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1) Breathing the Invocation – The Garment of Light

a. 00.00.23 – 00.03.48 – Garment of Light PRACTICE

- i. Breath **up** through the feet, up the body and out the crown
- ii. Exhale **down** from above, down through the crown, down through the body ...
like taking on a Garment of Light, of Empowerment
- iii. On the **inhalation, breathing in the 1st half of the Invocation**
 1. Toward the One, the Perfection of Love, Harmony, and Beauty, the Only Being
- iv. On the **exhalation, breathing out the 2nd half of the Invocation**
 1. United with All the Illuminated Souls, Who form the Embodiment of the Master, the Spirit of Guidance
- v. **Feeling this connection**
 1. with Oneness, with the Perfection of Love Harmony and Beauty, with the Only Being, with the Illuminated Souls, with the Spirit of Guidance
 2. **drawing it through the body, through the aura**, the Garment of Light and Empowerment
- b. **Expanding this feeling of connection**, this Oneness, this Garment of Light and Empowerment
 - i. **Reach out and take hands, and EXTEND this breath of coming into Oneness with the circle of people we're connected with, right now, in this space**, allowing our own sense of to **extend horizontally, as well as vertically**
 - ii. **Gradually feeling it expand to all our connections in the Great Web of Life**
- c. Repeating the Invocation 3 times, and then the Bismillah

2) Sun and Moon (Ya Rahman Ya Rahim) Dyad Practice & Progressive Partner Dance

a. 00.05.29 - PRACTICE

- b. This is a Sun/Moon, Expressive/Receptive-Responsive partner practice and Dance using Ya Rahman (solar) and Ya Rahim (lunar)
- c. Face a partner and decide who will be solar and who lunar for the first cycle. Also be aware of your line of direction in the circle for the progression to a new partner at the end of the 4th cycle.
- d. Taking right hands, the solar partner intones Ya Rahman, the lunar partner responds with Ya Rahim, as they rotate clockwise, 4 times
- e. Switching polarities, and switching directions, taking left hands, the previous lunar partner is now solar and intones Ya Rahman, the previous solar partner is now lunar, responding with Ya Rahim, as they rotate counter-clockwise, 4 times
- f. Each partner now combines Sun & Moon in their own being, and radiates to and receives from the other partner in a space of Oneness and Unity,. Reversing direction (now clockwise again), partners take both hands, and both intone Ya Rahman Ya Rahim together, 4 times
- g. Reversing direction again (now counter-clockwise), both partners continue to intone both Waza'if as they rotate, a final 4 times
- h. Each partner now progresses to their next partner, in their line of direction, and the new partnership repeats all 4 cycles.

3) Jemal Breathing Practice

a. 00.09.33 - PRACTICE

- b. Jemal – **left nostril, receptivity, responsiveness, moon**
- c. Jelal – **right nostril, expressiveness, power, sun**
- d. In the Astrological Walking Practices,
 - i. inhaling left and exhaling left would be the Venus/Moon combination
 - 1. both breaths are Jemali breaths, but with added psychic/planetary qualities and effects
 - ii. inhaling right, exhaling right would be the Sun/Mars combination
 - 1. both breaths are Jelali breaths, but with added psychic/planetary qualities and effects
- e. The approach to the Breath here is not narrow but connecting to many aspects
 - i. So there's no need to take on the psychic elements, or try to channel the Goddesses or Gods that were represented by the planetary energies in the ancient religions
- f. Instead the **Jemal Breathing Practice is taken in an Akhlaq Allah form**
 - i. *[acting as if in the Presence of Allah, akhlaq literally is practicing virtue, morality, and manners ... 'adab — Muiz]*
- g. Jemal
 - i. Inhale a long refined breath through the left nostril
 - ii. exhale a long refined breath through the left nostril
 - iii. closing the right for several cycles –
 - iv. and then stop holding the right nostril closed and continue to focus the breath in the left nostril
 - v. **Feel the quality of the breath without imposing anything on it**
 - vi. **Get up and walk it,**

1. **move freely, expressing the breath** in this condition,
2. **feeling the Presence** of God
3. **let the Breath move you**, feel it be free

4) Darood (Toward the One) Breath Meditation - Review

a. 00.18.40 PRACTICE

- b. Reviewing of the stages
 - i. Establish the rhythm
 - ii. Allow it to become very natural, bringing the heart's awareness to it, your interest to it (Ya Raqib), it will naturally extend into a very long, slow rhythm
 - iii. **Become aware** as you are resting in the rhythm of the breath, **of the magnetism in the breath**
 - iv. **Feel the prana accumulating** in the vehicle of your body,
 1. beginning to enliven you
 2. **the All Pervading Life in Space** that is the current that is carried as we breathe in and out
 3. **feel that magnetism in the Heart**
 4. **consciously take the thought of the Beloved with the Breath**,
 - a. Toward the One, Allah Allah, in the rhythm of your breath,
 - b. feeling that Presence, **engaging all the feeling that comes up in the Heart**
 - c. **finding it all transmuted into Love and the Love of the Beloved and Oneness in that**, flowing in that

c. 00.20.59 [... doing the practice for 10+ minutes ...]

d. 00.33.15

- i. Really pleased with the stream of process that we're in. It's affecting me in my practice, and in my everyday life, which is even more important
- ii. And to be able to consciously apply these teachings is meaningful, it changes a lot of things
- iii. **The focus I'm trying to offer here is really to use the lens of the teachings on breath as a way of opening up all of the teachings**
 1. The teachings about **uniting with the Illuminated Souls**,
 2. about how to **become connected in Life, and not isolated**
 3. About how to **overcome the false self and live in the Real Self**
 4. **All of these essential things we wish to accomplish can be approached through the lens of the breath**
- iv. **So, I'm not trying to go fast ... I'm trying to really establish a rhythm**
 1. And the **most important thing is for us to establish our own rhythm** of doing these practices, reflecting on these teachings
 2. I've tried to **overcome my tendency to become too airy, which is to say to try and bring too much in, and then it can become conceptual rather than experiential because the mind wants to try and understand all of it, and the goal becomes understanding it in the mind rather than establishing it in one's experience and practice.**

- v. So, I want to keep coming right back to the core of things, to really encourage all of us to relate to the nature of Fikr

- 1. **Fikr as HIK explains it, is the focal point for Mastery of Breath and accomplishment of all of our goals**

- 2. So I thought I'd use some of the teachings as a **way of reinforcing this and to come back to it and reflecting on it deeper ...**

5) Readings and Commentary – HIK Ryazat on Fikr

a. 00.36.41

- i. WA reading from last month's Reading selections (*pg1 Githa Series II, Exotericism, #1 Fikr*)

- 1. ***Breath is the current established between all planes of our existence. Its current runs from the Life Unseen to the life on the surface.***

- a. What are the planes of our existence ... everything from being a rock to being God, I would say ... all the different spheres of vibration that that encompasses ... including the Absolute State which is beyond all imagining and all conception, and all form, which is the basis for all of it ... it's the absolute condition of God, which is the Potency for all of it
 - b. **So, if we can just visualize [or imagine, or feel into – Muiz] all the realms of Being ... one way to visualize it is like an Infinite Field, like a spider web of Light, a network, a lattice-work of interconnected strands, endless, infinite ... (doing that) ... not only spacious but intensive ... not only All Inclusive (gesturing horizontally) but all realms ... the vertical direction also (gesturing vertically) ... all the realms of vibration ...**
 - c. And to **understand that there's a current that connects all that, a Consciousness, that flows in all that ...**
 - d. This is right in the heart of the saying of Jesus where he says **I am the Vine and ye are the branches thereof ... that Vine is the God Conscious human being ... It is that whole field of Awareness, that Interconnection of all Life**
 - e. And this is why the Sufis (giving inner names to all the prophets) call Jesus **the Breath of God the Soul of God ... Ruh Allah ... to be the Consciousness of that Current which connects all of these apparently different realms of existence in a Oneness ... Feel that**
 - f. As Murshid SAM says, **the connection between Breath and Prana, energy, life force, essence is like the connection between iron and magnetism**
 - g. The **Breath** as we know it, the **physical coming in and out**, that is just where we have **a lever, where we have a means of introducing our own awareness as a vehicle of focus, of attunement**

- h. The **breath is affected by everything**, so we want to **bring things into the breath to affect it in a way that purifies the breath**, that **accumulates within it**, everything that our awareness has been reflecting on ...
 - i. and so, it's such an important part of meditation, as Murshid SAM says **raising the pitch of the Heart ... we need to bring a kind of heartfelt attention to it, a caring, an interest, a motivation that enlivens the heart ...**
 - j. **Otherwise we're just doing practices in a way that is somewhat disengaged from our feeling and from our purpose ... and it has an effect, but the effect is way muted by the lack of the pitch of the Heart being raised.**
2. Taking another few phrases from the lessons we've been reflecting on for our consideration
- a. *[from last month's readings, pg 1 #2 Rhythm in Fikr]* ***Rhythm is the nature of motion and motions is the nature of life. It is rhythmic motion which keeps the whole universe going, and the same motion is the hidden secret of our lives, as we are a miniature universe within ourselves. Our breath is both the cause and effect of this rhythmic motion.***
 - i. *There's a lot here, a lot of very practical advice.*
 - b. ***Inhaling and exhaling is just like the pendulum of the clock.*** *When it is regular the clock goes on regularly, when slow the clock goes slow, when quick the clock goes fast. So it is with us. When our breath is rhythmic, all things go well—the mechanism of our body, the working of our mind, and the work of our feelings, all are normal. Therefore, all we think, speak, and do is normal and right. When the rhythm of our breath is irregular, all illness comes, thoughts wander, feelings are upset, and our life becomes full of confusion. All we feel, speak, and do has a bad effect, in other words, a wrong effect upon ourselves and others.*
- Therefore, by Fikr the Sufi sets their breath to the proper rhythm; and when it becomes a habit by a practice done every day, the Sufi's whole life becomes orderly and regular, because the rhythm in time becomes a habit of the breath. And while awake or asleep, the breath goes on rhythmically, keeping all pulsations in rhythm, on which the health entirely depends. The rhythm so produced by the breath keeps the thoughts in order, the will powerful, the memory in order, the feelings normal—and thereby all one's affairs in life come into perfect and proper order*
3. Well... *who could argue with all your feelings and everything in life coming into a perfect and proper order just by such a simple thing as beginning to establish a rhythm in the breath.*

1. **Check into the breath throughout the day**, in the midst of different activities, and to **notice the condition** ... or to have a kind of an inner light go on when you **notice when the breath is in an irregular condition**. So that you **can connect immediately with what it was that triggered that**, whatever the inner stress or tension or situation triggered the **irregularity in the breath, the holding of the breath, the establishment of an erratic rhythm**.
2. **As soon as you notice it, to check into what's that telling you about your situation** ... to quickly or almost immediately **establish a rhythm** ... right with **wherever the breath is** at that time, **you say, Ok I'm going to bring it into a rhythm** ... and **I'm going to take the rhythm that's most present**, or that I feel is **most available** in the space, **and I'm going to establish that rhythm**.
3. One of the first things I put into my journal was that I noticed when I found in the course of everyday life my rhythm becoming erratic and me holding the breath, I could always track some stress, maybe in a driving situation that arises and puts one in stress ... even washing dishes ... you know Am I getting all the stuff? ... you know that thing of worrying just a little bit about what you're doing, and how does it affect your breath, all of a sudden? ... And I'm saying, Ok, I know this is not a stressful activity, washing dishes,
4. **So I'm going to practice, I'm really going to make myself very conscious of the Breath more important than anything in this moment ... the rhythm in the breath, the sweetness in the breath, the Life Force in the breath, what the breath is taking in**
5. And that's definitely made some more harmony in my own experience
6. It's important to really **go deeply into the teachings, and not just rush through them**, because then we're **only getting them intellectually**

00.47.09

I really want us to get into the nature Jelal and Jemal and Kemal, to notice the rhythm of the breath in different situations, to learn from it and see the effect of establishing this rhythmical breath practice in our meditation every day

7. From this month's Readings, pg 3, bottom, Ryazat (Esotericism) #4
Attainment of External Objects by Fikr
 1. *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.*
 2. Ok, now **that is a gigantic assertion**, which I don't feel HIK would make unless he was certain about it.
 3. One takes a certain confidence from one's teachers, and then one doesn't have to worry so much about walking down that road. It allows one to take it, even if provisionally, as true so that I can give

the weight of that as a truth the importance that it should have in my practice and ongoing development.

4. So when it says this, "*the breath is a current which can be attached to any thing or being near or distant*" the question is How do you do this?
5. Ok ... **How do you do this action of connecting the breath, what it is in the breath that allows us to experience the breath as a connecting vehicle**
6. One of the things within it is **our awareness** ... if we **quicken our intention** ... **that's why I gave this practice of Ya Raqib as a way of focusing, because what it means is concentrated loving attention of the heart, and that's the secret of concentration ... is to bring loving interest into focus**
7. It's **easy for us to bring our awareness into focus when we really care about something, when it's totally important to us, and what's really important to us ...**
8. **00.50.47 -- PRACTICE**
 - a. **Just reflect for a moment on some outer thing, in life, that you would really like, that's really important to you to accomplish ... and let the importance of it not be a worry, but a heart interest, a heartfelt awakened interest in that object of attainment,**
 - b. **and then, having gotten clear on that ... might take maybe 30 seconds or so to get clear on that ... and then connect your breath with it.**
 - c. **Feel that focus of attainment and breathe with that, in your heart, in your awareness, let your breath touch it and draw it toward you, without any effort ... (00.51.57 doing it) ...**
9. **00.52.43** HIK goes on to say:
 - a. *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 him who does 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.

10. So what I'm saying is **concentration helps Fikr, and what helps concentration is loving attention, or awakening of Heart, and interest and engagement**
11. Namgyal Rinpoche, a Canadian Vajrayana master, when he was going through the Paramitas, **the qualities a Bodhisatva needs to develop to become a full vehicle of the Buddha** in each realm
 - a. **The first one is Dana**, generosity
 - i. Generosity isn't just giving money or something
 - ii. **The greatest gift you can give is your real, dedicated interest of Heart**
 - iii. **To give interest in Life, to bring your Heart's interest into that activity**
12. The **focusing of the heart's interest, and raising the pitch, then the mind doesn't wander so much** because the mind is **engaged and can be held by feeling, and our true interest**
13. So, we **want to bring that up and not forget it and not just do things in a rote way, just a repetitive way**, without adding that consciousness, because we're **bringing concentration, the secret of concentration, into the practice ... therefore we're enlivening and purifying the breath**

6) Breath Cause and Effect – Elemental Breathing Practice

a. 00.55.28

- i. One of the things HIK says,
 1. (when you're talking about this vehicle of the **rhythmical, refined ... long and refined breath, it becomes the secret of breathing**, in the Fikr)
 2. *there are things that purify the breath and things the breath purifies*
 - a. the breath is the cause and the effect of everything in Creation
 - b. it's being affected by everything and it affects everything
 - c. so **we need to have an awareness of what things that work to purify the breath, to help to bring it into that natural condition ...**
 - i. where it is able to really reach all these planes,
 - ii. really able to touch the Hearts of the Illuminated Souls,
 - iii. to reach the Cosmic Egg we talked about last month ...
 - iv. that sensing the Voidness Itself is the Divine Mother, the Egg of the Divine Mother
 - v. that is attracting us, that we can feel this inner attraction from which everything is birthed
- ii. **all of these qualities are developed by purifying the breath and by practicing Fikr**
- iii. One of them is **the Elements ... are a vehicle for purifying the breath**
- iv. In a very simple way I want to introduce this practice
 1. Now I know that this **practice of purification of the breath with earth, water, fire and air has been conflated by some**, using this teaching of HIK, **with the 20 Purification Breaths**

2. That's **not the way I'm presenting it here**. I's just another way of approaching it.
3. The way I'm approaching it here ...
 - a. the **20 Purification Breaths**, I'm not going to go into, we've already talked about how we're doing those, **and afterwards just feeling the All-Pervading Power in Space, the purification of the Rays of the Sun, and the Waves of the Air**
 - i. I've been doing that a lot ... just stopping when I'm out walking or out doing something ...
 - ii. ok, just **take in the Sun** ... just **take in the Wind** that's coming, the **Waves in the air that are blowing and allowing clearing of impressions from the space where you're holding them in your Heart/Mind** ...
 - iii. and then to **just remember Space Itself in the midst of every...**
 - b. here's another way of using the Elements as a way of purification that's very simple — what I'm going to ask you to do is
 - i. **Establish Fikr**
 - ii. And then in turn I'm going to introduce each of the Elements and give you a few qualities also to reflect on as you continue Fikr and engage with the awareness of that Element
 - c. **00.59.25 – 01.08.09 — PRACTICE**
 - i. we'll take a moment to go in and **establish an awareness of Fikr in the breath** ...
 - ii. now continuing with the Fikr, **concentrate on the qualities of the Earth**
 1. such as stability loyalty service reliability solidity
 2. visualize the breath spreading out on a horizontal plane as you reflect on the Earth, the qualities of the Earth ...
 3. really let your breath be really receptive to it, connect with the nature of Earth, and all its qualities ...
 4. feel that infinite horizontal plane, that directionality of breath ... that reflection that it takes in of the qualities of Earth ... loyalty, steadiness, service ...
 - iii. now turning your attention to water, **concentrate on the qualities of Water**
 1. such as liquidity and cohesion and ease and Heart feeling
 2. feel the downward movement of Water in the breath as it affects your breath, as your awareness of how the Water element manifests affects your breath ... its cohesion, its liquidity, its ease, its heartfulness, its flowing ...

- iv. now **concentrate on the qualities of Fire**
 - 1. such as warmth, creativity, and power and inspiration
 - 2. and feel the upward movement of Fire, the influence of Fire on your breath, as you open up to the qualities of Fire ... creativity power warmth inspiration ...
- v. now turning our attention our **concentration on the qualities of Air**
 - 1. such as freedom of movement, intelligence, humor
 - 2. feel the refinement, freedom, inner freedom ...
 - 3. the movement can be any which way ... the Spirit moves as it lists (King James, the Divine Breath) ...
- vi. now **concentrate on the qualities of Ether, Space Itself**
 - 1. such as the luminous container of Space Itself, stillness and pure potency,
 - 2. the luminous container of Space Itself, stillness and potency ...
 - 3. the Ether element, the Source of all the Elements
 - 4. feel that influence on the breath, connect with that ...
 - 5. *(moving into the Walk of the Divine Mother)*

7) Walk of the Divine Mother

a. 01.08.15 — PRACTICE

- i. *(Reading from Class 01 Readings: Githas on Dhyana, Meditation, pg 6 last paragraph to pg 7 end of excerpt) Yet there is always need to enter into the silence above sound, and find the peace which is all-inclusive....As a person enters the silence, so does the silence enter into them. As one unites with the universe, so does the universe manifest in them. This is true, no matter what be one's path or training. Ultimately one arrives at this destination. But this is the silence of all-life, which without containing anything may be said to contain all-things. Therefore one is said to enter the World-Egg or World Womb. This accounts for the teaching of the Mother of the World, the Divine Mother, the Bodhisattva Avalokitesvara or Kwan-yin. It represents the stage of realization of union with the silence, and as all may so unite, all are said to have a common mother. The silence of the womb and the silence of Universal Sound are each used to symbolize the other.)*
- ii. **Our relationship with the silence is the relationship with the common Mother of everything which is in the manifest Universe**
- iii. What we're going to do in this **walk is feel it from standpoint of the Divine Mother**
 - 1. In order to do that we need to take a few moments to breathe ...
 - 2. **Go into the Fikr and connect your breath and awareness with the Mother of the World, the World Womb, the Cosmic Egg, the Silence that is Potent in all manifestation**
- iv. **Coming from this pole of awareness ...**
 - 1. **from the Cosmic Egg that you feel inside of you as the Divine Mother ...**

2. and **hold everything that Is, and Is To Be**, in that **compassionate, loving, non-reactive, integrating, fulfilling, completing, embrace**
3. that is **so Tranquil**
4. It **comes right out of the Immaculate State**, all Birth ... this whole manifestation
5. so if you can **feel this as Mary, in that Immaculate State bringing forth perfect love in that form of the child, who becomes Ruh Allah, the very Breath of God ...**
- v. We're **being asked to refine our breath, to bring the attention of our Heart to this pitch where we can feel the Mother of All, right in the Absolute Silence, which is Eternal ... and being That, feel its activity, Birthing, Constant, Holding ...**
- vi. Please retrain your contemplation, your breath practice as we clear the middle and a few people at a time begin walking ... **walking in the connection ... through your breath, through your heart through your focus ...**
- vii. **come alive to the Divine Mother moving as the Birther of All There Is, and Holder of All in Manifestation within the Heart.**
- viii. (walking, demonstrating)
- ix. There are many ways to do this, but I'd like to invite of few to walk this ... daring to represent the Divine Mother, becoming Her Breath, Her Heart ...
- x. And as we **continually prepare for this, continually make the connection with this Reality ... It's nearer to us than we ever imagined ...**
- xi. (*others walking ... sitting at 01.16.17*)
- xii. Continuing in the breath, in our attunement ... **deep peaceful condition of Heart, of breath, connecting with the Absolute Silence ... Eternally Formless...**
- xiii. This is a **walk of Mastery because one's response to the conditions of the World, of the conflict in the World, can be one of self-effacement and embracing All without judgment**
- xiv. It **can also be self-effacement and holding in All in a way in which you're mastering and controlling that atmosphere, bringing Peace by the power of your tranquil, non-reactive spaciousness of Heart ...**
 1. it's just a slightly different way of doing the same thing
 2. **depending on whether you are functioning in a Jelal manner or a Jemal manner**
 3. But **in both cases you have to be rooted in the Kemal, the Perfection, in that which is neither one nor the other, but transcends both and fills both**
 4. So that it is **staying connected with that Ultimate State**

8) Peace is Power

a. 01.18.20 — PRACTICE — walking this Peace, again

- i. Murshid says, quoting Edna St Vincent Millay "**The world stands out on every side, no wider than the Heart is wide**"
- ii. So, **your heart, your world is just as big as what you care about, as what you carry in your Heart**
- iii. And **if you look at what your Heart is carrying right now, and you breathe the Fikr in it and out of it, where your breath is right now,**

1. (we've been doing a lot of meditative practice, of prayer and devotion, and thankfulness our breath is in a condition to touch this
- iv. Coming into the breath ...
 1. **feeling and holding everything that is in our Heart, that we care about ... not reacting to it ... holding the whole of what it is that is there for us when we truly look in ... and not say "I ought to feel like I'm connected to the whole universe and I want to hold on" ... even the little worms in Alpha Centauri**
 2. Just what's there for you, and **what really comes up, and then without worrying about it or trying to shape it, or doing anything but holding it and breathing in it in this way ...**
 3. **Feel how the Peace shapes it, how that works through the power inside, it becomes, it's held in a powerful way such that it produces Harmony within that sphere you're holding ...**
- v. **(01.20.31 standing)**

So, for me **I think a good way to get into this is to connect with Murshid SAM ... this was his path of Mastery ... (and beginning to walk the room ...)**

 1. **You're not going to see a lot when somebody's doing this** because it's very ... **it's non-reactive**
 2. **But by walking, by movement, one overcomes that sense of separating out that often happens when you're sitting**
 3. But **what you're doing is you're carrying** with you what you... all the conflict within that area ... **everything that's within that including the conflict,**
 4. and **you're carrying it with you in this place of powerful containment .. and peacefully seated [seeded?]**
 5. *(walking again)* and you're, in this case, connecting with this teacher who is so close to us in our Lineage ...
 6. I can't do this alone ... *(others join in ...)*
 7. **Why do we develop all of our inner Powers?**
 - a. It's not enough just to want ... to have it all for yourself ... that only takes you so far ...
 - b. You **want to be of benefit, you want to connect, you want to somehow ... offer ... it to ...**
 8. **Power's intoxicating ... if you can hold it ... all the surgings of Power are in this container of Infinite Peace that is moving with your breath**
 - a. **You're an instrument of Peace ...**
 9. **(01.24.15 guitar begins playing while participants continue to walk)**

END of Class 02 Session 01 video notes