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1. Ya Raqib

1.1. Ya Raqib 33x (00.00.17)

2. Breath is the Great Connector God Ideal, Ya Ahad Ya Samad, Surah Ikhlas

2.1. (00.01.35)

2.2. Emphasizing the Breath is the Great Connector

2.2.1. What are we connecting with?

2.2.1.1. With what HIK calls the God Ideal, our continuing imagination of God's Perfection, or the perfection of All that Is, or of the Essence of All that Is

2.2.1.2. That formulation of it as The One ... the One contains everything but it's kind of a flat expression of it

2.2.1.3. For people to engage their heart in connection with ... people say I'm not really moved by that notion of the One, but

2.2.1.3.1. The Perfection of Love, Harmony and Beauty – that's the full expression of the One ... the One is filled with all the Divine Qualities ... it's not separate from them

2.2.1.3.2. That Oneness which is Transcendental and Absolute, that never came into existence and never ended Its existence and never will

2.2.1.3.3. That One is filled with all these Perfections – Love, Harmony and Beauty standing for all of them ... they're the ones that the world needs right now

2.2.1.3.4. And then, The Only Being

2.2.1.4. So what are we connecting with? That Unity, Reality Itself, beyond words, beyond concepts ... Eternal, Absolute, the Thatness, the Suchness of God

2.2.1.5. Knowing at the same time that the Thatness is filled with all of these Perfections, and is the Only Being, the Only Thing that Really Exists

2.2.1.6. Which means my knowing of It, IS It

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- 2.2.1.7. It's me being the Subject of Awareness, not me here and being the Object of Awareness ... there's no difference between Subject and Object, it's the Only Being
 - 2.2.2. So, what do we move towards, if it's the Only Being?
 - 2.2.2.1. It's the Only Being moving towards Itself
 - 2.2.2.2. Or as Murshid SAM says, the Eternal Movement of the One and Only Being, the waves rising and falling back into that same Boundless Ocean of Oneness
 - 2.2.2.3. Two senses of the One – Ya Ahad, Ya Samad
 - 2.2.2.3.1. Ya Samad – is that Toward the One,
 - 2.2.2.3.1.1. As Mohammed said about God, We've never known you sufficiently
 - 2.2.2.3.1.2. And as Shems Tabriz says to Mevlana, Who was greater, Bektashi or Prophet Mohammed? (*NOTE: WA says 'Bektashi' rather than 'Bistami', ie Abu Yazid al-Bistami, aka Beyazid, the prominent paradigm of 'intoxicated' Sufism, from the province of Bistam, which is who Shems asked Mevalana to compare with the Prophet*)
 - 2.2.2.3.1.3. Rumi says what do you mean, and Shems replies, Bistami said I am the One, the Exalted, the Only Being, and Mohammed said O Allah we have never known you sufficiently.
 - 2.2.2.3.1.4. Mevalana replies, 'Bistami was drunk, from one grape from the vine', and that's the voice of that intoxication speaking.
 - 2.2.2.3.1.5. *[NOTE: WA doesn't give Rumi's answer about Mohammed, that he wasn't satisfied with one grape, or one drink, for him it was thirst upon thirst ... 'We have never known You as You should be known' ... ie Ever and ever Towards the One.]*
 - 2.2.2.3.2. You're not separated from it ... you need to feel that connection, and at the same time you're always flowing into it, and that's the Ya Samad, the Eternity that's continuously flowed into ... never ending, like you're moving towards the horizon, and the horizon is always retreating from you, and you're just always approaching it ... like the term in mathematics, where you're always approaching it and never get there *[asymptote: a line that continually approaches a curve, but does not meet it at any finite distance]*
 - 2.2.2.3.3. It's Eternity, but it's the Eternity that is the One you're continually flowing into, that is unending, eternally
 - 2.2.2.3.4. And then there's The One that is like the Dot that nothing is outside of
 - 2.2.2.3.4.1. Mohammed said that all of the Quran is contained in the first Surah, and all of the first Surah is contained in the Bismillah-ir Rahman-ir Rahim, and all of that is contained in Bismillah, then I think it was 'Ali came along and said all of the Bismillah is contained in the letter 'Buh', and the dot beneath the stroke that forms the letter B.
 - 2.2.2.3.4.2. The Dot is the One, and nothing is outside of that Oneness.
 - 2.2.2.3.4.3. And it all unfolds from understanding that.
- 2.3. So to do this **PRACTICE (00.07.19 – 00.14.50)**
 - 2.3.1. As one breathes in, one comes into a Dot of Awareness, nothing outside of that dot, and that is your sense of your own Self, in that Oneness, the Only Being, nothing is outside of that Oneness,
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- 2.3.2. so as you inhale, Ya Ahad, you feel the integration of your Self into that Oneness, nothing outside of it
- 2.3.3. As you exhale, Ya Samad, you melt, you're melting snow, you melt into that Infinite Horizon, the Ya Samad,
 - 2.3.3.1. it's like the Dot is expanding in Space, and all Space expands around it, like a continuous circumference infinitely expanding ... from the Dot.
- 2.3.4. And then from that place of being Selfless, abandoned in that efflux of that Only Being, in that Oneness, you pull it together ... the breath connects it and draws it together into a stream right into what you can integrate into your own Self at that moment, and you feel that as a Unity, as a Dot
- 2.3.5. So moving from the Dot in that way, as you inhale, to the exhalation of this into the boundless Oneness ... continuously back and forth
- 2.3.6. Let's do that for a bit ... Breathing in Ya Ahad the Dot, exhaling Ya Samad the Infinite Being, more and more Infinite, all the time
 - 2.3.6.1. Toward the One in both cases ...
 - 2.3.6.2. In the Ahad, you experience yourself as the One ... and then Toward
 - 2.3.6.3. ... just for a second, hold the breath on the Ahad ...

2.4. (00.14.50)

- 2.4.1. I like practices like this because it's oscillating between the state of feeling oneself as an integrated being, and dissolving that sense of self into the All Pervading Reality
- 2.4.2. I think it's very practical to work, moving in that way
- 2.4.3. Also a Dance for later ... Ya Quddus, Ya Jami', opposites not in meaning but just like Ya Ahad Ya Samad, are opposites in how they approach the same meaning.
- 2.4.4. It's just part of the overall picture, which is contained in the Name Allah, the opposites in the Name Allah; the opposites in La Ilaha -- No God, Illa' Lahu – except The God; the opposites of Form and Void; the opposites of Samsara and Nirvana; the opposites that we hold in working in our lives
- 2.4.5. It's all about finding that Unity which pervades and transcends the opposites and to being able make one's breath in the Heart the vehicle of realizing that.
- 2.4.6. Just 5 minutes a day, Ahad/Samad ...
- 2.4.7. Different people are in different places in their evolution, so some may be in the place of needing to break down that container [of Self], while others are in the place of needing to build it up. With this practice we're doing both, for a short period of time, so it won't be abused.

2.5. (00.17.00) Deeper Dive into Ikhlas Surah

- 2.5.1. This is a practice to accompany the Ahad/Samad, the recitation of Surah Ikhlas
- 2.5.2. This surah was in response to people asking Prophet Mohammed, what is this Allah you're talking about, who is this Allah?
- 2.5.3. In various translations *Ikhlas* means Purity, or Refining
 - 2.5.3.1. If I were just to refine the meaning to the very essence of what Allah is, say this:
 - 2.5.3.1.1. Bismillah-ir Rahman-ir Rahim
 - 2.5.3.1.2. Qul Hu Allahu Ahad
 - 2.5.3.1.3. Allahu Samad
 - 2.5.3.1.4. Lam yalid, wa lam yulad
 - 2.5.3.1.5. Wa lam yaku lahu kufuwan Ahad

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- 2.5.3.1.6. Hu often translated "He", Qul Hu = Say He, Hu is Allah the One (Ahad)
 - 2.5.3.1.7. Allah The Eternal (Samad), Absolute
 - 2.5.3.1.8. Hu never gave birth, and Hu never was born
 - 2.5.3.1.9. And there is none comparable to Hu, the One (Ahad)
 - 2.5.3.2. Hu, according to Iman Bilal, really doesn't have a gender, though it's used as a masculine pronoun
 - 2.5.3.2.1. (COMMENT: not knowing enough about Arabic grammar, and whether there's as much patriarchal, cultural, historical convention for the use of the masculine pronouns to refer to mixed gender situations, as has been the case in English for centuries, it's a bit difficult for me to simply take this statement at face value. And even if it is as true and simple, as stated [that Hu isn't really gendered, and isn't really heard/felt deeply inside as referring first and foremost to males], does that make the the invisibility of non-male genders any less exclusionary? – Muiz)
 - 2.5.3.3. Reason used in relation to God is for its sound value, Allah, the huh, the sound of the breath makes, and one meaning of Allah is the One and Only Breath
 - 2.5.3.4. When doing the advanced practice of Shaghal, where you cover all the senses and are resting in the Source of sense, turning the attention backwards, you're hearing all the sound that manifests as dissolved into Hu. And all the light into the One Light
 - 2.5.4. And it has a personal sense to it, and that's why you want to translate it as he or she, because it's right there at the heart of compassion, the secret of love, that allows the Only Being and Its boundless infinity to be the Presence of Love in all that exists
 - 2.5.5. If you refine the essence of the meaning of God and you just say Eternal Absolute Oneness, Ahad, Samad, Hu
 - 2.5.5.1. basically that's what Prophet Mohammed is saying, It's the Hu, which is Eternal, Absolute, no different from Allah, which is this Love which is beyond mind
 - 2.5.5.2. It never gave birth to anything outside of Itself
 - 2.5.5.3. This whole universe, this whole manifestation, from the Hu, from the Absolute Condition
 - 2.5.5.4. Never was the Creation something separate from This ... it didn't beget anything
 - 2.5.5.4.1. I was One, now I'm Two, I gave birth to this, and now I'm Three, and more children and whatever ... something outside of Me that bears my mark
 - 2.5.5.4.2. No. Hu never gave birth, Hu never was born,
 - 2.5.5.4.3. So, it didn't come into existence, It always was
 - 2.5.5.4.4. And It didn't create anything outside of Itself, because nothing is outside of It
 - 2.5.5.5. Vishnu sleeping in the waters, boundless, infinite vastness, absolute, never born, never giving birth
 - 2.5.5.6. and then It wakes up, to Its own Self, in this rhythm of endless creation
 - 2.5.5.7. It becomes Self Aware, and that Self Awareness produces this Love which leads to this whole expression of Self in the Breath, that is the Breath of Creation ... but which is really the Eternal Movement of that One into Individuation and back into Universal Oneness
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2.5.6. This is philosophical ... but don't worry about it.

2.5.6.1. If you do the Practice

2.5.6.2. Murshid said Sufism is 2 parts Bhakti and 1 part Jnana

2.5.6.2.1. 2 parts finding Union with the God Reality, the Oneness through love

2.5.6.2.2. 1 part through knowledge

2.5.6.2.3. Without Wisdom Love can lead you into a blind alley ... just following your feelings can lead you into many difficulties

2.5.6.2.4. But if it's guided by Wisdom, it only leads to Unfoldment

2.6. (Comment about singing Surah Ikhlas and chanting Ahad Samad)

2.6.1. WA responds that this is the way it is, that he isn't the source of this stream, he's just invoking and calling it out from our teachings and teachers ... I'm receiving from this, and you're receiving and we're all receiving, so it 's no surprise that we get drawn.

2.7. **From the Readings (00.26.15)** [2nd excerpt Ascent of the Spirit]

2.7.1. *"....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...."*

2.7.2. *"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...."*

2.7.2.1. WA tells Shiva story, where he incarnates as a sadhu and tells people how many lives before they achieve union with Brahman. Even most accomplished yogi, he says has 4 lives to go. Homeless drunk goes before Shiva and he says 7 million lives, and drunk is ecstatic celebrating jumping, whooping that's there's a place for him too, despite all his limitations, and Shiva grants his Union immediately.

2.7.2.2. Point being, "no doubt the goal of every soul is the origin of all souls." We all get there in the end, no matter how many lives it takes.

2.7.2.3. Question about Kemal – is it Perfection or is it Chaos?

2.7.2.3.1. Answer: It depends on how you look at it.

2.7.3. *"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."*

2.7.3.1. That's the sangha the connection, we draw on that mutual connection. We draw strength from it, we draw guidance from it, we draw confidence in our life purpose through this connectivity.

2.7.3.2. Nobody has it all, everyone has a piece of it.

2.7.3.3. When we practice as a whole, then we have something that we could never could have accomplished alone

2.7.3.4. And that's what happens within a lineage, a group of people, things start getting accomplished that are the result of many people with different perfections and qualities that they've developed with a sympathetic attunement, creating this kind of caravan that's moving inexorably toward the goal.

3. Jemal, Jelal, Kemal

3.1. (00.33.31) Reading from ****Class 1**** Readings

3.1.1. Asrar Ul Ansar: Mysticism Githa Series I,

Number 7: The Effect of Jelal, Jemal, and Kemal

3.1.2. *"Breath being the very life, and its influence being not only on our mind but even on our life's affairs, the Jelal and Jemal count greatly with our life's affairs. And when the rhythm is broken, meaning upset, the Jelal and Jemal come into conflict with one another, that is called Kemal. During this time the strength with which the Jelal and Jemal hold our affairs is exhausted, and it brings failure and destruction. **Therefore, the Sufis break themselves to God, Who does not receive those who are unbroken. Uniting with God, the Unlimited, means breaking the self that is limited.**"*

3.1.2.1. What he's saying here is when a Kemal time comes ... death is a Kemal time, a big tragedy is a Kemal time, things where your life is ... a wreck ... where conflict comes up ...

3.1.2.2. That's the time, if you're wise, when that condition arises ... what you do is use the inherent destructiveness of that to all that is transient ... to deconstruct that false self, which is the main thing that is standing in our way of Realization

3.1.2.3. So it's an opportunity to remember ... what sort of action are you talking about ... what sort of actions are best responded to when your breath and your condition is Jemali or Jelali -- they're two different kinds of actions

3.1.2.4. Basically when you're in a Kemal place, with the breath, the only kind of action that's really going to be successful is an action of ... Meditation, of inwardness, of deconstruction of the false self ... of entering into the Real Self, of entering into that which is not transient ... to take advantage of that ...

3.1.2.5. It's like when Senzaki Roshi was asked is the Zen Master as an enlightened being subject to the Laws of Causation? His answer was, Such a being is One with the Laws of Causation.

3.1.2.6. In that moment of destruction, One with it, you see the Perfection of that, where these two energies have broken things apart

3.1.2.7. You go into not trying to say Ok, I'm going to push death away, or I'm going to push this tragedy away, or I'm going to take this or that attitude about it, or to change it and make things work ...

3.1.2.8. You just ... (quiet exhale and moving his hands inwards towards his heart) ... nothing to do but dissolve ... the false self ... and enter the Perfection which is behind it

3.1.2.9. That's what he's saying ... It may be bitter, but at least it's something to do

3.1.3. *[Someone relates a story about the reaction of someone who witnessed a great accident, which others reacted to with Oh what a terrible accident, and the other said Behold the Glory of God ... the sharer says he hears the same wisdom coming from this experience as the current teaching ... in different wording ... made a profound impression on the sharer in his 20s, of seeing the possibility of letting go of his "translation of why I think I see, and let it be part of the Divine Reality unfolding"]*

3.1.3.1. Yeah, once you get the sense that it is the Divine ... there's nothing but the Only Being, unfolding in an infinite number of ways

3.1.3.2. And so if we really get it, and not just ... you know (gesturing towards his head) and believe it, so to speak, then, what else to do but to ... to see ... there's a Name Ya Mu'ti, everything is a Gift of God.

3.1.3.3. But these gifts are often wrapped in different packages ... hard to see they're a gift ... but if we could unwrap the package ... and get at the essence of it and how it relates to what our Soul needs at this point in life ... it's Awakening ... it's a Gift.

3.1.4. (00.39.05) [back to the Class 1 Readings]

Number 8: Mysticism - Relating to Jelal

3.1.4.1. *"The Jelal aspect shows the strength and power of nature. We can find Jelal power flowing through the right nostril as breath; working through the right hand, giving it an inclination to move first; through the right foot, giving it an inclination to step first. In the senses, that which shows is Jelal, that which sees is Jemal. That which speaks is Jelal, that which hears is Jemal."*

3.1.4.2. *"The same thing we find in our thought. The thought which rises of itself in the mind is the Jelal thought; the thought which is caused by some other source is the Jemal thought."*

3.1.4.3. *"Every person has either a Jelal temperament or a Jemal temperament. A person with temper is Jelal; with courage, is Jelal; with power, with strength is Jelal. A person with kindness, tolerance, forgiveness, meekness, mildness, modesty, humility, is of the Jemal temperament. Then, through the day and night, one changes their condition from Jelal to Jemal and from Jemal to Jelal, either owing to the influence of their breath or controlled by the breath of another, or a situation makes them be in Jelal or Jemal, or their own thought, speech, or action."*

3.1.4.3.1. Are you following this? This is just right at the heart of what we're being asked to reflection on here. Because these are conditions that we can gain access to understanding through the Breath, and gain Mastery in relation to ... which means to find a way, when they're present, to act in harmony, or to know how to respond.

3.1.4.4. *"In war, the offensive is Jelal, the defensive is Jemal; in trade, the purchaser is Jelal, the seller is Jemal"*

3.1.4.4.1. [In "hard sell" situations the seller is very Jelali and the purchaser may end up being forced into a Jemal state by the intensity of the seller's Jelal energy. — Muiz]

3.1.4.5. *on the stage, the performer is Jelal and the audience is Jemal. Jelal has a tendency to be active, and sometimes it acts beyond control. Therefore, in the capacity of Jelal, a greater control is needed than in Jemal, for everything that runs quickly is in danger of falling."*

3.1.4.6. *"Among the Sufis, there are two kinds of adepts, Jelali and Jemali, and each has their own line of progress and action. They are not called so for their temperament but for their method of progress and action. The Jelali among them, with their great psychic power, can prophesy and cast out devils and heal, and control the world and heavens, according to their development. They are mostly among the dervishes, faqirs; and sometimes they are called Rind, when they are under a guise which deludes the pious, keeping them from going near them."*

3.1.4.6.1. (00.42.50 – 00.46.46) ASIDE about Madzubs, and then Murshid SAM

3.1.4.7. (00.46.46) *Jemali are the ones who are with God throughout the day and night, who love and repent, and bless and serve, and glorify the name of their Lord, and*

guide their followers through all difficulties in the spiritual path, and draw people to God from the struggles of life. Their way is that of the saints of the past".

- 3.1.4.7.1. Now, does that mean that only Jelali types are spiritual teachers? ... No, if you look at the history of ... But they'll attract more students! (laughter) They will definitely attract more students.
- 3.1.4.7.2. In fact the big branching of the Chishti Order ... occurs with Ali Sabri, the Chisti Sabri, and Nizamuddin Auliya ... and Nizamuddin Auliya had thousands, and thousands and thousands of people who went to him for teachings, for years, was totally of this nature of nurturing all
- 3.1.4.7.3. Ali Sabri ended up with 1 disciple who could stick with him. And yet ... That was all he needed was 1, because that path forward was this transformation.
- 3.1.4.7.4. (comment from Nizamuddin -- he was an example of an incredibly Jelali ...) WA, if you believe all of the myths around him, you have to cut through some of that hagiography ... (Nizam again ... but even if only a sixth of the it is true it's an incredible level of Jelali) WA Oh, incredible level of Jelal
- 3.1.4.7.5. (00:48:58) But, it depends on the personhood, he had an incredible level of Jelal, which in relation to some peoples' interactions would have been so destructive in the world, but instead it becomes a tremendous force of blessing in the world, because of his evolution, because of his attunement to God, because that was the way God was choosing to manifest, and he was conscious of it.
- 3.1.4.7.6. And so consequently, with people of these different temperaments, it's easier to get along with someone with a Jemal temperament, but it all depends on the evolution of the person involved
- 3.1.4.7.7. Some people of Jemal temperament might be so wishy-washy that you can't stand to be around them, and they haven't done any work to really develop themselves
- 3.1.4.7.8. And some people of a Jelali temperament may have enough self mastery so that you really can gain a great deal
- 3.1.4.7.9. Speaking again of Murshid SAM, at the end of his life when had this great community of people to work with ... because he was never functioning really as a Murshid before the last 5 years of his life ... he said I really came into my own when I went to the Womens' Dance Class, when they invited me to come to their leading ... and there, I couldn't raise my voice above a very soft stage,
- 3.1.4.7.10. Instead of Fudo, which was his manifestation in Esoteric Buddhism, the image of Buddha that they saw in him was this totally Jelali image of the one that burns up Ignorance, with the Power of Truth, like the Buddha who appears in the Hell Realms ... I'm not afraid, I'll be right here in the Burning, right here
- 3.1.4.7.11. And that was the way he always approached it, he would go to a lecture ... you could feel him rumbling in the back, in unity with his breath, and then when he had an opportunity to interact, he would often bring things down, directly facing something and saying that's not my experience at all ... the Buddha taught this ... and that's a concept ... and whatever ...

- 3.1.4.7.12. He faced it in that way, because he was a Protector of the Dharma
- 3.1.4.7.13. He didn't care if he burned himself up, his idea was to burn ignorance up and promote the Dharma, but he said when I went to the ladies' dance class, I couldn't be Fudo anymore
- 3.1.4.7.14. I had to become Qwan Yin ... they're just two sides of the same coin ... that until I could do that, I didn't have enough Mastery, in a practical way
- 3.1.4.7.15. So, that's the goal, you work with what you've got
- 3.1.4.7.16. Your breath is 95% on the left side, you work with those qualities in your life ... you begin to see, where are the places where I can bring more mastery ... where are the places Ok, I'm naturally more Jemal, but are the aspects ... do I rise to the Sun ... to the Jelal when it comes up in my rhythm
- 3.1.4.7.17. Can I embrace it, can I be Sun-like when the situation is asking me to be Sun, can I really do that?
- 3.1.4.7.18. And I think you can, that's the whole idea of getting some mastery
- 3.1.4.7.19. But first, really to become harmonious with what is
- 3.1.4.8. If a teacher has any credibility it's because the feel at one with the student, and wouldn't ask them to do anything that they wouldn't do themselves.

4. "Once we have broken ourselves"

4.1. (00.58.15)

- 4.1.1. The important thing is, Hazrat Inayat Khan says is to never lose touch.
 - 4.1.1.1. **Once we've broken ourselves, broken our notion of the eternity of this transient entity that we have configured here**
 - 4.1.1.2. **Then we can live in a way in which we're always in tune with that Perfection, with that Stillness, with that Balance, right in the midst of our activities**
 - 4.1.1.3. That's the goal, to find a rhythm in our life that works, and never to lose touch of the Infinite
 - 4.1.1.4. HIK says that's the goal, to find that rhythm
- 4.1.2. Murshid got mad one time when we came back from a camp with Pir Vilayat
 - 4.1.2.1. We were ... all ... very ... high, and he shouted This is not doing me any good!!
 - 4.1.2.2. I'm trying to give you a rhythm!! That you can use in your life!!
 - 4.1.2.3. He pulled us right back to earth because he was looking for us to be more balanced
 - 4.1.2.4. We were out there and we could rise to the heavens, but we didn't have a job, for example

4.2. (00.58.50) More from the texts we're studying

4.2.1. (From Class 2 Readings)

Amaliat: Spiritual Psychology Githa Series I **Number 3: The Power of Thought**

- 4.2.1.1. *"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. (WA: The current of life, our connection with Livingness) **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 Nimaz, Wazifa, and Fikr are taught in the course of Sufism."*

- 4.2.2. This way, that thought ... the word, Nimaz, prayer ... Wazifa, the prayer of calling on the Divine Qualities, awakening them in yourself ... Fikr, as we've been practicing, the refined breath, aware, awakened in the Heart ... rhythmical ... remembering, remembering Presence ... Divine Presence
- 4.2.3. So these purify breath, it's a mutually purifying situation, it's like on a slippery slope, everything reinforces the falling away of stuff ... this is why in the course of Breath, we're doing Dancing, we're doing Wazifa practice and Prayer, because that helps bring the breath into a condition that is more natural, more able to connect in these different spheres ... that we want to connect with.
- 4.2.4. (01.03.33) Reading again from Class 2 Readings
Murakkabah: Concentration Githa Series I Number 4
 - 4.2.4.1. *"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.*
 - 4.2.4.1.1. WA: The enthusiasm, the rising energy, the Urouj, can produce by it's force and power, a kind of misty-ness, such that you can't find reason, justice is dimmed by the force of that rising impulse
 - 4.2.4.2. *"The state of mind which is Kemal is perceived during that time when action is being done.*
 - 4.2.4.2.1. WA: Urouj is when you set out, you have rising movement to act, that intention ... I'm going to do this
 - 4.2.4.2.2. You bring all that desire into it, and then when you actually are doing it, that action ... that is the Kemal
 - 4.2.4.3. *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.*
 - 4.2.4.4. (Re-reading) ***"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."***
 - 4.2.4.5. *"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.*

- 4.2.4.5.1. WA: So the Zaval is that (gesturing with arm from above downwards, and then horizontally extending to the right) ... that flattening curve at the end, to totally dissolve into the Essence
- 4.2.4.5.2. The Urouj is the rising force ... doing now the action ... is the time when it's like the force that made it arise is exhausted, it's now plateau-ed, so to speak, and then it starts to fall
- 4.2.4.5.3. And that, you see in the breath, in the inhalation, in the pause at the top, and exhalation
- 4.2.4.5.4. So, this is a different way of looking at the Kemal state
- 4.2.4.5.5. The way he was presenting it before was ... coming at it from a slightly different angle,
- 4.2.4.6. *"The masters of concentration are 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."*
- 4.2.4.7. Repeating "The masters of concentration are they who produce at their will not only Urouj, but Kemal and Zaval also"**
 - 4.2.4.7.1. WA: So what does that mean? It means that we get used producing Urouj, I'm going to build up my energy, I'm going to do it — sometimes we can't do it, we say I can't do it, I'm just depressed, it's not worth it ... whatever it is
 - 4.2.4.7.2. But still we're familiar with this notion, with a rising Urouj, and sometimes Life is asking us to be able to do that ... to arouse energy ... either in oneself or in a group ... or in a situation ...
 - 4.2.4.7.3. And how do you do it? Think about it, in your breath ... think about ... say, arousing the energy to do your practices, for example (laughter)
 - 4.2.4.7.4. How do you do that? How do you get in touch with it?
 - 4.2.4.7.5. You can do that it, you can find it (turning inside, looking for it). We all have a way of reaching in, when it's something that we know we want to do, but somehow our state is veiling us from being able to do what we know would be in our best interest to do
 - 4.2.4.7.6. There are ways that we learn how to do that.
 - 4.2.4.7.7. But suppose, though, you're in a situation, where it looks like if it doesn't peak and become activity, it's going to have a disastrous, kind of xplosive, peaking ... so this is when you bring in your sense of how to level things into a Kemal stage ... because you're taking into the compass of your breath, an arena of feeling, you are able to ... through the power of your breath, influence the other breaths that are involved, moving it into a leveling out process.
 - 4.2.4.7.8. Similarly when things need to be the falling action, the dénouement, the end of the curve, we know
 - 4.2.4.7.9. Sometimes by accentuating the exhalation, one promotes the Zaval, and sometimes by amping up the inhalation one can arouse the Urouj ...
 - 4.2.4.7.10. Sometimes by the balanced breath, by the breath that is balanced in both nostrils, is balanced between inhalation and exhalation, that has a sense of

holding a lot of conflicting energies, Jelal and Jemal and whatever, in its space, and still dominating it with its Presence

4.2.4.7.11. This ... You can use your breath in these ways.

4.2.4.7.12. I'm just making some suggestions how to approach it, because it's leading us somewhere

4.2.4.8. (01.12.53 Reading again from Murshid SAM's 40 Lessons on Breath

4.2.4.8.1. "12. Disharmonies arise because of clashes in the rhythm of breath.

4.2.4.8.1.1. WA: Disharmonies arise, because of clashes in the rhythm of breath ... think about it ... think about the disharmonies that arise in your situation

4.2.4.8.1.2. And instead of attributing it to this person's personality, or to this thing or that thing, or whatever, say Ok this is a clash in the rhythm of the breath

4.2.4.8.1.3. How would that change your of responding to it?

4.2.4.8.2. *These disharmonies can be removed by singing, dancing, devotion and esotericism.*

4.2.4.8.2.1. WA: The esotericism part would be working with the power of the breath

4.2.4.8.3. *Therefore, Sufis use Wazifas and practice Zikr, not only to bring peace and harmony to each person, but also to each group.*

4.2.4.8.3.1. WA: To me, I think the really interesting thing to reflect on, cause the last part is kind of obvious, is the clashing of the rhythms of the breath, producing disharmony, because then, you can approach it

4.2.4.8.3.2. Because a person who becomes masterful, is able to harmonize, and find a harmonious relationship with a whole wider range of human beings, than someone who only has one range in which they're comfortable

4.2.4.8.3.3. **So how do we explore that? Through your own breath, is the suggestion that is being given here**

4.2.4.8.4. "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.

4.2.4.8.4.1. Here we are at the staff meeting at the NorthWest Sufi Camp ... all these spiritual people ... who've gathered together, meditating ... contemplating ... in the silence together ...

4.2.4.8.4.2. And then we hear (forced breathing) it's somebody's service dog wheezing, breathing (laughter) ... seriously this dog's wheezing breath which will go on and on forever because that's just the way he breathes ... is dominating the breath of these 20 people here ... (laughter)

4.2.4.8.4.3. You know ... interesting, very interesting

4.2.4.8.4.4. (comment from the circle about any advice to give?)

4.2.4.8.4.5. (reply) You gotta go deep! (more laughter)

4.2.4.8.4.6. It reminds me of a story Shaku Soyen's Awakening experience ... he was the first Buddhist teacher to bring Buddhism to America ... he was the teacher of Nyogen Senzaki (Murshid SAM's Zen teacher)

- 4.2.4.8.4.7. After he went through all of his training in Japan, in Rinzai Zen, and graduated from the monastery, in every way ... he decided he wanted to go Southeast Asia to see the way the Theravadins were practicing ... and he set off in that direction on a boat, and the boat ran into the doldrums where there was no wind, and they sat for days, in this place which was infested with mosquitos,
- 4.2.4.8.4.8. And here is he, sitting on deck with all of the other people, (unclear here ... possibly ?? machyi ??) ... he's exposed, the mosquitos are really irritating him ... much more than the wheezing dog,
- 4.2.4.8.4.9. And so he goes deep! Instead of fighting it, he throws open his robe, and he goes into the deep oceanic meditation, and the next thing he knows, some hours, a long time later, he comes back into self awareness, because it started to rain, and he looks down around him and there are all these red berries everywhere in front of him,
- 4.2.4.8.4.10. These are bodies of the mosquitos that have gorged themselves on him, died and fallen off ...
- 4.2.4.8.4.11. It comes up ... really, if our level of awareness is being agitated in some fundamental way, and we're masterfully working on the Spiritual Path, and meditatively, we've got to go deeper.
- 4.2.4.8.4.12. And here's a great example of how an Awakened Being might approach that ... I mean, what's your other choice?
- 4.2.4.8.5. (**re-reading** *"Both inhalation and exhalation have an effect upon the atmosphere, and it can be harmonious or inharmonious in relation to the atmosphere of another.*
- 4.2.4.8.6. *"But when the Etheric element is present, it transmutes the nufs (ego-mind) and prevents inharmony. The Etheric breath is developed through training and Grace."*

5. (01.19.55) Breath / Concentration on the Elements

- 5.1. Now, Murshid was very strong on bringing the Ether element in, to the situation, to bring harmony
- 5.2. In other words if you bring the Ether element into the Earth, the experience of Earth, breathing the Earth, you get a sense of the Sacredness of the Earth ... the holiness that is in the Earth ... the livingness of the Earth
- 5.3. If you bring the Ether into the Water element, at the spiritual level you get the sense of the Water of Baptism, the Water of Purification, the Well of Zem Zem, the Spring of that sense of the Living Water. Water that's living with Spirit
- 5.4. And if you bring the Ether into the Fire, you get the transformation of the Fire into Light,
- 5.5. And if you bring the Ether element in to the Air, you get the Breath of the Holy Spirit, the Spirit of Guidance
- 5.6. So, in the practice I gave this morning of going into Fikr and reflecting on the Elements and at the end reflecting on the Ether Element, now I'd like us to go back, and again to do the Ether breath ... and to get a sense of that Element,

5.6.1. And again reflecting on the Earth, bringing in Ether, combining as we're breathing Earth, then remembering the Ether element at the same time, and see how that changes your breath and your relationship to the Element

5.6.2. QUESTION: Are we doing the Elemental breaths?

5.6.2.1. ANSWER: No we're not doing the Elemental breaths, we're doing the Fikr breath and noticing the way the different Elements affect our breath, and things that come up in it when we're doing it

5.6.2.2. We're relating to the qualities of the Element, and we're just letting our breath connect with Earth

5.6.2.3. I think that's better than doing it the other way.

5.7. (01.22.58) PRACTICE The Ether Breath

5.7.1. Let's do the Ether breath ... let's see what I wrote ...

5.7.2. Concentrate on the qualities of Ether, Space, such as the Luminous Container of Space itself, Stillness and Pure Potency

5.7.3. The Etheric breath draws directly from the Emptiness, which is full of Light and Life, and which points to the nature of your Soul

5.7.4. One should feel there is enough Space for your Life

5.7.5. The breath is somewhat hidden, and mysterious, it may imperceptible, breathing through every pore of your body

5.7.6. The main thing is, again, we're practicing connecting ... connecting with the quality of Space itself ... Stillness ... Emptiness ,...

5.7.7. And to feel it we want to really refine our breath

5.7.7.1. So beginning with a long refined breath we begin to refine it even more

5.7.7.2. And to feel it not only coming in and out of our lungs ... but feeling it in our body

5.7.7.3. The breath is slow, almost imperceptible, very refined ... connecting with the Space itself, its Luminous Emptiness

5.7.7.4. ...

5.7.8. (01.25.39) Now just for the purposes of experiment/experience

5.7.8.1. I'd like you to, as you just breathe in and out, now, we'll just leave behind the Ether, but we're going to bring it back

5.7.8.2. I want to consider again, the Earth, as we're breathing the Fikr, normal breath of Fikr ... considering the Earth but considering the Earth now, connecting with the Earth, in terms ...

5.7.8.3. not just its positive qualities like service and steadiness, but the difficulties that come up...with our engagement in the Earth ... getting stuck ... unable to move ... inertia ... depression, fear ... too much caution ... not being able to rise into clarity of thinking, being kind of overwhelmed ... those qualities of Earth as the might come up in your life

5.7.8.4. Engaging with it, you feel how it affects you ... slogging through the mire, I always say, being a Meyer myself ...

5.7.8.5. And then remember the Ether element, without leaving the Earth behind, and allow your breath now to also be influenced by the Ether element, and to connect with the Ether element bringing it right down into the Earth, right into the stuck situation ...

- 5.7.8.6. Do this long enough to notice some difference ...
- 5.7.9. **(01.28.50)** So, this is very practical ... things come up ... when we get stuck we get stuck in relation to an Element, generally, if we understand how the Elements work
- 5.7.9.1. For example, if we're stuck in the Water Element, the difficulties we face in relationship to the Water Element are difficulties of emotionality, of ... you know ... you can't stop crying ... the emotions have taken over so much that everything is clouded over ... you're whole awareness, faculty ... you're just caught up ... it could be hate, it could be infatuation, anything, despair, whatever ... it's percolating in there in your emotional body ... and it's disorienting ... a bit roller coaster ride, and ...
- 5.7.9.2. The areas where difficulties come up, the realm where the positive qualities would be things like ... liquidity, and ease, and heart feeling, and cohesion, and that natural downward flowing of the Water...
- 5.7.9.3. But where is it, you know, emotional confusion, that sort of thing that comes up that's blinding
- 5.7.10. **(01.30.40)** So breath now being aware of Water, in your life
- 5.7.10.1. but maintaining the Fikr, while you call to Awareness and connect with the Water element, engaging with some of the difficult qualities in which it can come up ...
- 5.7.10.2. And then remember the Ether, and at the same time engage with that Emptiness, that Light ... let that reach the disharmonious waves of Water in your breath ...
- 5.7.10.3. Again, just long enough to get an impression of it
- 5.7.11. I just want to take to you through this as a way of approaching this practically and seeing it in the midst of your life
- 5.7.12. And when you do see you're agitated ...
- 5.7.13. I'm not going to go through each of them,
- 5.7.13.1. but if you were to go through Fire, it would be in aspects of where anger ... you're just ruled by the reactivity of anger, at self and others
- 5.7.13.2. to tame that with the Ether, it mutes it, it transmutes it ... mutes and transmutes ...
- 5.7.13.3. And with Air ... confusion ... mental confusion generally ... and also hysterical laughter, would be a kind of Air excess
- 5.8. Again, to experiment with this, working with the Elements in a very positive way, but also in the course of when it comes up for you, when something comes up and you can look at it and say, OK this is in the sphere of Fire, or this is in the sphere of Air and I'm going to bring into this the feeling of Ether ... and let it penetrate into the Element
- 5.9. (01.33.56) end.**

6. Singing Ikhlas Surah (01.33.57 – 01.36.28)

6.1. (01.36.30)

- 6.1.1. It's probably easier to sing, but spoken is ok too.
- 6.1.2. Years ago, in Chamonix, I believe it was 1972, I was asked to go over there and teach the Dances and the Walks, at Pir Vilayat's camp in Chamonix in the Alps, and one of the first Tulkus to come to the West, Lama Chime, was there presenting teachings
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- 6.1.3. And after one of his teachings he invited questions, and I said, some people say
Buddhists don't believe in God, what do you say?
- 6.1.3.1. And he said what do you mean by God?
- 6.1.3.2. And I quoted him the Ikhlas Surah, Say God is One, never born and never gave
birth, and is the Eternal Source and Goal of all
- 6.1.3.3. And he said "we have no difference whatsoever...no difference whatsoever,
with that teaching"
- 6.1.3.4. What they mean when they say they don't believe in God, they don't believe in
this concept that we have which is limited in some way.
- 6.1.3.5. But that sense of the Absolute, the Eternal Essence, that was never born and
never died, that is Formless and Luminous — that's the Buddha Nature ... that's
nothing but Buddha Nature ... Buddha means that, the One who has realized That
... and radiates That ... Bodhi, that Light, the Awakening of Thatness

**6.2. I keep emphasizing that because if we can connect with THAT and also with Earth, and the
densest of vibration, then we have this whole gamut, this range of vibration, that we're
aware of, that we're connecting with, in the breath**

7. Review of Homework

7.1. (01.38.56)

- 8. (Reading what he wrote in the Class 2 assignments PDF)

Using 'Ahad and Samad

*"When you exhale continually dissolve into the Oneness that is unending, breathing out Ya Samad. **When you breathe out Ya Samad it is the same as breathing out "Toward the One" and becoming melting snow, dissolving the sense of your small self into the eternal, continuous and unending, all-pervading Oneness (Samad).** When you inhale, breathe in Ya 'Ahad. There is nothing outside of the unity of the One that is al-'Ahad. **Experience this Unity as a dot, and with the inhalation of Ya 'Ahad draw the reality of all that is into a dot and experience integration of self in this dot.** You become aware of the One that is the ultimate unity of being. Nothing is outside of this One. Nothing can be added to it or subtracted from it. **To be fully conscious as you perform this practice asks you to accept that what you call your own awareness is actually an activity of the Only Being, and is nothing but that Being.***

- 9. ***This practice is highly recommended because oscillating back and forth between the dot and the continuation of the infinite and eternal circumference of the expanding circle gives the right psychological framework for progress in meditation. It allows us to ease into the letting go of self, dying before death.***
- 10. COMMENT: because you just die for a moment, and then you come back, and you claim
Selfhood in a fresh way, and then you die again...
 - 10.1. It's like stepping into the water
 - 10.2. You practice ... it's this transition ... Melting, Configuring ... Melting, Configuring ...
 - 10.3. It's very healthy, and it's a great preparation for going deep into dying before death ...
becoming Reborn in the Real Self

11. The Sufi Invocation uses all these levels of meaning of the One."

- 12. You could break up your practice into two periods, in the day, or you could expend what's been
basically about 20 minutes of practice, to 35 or 40 minutes of practice

- 12.1. **[MUIZ COMMENT:]** *These timings may or may not be in sync with how you have been doing, or how you generally do practice. WA's rhythm, and my own from having trained with him for so many years, is fairly quick — for example, one recitation of a single Name might take on average 1.5 - 2 seconds., with perhaps only 1 second of pause between them.*
- 12.2. *Others may approach wazifa/mantra recitation much more slowly, with a much longer pause between recitations*
- 12.3. *Neither pattern is "right" or "wrong". It all depends on what feels engaged, what feels like it works, for you.*
- 12.4. *This is one reason for quoting approximate time periods for different practices, rather than numbers of recitations*
- 12.5. *And of course, as we slow down, as our breathing becomes longer and more refined, our entire rhythm has a natural tendency to slow down correspondingly, and the practice may get longer and/or slower, the deeper we move into it.*
- 12.6. **[MY SUGGESTION]** *is to hold the time periods, and/or numbers of repetitions as a rough guide that is useful in the initial stages of getting acquainted with a practice.*
- 12.6.1. *Once we're familiar with it, once we are able to dive more deeply into the Essence of it, it has to be "released" and "set free" from the initial structure or control, in order to become a living, dynamic, and interactive experience ... more and more in the Present Moment,*
- 12.7. *And that means that it might change from day to day.*
- 12.8. *Once familiar with a practice,*
 - 12.8.1. *avoid becoming dogmatic about how it should be done, or that there is only one proper way to do it "correctly" or effectively.*
 - 12.8.2. *EXPERIMENT with tempo (faster/slower), with volume (louder/softer/whispering)*
- 12.9. *What one is doing is feeling into, searching for the portal, the doorway, that will take us deeper into the heart and essence of the practice*
- 12.10. *And ultimately we're seeking that state where it feels that we have ceased "doing" the practice, and instead the practice is "doing" us.]*

13. Practice Number 8 from the Assignments PDF is just a different way of doing the Toward the One Walk, when you do it.

- 13.1. *Instead of already visualizing the destination, this is focusing much more on the Light that you're throwing on the Path.*
- 13.2. *The first one was focusing on Toward the One mostly in the sense of being drawn toward that destination, and really drawing that destination toward you*
- 13.3. *that's the way that the cobra, as the yogis studied, draws the mouse into its mouth ... just by the breath, it doesn't have to move ... the yogis really went to school on the qualities of the animals*
- 13.4. *But here this is just doing it slightly differently*
 - 13.4.1. *"Breathing "Toward the One" in and out from the heart center. Opening, encouraging and allowing your heart to feel lovingly drawn by the beauty of the perfect One, and feeling the inner harmony of your connection with the Source and Goal of all, **you radiate the light-ray of your intention on the path of your life.**"*

13.4.2. So it's really focusing on radiating, sending forth this beam of the Light of your focused attention, moving toward its goal

13.4.3. And it illuminates your Path, and you walk like the Sun, toward what you're connected with, when you're invoking The One ...

13.4.4. In this walk, you're just concentrating on the Sun aspect of it, rather than the Moon

14. **The Separate Nostril Breath Practice** (number 6) should only take a few minutes, or you can segue it into another practice

14.1. *"Begin with the left nostril, in and out 10 breaths. Make this a long refined breath with a natural pause at the top and bottom. Then do 10 breaths in right nostril in the same way. Then attempt to breathe 10 breaths evenly balanced in both nostrils. **Use these exercises to become more aware of the particular feeling conveyed by these three ways of breathing, and notice them periodically throughout the day.**"*

14.2. I'm just trying to make it really practical, and doing this type of practice regularly will make us more aware of what it feels like when the breath is in the left, when it's in the right, how challenging it is, and how balanced it feels when it's in both nostrils evenly.

14.3. See, now here's a Kemal breath, in and out through both nostrils, which is really balancing both of these. It's finding a harmony, within what could be conflict, because it brings it into a balance.

14.4. That's a simple practice to do, and it goes on into further practices, which is called in Sufism, Qasab, which we will probably do in the future

14.5. But right now I just want you to get ... I'm really trying to take this at a state that we can assimilate it, that we can repeat over these things, circle around them in different ways, come in on it, really keeping the practical in front of us.

14.6. And that's because we have taken a long space for doing this together so it allows us to take it up in a proper developmental speed.

15. The 10th one is just what we've been doing, to make some note of it in your journaling

15.1. And I want to know how you're doing with it?

16. May All Beings Be Well

END of Class/Lesson 02 Video Compilation 02 video
