathing, and it is the last because not only the world but even Heaven is attained by the help of Fikr. It is Fikr which helps concentration, and at the same time it is concentration which helps the operation of Fikr. Without Fikr, no concentration or meditation or contemplation is possible.

This truth can be seen by studying the life of the cobra, and especially the large cobras that live in the jungles, in mountains. One can learn from them, firstly, how reposefulness helps the breath to develop, for cobras lie in repose for weeks (and some for months) without the slightest movement. The next thing to be learnt is that when the cobra is hungry, rabbits and fowls are drawn into its mouth.

Nobody but the mystic knows from where they happen to come and fall in its mouth; for, its breath is so powerful, and its repose has given it such a power of concentration that it reaches whatever objects it concentrates itself upon and confuses that object so that it is blindly drawn to the mouth of the cobra. The mystics learn this valuable secret from the cobra, and by the power of the breath and concentration of mind, they accomplish all things in life.

Sadhana: The Path of Attainment Githa Series I

Number 1

We live by the hope of attainment—without this one cannot exist—be it spiritual or material, of a selfish nature or of an unselfish one. It is not necessary that all should have one and the same object for their attainment, nor is it possible. It is, however, desirable that we should hold in our thought the best and highest attainment possible for us. It is not necessary for us to force ourselves to have a much higher object of attainment than we are capable of holding. The object, however, must surely be high, but within the possibility of our own reach. We must not select our object of attainment by noticing that others have the same aim and are in pursuit of the same object; but we must feel and realize that our heart yearns for it....

When your object is, or seems to be, in a mist, do not cover yourself with clouds because your object seems far off; if you do, everything will become dark before you. But if you keep your light clear, then the ray shooting from your own soul will in time clear the mist. But if you yourself are in confusion whether to have this object or that object or no object, then there is no hope for you. For you must ever bear in mind that the light and the life that goes out from you to the object are quite as important as that light which comes to you from the object.

Number 2

Concentration is the chief means of attainment. Concentration does not mean sitting and thinking of a certain thing, but it means holding a certain idea or object in the mind at all times. The result of concentration depends upon how much one loves the object of attainment. However great those may be in holding the thought firmly in mind, they cannot bring about as great results as

those who love the object they hold in concentration. Love is all-powerful, and it naturally gives power in one's concentration, be it for a person, for wealth, for position, for knowledge, or for God....

Number 4

....To want a thing is an easy matter, but to want it continually is a difficult thing. And how much time is wasted on wanting things and then not wanting them!.. The great task in life is to watch our desires: to know, to understand, and to analyze what I want, "why do I want it, how can I get it, and what result will it be likely to bring about?" It is the part of wisdom, when once you have studied and understood this question, to continue going forward intelligently, courageously and steadily along the path of attainment and to pursue until the end.

Murakkabah: Concentration Githa Series I

Number 4

As the sun has rising, zenith, and setting, so the mind has the above three states, coming alternately. Urouj is that state of mind when a person thinks with energy and enthusiasm: "I am going to do such and such a thing." This state of mind produces such a force and power, in order to create its object, that in its excess it produces such a mist that the faculties of reason and justice are often dimmed.

The state of mind which is Kemal is perceived during that time when action is being done. This mist which the energy of mind has produced reaches, in Kemal, its culmination—which is the end of the joy or sorrow pertaining to that deed—because the excess of force becomes exhausted.

Zaval is that state of mind when the power of enthusiasm is lost, the joy and sorrow of the deed are past, but the memory remains. If the impression is sorrowful, the needles prick through the sore of the wounded heart; if it was joy, a tickling and uplifting feeling is perceived, which diminishes and vanishes in time, in the entire assimilation in the essence.

The masters of concentration is they who produce at their will not only Urouj, but Kemal and Zaval also, and attain self-mastery, when both sin and virtue bow at their feet. It is they who may sneer at the pleasures of Heaven and jeer at the tortures of Hell.

From 40 Lessons on Breath by Murshid Samuel Lewis

3. Breath is not to be confused with air. It is something like the relation between magnetism and iron. There is magnetism apart from iron, which is to say there is energy apart from matter. The energy connected with breath is called prana.

8. The degree of a person's spiritual evolution can be measured by the breath—its power, its sweetness, its rhythm, and its tonicity. Spirit and breath become one, and one's spiritual evolution is measured by the breath.

12. Disharmonies arise because of clashes in the rhythm of breath. These disharmonies can be removed by singing, dancing, devotion and esotericism. Therefore, Sufis use Wazifas and practice Zikr, not only to bring peace and harmony to each person, but also to each group.

13. Both inhalation and exhalation have an effect upon the atmosphere, and it can be harmonious or inharmonious in relation to the atmosphere of another. But when the Etheric element is present, it transmutes the nafs (ego-mind) and prevents inharmony. The Etheric breath is developed through training and Grace.

Beginning instructions condensed from descriptions of the Breaths of the Elements in the teachings of Murshid Samuel Lewis

(Optional: Explore the purifying effect of each element on the breath by simply breathing naturally and in rhythm and letting your awareness reflect at the same time on the qualities of the elements as below.)

Earth: Concentrate on the qualities of the Earth such as solidity, stability, loyalty, and service. Visualize the breath in a flat way, spreading out on a horizontal plane.

Water: Concentrate on the qualities of Water such as cohesion, liquidity, ease, heart feeling. Feel the downward movement of Water in the breath.

Fire: Concentrate on the qualities of Fire such as warmth, creativity, power, and inspiration. Feel the upward movement of Fire as you breathe.

Air: Concentrate on the qualities of Air such as freedom of movement, intelligence, and humor. The breath is refined and simply responds to inner freedom.

Ether (Space): Concentrate on the qualities of Ether (Space) such as the luminous container of space itself, stillness, and pure potency. The etheric breath draws directly from the emptiness, which is full of light and life and which points to the nature of the Soul. One should feel there is enough space for your life. The breath is somewhat hidden and mysterious. It may be imperceptible, as if breathing in through every pore of the body.

One should then practice bringing the awareness of Ether (Space) as described above into the breath concentration of Earth feeling how Earth is penetrated through and through with this mystery. Then continue to do the same with Water, Fire and Air. This helps with the purification and balancing of each element and leads to a depth of realization of each.

We also then concentrate on the fullness of all the five elements together, and we breathe visualizing the rainbow.