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- 1) [0:00:17](#) - Sufi Invocation, Ya Raqib
- 2) [0:17:44](#) – Talk-Using Breath to Make Sympathetic Connections
- 3) [0:23:19](#) – PRACTICES, Connecting the Breath to Various Things, Sharing
- 4) [0:45:26](#) – Discussion, Taking Stock of Practice, Where We Are
- 5) [1:21:46](#) - Ya 'Aziz
- 6) [1:32:51](#) - Khatum

I. [\[0:00:17\]](#) Invocation & Ya Raqib

A. Let's say the invocation

1. Toward the one, the Perfection of Love, Harmony and Beauty. The Only Being
2. United with all the Illuminated Souls, who form the embodiment of the Master,
3. The Spirit of Guidance,
4. Bismillah ir Rahman ir Rahim,
 - a. we begin in the name of Allah, who is mercy and compassion.

B. [\[00:01:00\]](#) We're going to do our daily meditation together.

C. Before we'll do this, we'll do 33 repetitions of Ya Raqib,

1. This is to quicken the heart, to quicken our interest, our connection with meditation practice
2. so that our mind doesn't wander,
3. so that we stay connected with it by caring and a loving interest.
4. So then when we start the breathing practice
 - a. just following the breath
 - b. and beginning to become aware of the All-Pervading Life in Space,
 - c. and drawing that magnetism into the vehicle of our body,
 - d. and radiating it,
 - e. we're already in the heart.
5. We're already engaging , our awareness is resting in our heart.
 - a. It's come into that.
 - b. So, then as we move into feeling all of this as Love
 - c. and generating the love that we have as a Oneness towards, That, which is perfect and whole,
 - d. and that completes us,
 - e. that Heart Awareness is already present.

D. [\[00:02:20\]](#) So let's say

1. Ya Raqib, Ya Raqib (33 times)
2. (Continuing as fikr, on the breath, until 00:17:30)

II. [\[0:17:44\]](#) Using Breath to Make Sympathetic Connections

A. You know Hazrat Inayat Khan says

1. That concepts, theology, all the rest of it has nothing to do with religion, in the essence.
2. **That the main thing is sympathy,**
 - a. is that connection that we feel, of sympathy, of empathy,
 - b. of not being separated.

- c. **And what is that great connecting force?**
- d. **It's nothing but Love.**
 - i. It's called that Karuna, in Sanskrit,
 - ii. and Agape in the Greek that the new Testament was translated into ...
 - iii. Ishq among the Sufis.
- e. It's why we use this as a basic meditation,
 - i. because what's the great connector of Love ?
 - ii. **what current carries Love? — breath.**
- B. **The breath, if we really understand it**
 - 1. **is the current that can move with this interconnecting love,**
 - 2. which not only connects us emotionally.
 - 3. It's in every field, it's in magnetism, in all the fields of nature.
 - 4. So, that's our place of interconnection.
- C. We've been working on this *[new]* edition of the Bowl of Saki, which is now coming out.
 - 1. And, I was just reading from it just, the other day and that would've been, April 4th.
 - a. "To give sympathy is sovereignty".
 - b. These are the words of Hazrat Inayat Khan.
 - c. "To give sympathy is sovereignty, to desire it from others is captivity.
 - d. And Murshid SAM's commentary "Ishq Allah. Sympathy (Ishq) is God.
 - i. There is no difference. When one gives out sympathy, one is expressing God.
 - ii. One has found God, whether conscious of it or not".
 - 2. When one has the ability to actually sympathize, one is expressing God.
 - a. "One has found God, whether one is conscious of it or not. But when one desires it, one has not found it. The search is not complete.
 - b. This sympathy is the very root force of the universe, and when one comes to the heart of it — which is found even within the human heart — all keys to all mysteries are found.
 - c. There is no lost key to mysteries. (*repeating it*) There is no lost key to mysteries.
 - i. WA: This is what people are all, 'where are all these ancient mysteries?']
 - d. There is no lost key to mysteries other than love and sympathy. And to look for anything mental or magical or evocative is lost effort. By removing the ego in love and sympathy, with love and sympathy, the golden key becomes one's possession."
- D. **So, this is our wish in this enterprise** that we've undertaken together,
 - 1. **to really evoke our ability**
 - a. **to find the way of using our awareness of breath in a masterful way,**
 - b. **to connect sympathetically with all realms,**
 - c. **to do what wisdom guides us to do.**
 - d. "Use us for the purpose that Thy Wisdom chooses." *[from the Prayer Saum]*
- E. **If we have wisdom**, if we have a sense, "Okay. I wish to do this.",
 - 1. **how does one, where does one, find the mastery to do it?**
- F. We're learning how to do that **through the breath.**
 - 1. The **breath is connected with Will.**
 - 2. **It's connected with Love.**
 - 3. **It's connected with sympathy.**
 - 4. **It's this connection, manifest.**
- G. **So, that's the basis.**
- H. **And by resting in, becoming accustomed to breathe in a manner that is rhythmical and refined**
 - 1. **we rest our breath, our awareness, right in what I'm calling now,**
 - 2. **the Fulcrum of Mastery,**
 - 3. the balance point where we can act masterfully

- a. to achieve wisdom,
- b. to move in the direction that our concentration is taking us.
- 4. So, [*we're working*] to become concentrated, to become aware,
 - a. to connect sympathetically,
 - b. to find the place and the breath where we can adjust all these ranges of connection.

II. [00:23:04] PRACTICES — Connecting the Breath with Various Things & Sharing

- A. let's just do a few simple practices
 - 1. let's get into a Fikr breath
 - 2. and then I'm going to give us a few things to connect with, as we are doing this breath.
- B. So first just finding your breath, um, which shouldn't be too hard,
 - 1. we've just been meditating.
 - 2. So just, return to a nice rhythmical breath that you're comfortable with. [
- C. [00:24:10] **Now, connect this breath with a tree.**
 - a. And now connect this breath with the whole forest
 - b. and that connect your breath with all the trees in the world.
 - c. Okay. Just clear that space and let's do this in a different way.
- D. [00:26:17] **Connect your breath with a bird,**
 - a. Now connect it with a nest of birds.
 - b. And then connect it with the whole flock of birds flying.
 - c. Okay.
- E. [00:28:00] **Connect your breath with one person**
 - a. Now connect with a group of people.
 - b. Now connect with all people.
 - c. Okay.
- F. [00:29:59] **Now connect your breath with one of the Jinn who serves Allah**
 - a. a denizen of the inner world, genie, a jinn, a deva, [inaudible]
 - b. and connect with the whole realm of the Jinn.
 - 2. Okay.
- G. [00:31:12] **Connect with an angel.**
 - 1. Extend that connection to the whole angelic realm.
- H. [00:32:48] **Now connect the breath**
 - a. to your big toes.
 - b. And your feet,
 - c. First, second chakra, the base of the spine, sexual chakras
 - d. connect with the belly, torso
 - e. and your neck and head,
 - i. then breathe aware of the whole body, connected.
 - ii. Look within this body, into the heart of it all, as into a miniature universe. [00:35:00]
- 2. [00:35:41] **Ommmmm.**
- I. [00:36:21] Well, we didn't connect with the dolphins
 - 1. and a few other creatures I mentioned I had in mind,
 - 2. and I probably went too fast,
 - 3. but I wanted you to get a sense of just what you would experience
 - a. when you just took that simple suggestion,
 - b. to let the breath connect in that way.
- J. **Sharings:**
 - 1. So I'm curious, if you connected in some arenas more easily
 - a. and what you found when you were trying to do this practice,

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- b. anybody have anything to share on that?
 - 2. **Participant1:** Well, I found myself, with the breath of the trees feeling like, oh, they're breathing in CO2 and breathing out oxygen. And anyway, that was like an interesting moment was
 - 3. **Participant2:** I had the same. I thought I was doing it backwards,
 - 4. I connected with the tree in the meditation before. So and when you send the tree, I, [*inaudible*] with all of them, for me there, right here for me,
 - 5. **Wali Ali:** It's amazing.
 - a. I think that they are right there for us.
 - b. Some things you might find are easier to connect with,
 - c. and this tells you something about yourself,
 - d. for example, when you're progressing into the heavenly realms, the breath does need to be more refined,
 - e. and in the Jinn realm, you know, you can by placing the breath here [*3rd Eye*],
 - i. and refining it and then opening the heart into that realm,
 - ii. then that would be a key for connecting there.
 - iii. And similarly, with the angelic realm to connect, opening up the crown into this realm to breathe,
 - iv. make sure you're breathing in that way.
 - f. But just using that as an example
 - i. because what Hazrat Inayat Khan, what our lineage teachings are around this subject,
 - ii. you have to repeat it over and over again, to get it through our head,
 - iii. That it's really that big and that important.
 - iv. **that the breath really is the current that runs through the whole, visible, and invisible universe.**
 - v. it is the very sway of the Divine One and Only Being,
 - vi. as it is pulsating, as it is eternally moving,
 - vii. from its place of Absolute, Stillness, Uncreated, Undying Stillness.
 - 6. So this is the other place.
 - a. If we can include that place in our awareness,
 - i. then we have, you know, going right down to the the densest of the elements,
 - ii. to the most transcendent.
 - 7. **[00:40:04]** In the "Mysticism of Sound", the very first thing that Hazrat Inayat Khan says is
 - a. "The Silent Life, the Life Absolute,
 - b. from which has sprung all that is felt ,seen and perceived
 - c. and into which all, again, merges in time
 - d. is a Silent, Motionless and Eternal Life",
 - i. which among the Sufi is called Zat (Dhat)
 - 8. [*repeating: the Life Absolute from which has sprung all that is felt seen and perceived and into which all again merges in time, is a Silent, Motionless and Eternal Life, which among the Sufi is called Zat.]*
 - 9. "Every motion that springs forth from this Silent Life is a vibration and a creator of vibrations.
 - a. Within one vibration are created many vibrations.
 - i. As motion causes motion, so the Silent Life becomes active *in a certain part*
 - ii. and creates every moment more and more activity
 - A). losing thereby the peace of the Original Silent Life.
 - B). [*MUIZ: It's important to note in this sentence that the Silent Life becomes active "in a certain part", not in its totality. So that Allah, the container of Silent, Motionless, Eternal Life abides, unchanged, holding the much smaller area of activity and sound (which ultimately becomes the entire Created, Manifested Universe), within the Silent, Motionless, Eternal, Life*
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C). *Similarly, In the Bhagavad Gita, one of the most revered of Hindu sacred texts, Krishna in his Infinite Creator and Sustainer Aspect says "Having pervaded the entire Universe with a fragment of Myself, I remain.]*

10. It is the grade of activity of these vibrations, that accounts for the various planes of existence.
 - a. These planes are imagined as if they differ from one another,
 - b. but in reality, they cannot be entirely detached and made separate from one another.
 - c. The activity of vibrations makes them gross and thus the earth is born of the heavens".

K. **[00:41:41] PRACTICE: Connecting the Breath with the Silent Life**

1. So, this is the next exercise,
2. to connect with that Silent Life
3. to know, since that's the source of all and the goal of all — Motionless, Eternal, Silent.
4. that everything that is felt and expressed and seen comes from there.
5. Our breath is moving from there ... can touch that ... draw from that
 - a. right in the midst of activity.
6. So, let's just take a minute and connect with this Silent Life.

III. **[00:45:26] Discussion, Taking Stock of Practice, Where We Are**

- A. Well, I want to take some space for people to discuss what's going on in their practice
 1. and to take stock about where we are in terms of our process as a group.
 2. We're working with a lot of things, and I don't want them to become intellectualized.
 - a. There's no wrong experience that anybody can have, you know, that you can't be wrong.
 - b. It's your experience.
 3. We're working in a very defined way trying to, in one sense, narrow the focus to the breath
 - a. because through mastery of breath and understanding breath,
 - i. we can reach all of these other realms,
 - ii. the realm of psychic power, the realm of attuning to the masters, saints and prophets and so forth.
 - b. You name it. You can use the breath as the vehicle.
 - c. It's all because everything is interconnected.
 - d. And because breath lies at one of those central foci of interconnection,
 - e. you can use it as a vehicle for engaging all of the aspects of mastery in the spiritual path.
 4. And all of us have areas where we can develop more.
- B. And I'm trying to emphasize here, the fundamental stages
 1. to be able to come in, in the midst of everyday activity
 2. and bring the breath into a condition that is going to be appropriate for that activity.
- C. So, I'm really interested if we could have a little discussion and,
 1. if certain things aren't working or wherever you're really you're at, in terms of that,
 - a. to bring it up, because, it helps to know.
 2. I mean, for example, this process that we're engaged in,
 - a. we said, okay, people commit for three months and then, we'll see where we stand after that.
 - b. I'm committed for a year, but, that's another thing.
 - c. Here we are at the end of three months and we're going to go forward, or some of us will,
 - d. but it's kinda like you have to renew a sense of commitment for the process and,
 - e. There's no, judgment here.
- D. I mean, this is a unending caravan of our soul's development
 1. lifetime after lifetime, sphere, after sphere.
 2. However you want to look at it.
 3. And I hope to continue to do better myself, in every way in, relation to this process.

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4. But I'm happy to have you to work with,
 - a. because it helps me too, to really focus
 - b. but I talk a lot and I like to hear what you have to say.
 - E. **[00:48:51] Shakur:** I was [inaudible] last week and I really felt it.
 1. I really felt that, that the love in it, it actually healed my heart.
 2. And I put that in my journal
 - a. 'cause the last time I had that experience with my Healing Breaths was in 2011.
 - b. or I actually felt it healing me and I actually became real.
 - c. Sometimes when I feel my breath coming through, I feel something, but I can't identify it that time.
 3. I identified with it. It was real healing love coming through my heart.
 4. **WA:** Yeah. Thank you. Thanks for sharing that Shakur.
 - a. It doesn't have to be testimonial. That's welcome.
 - b. What you wrote in your journal of that's interesting too, or yeah, yeah.
 - F. **[00:49:47] Vivian:** I've been feeling a solid base when a lot of [unintelligible] comes up and, so I feel very grounded.
 1. And also, at first I felt the choppiness of my breath, you know, wavy kind of short, and then I feel I , my breath settling down really deep and, breathing deep. And when I wake up in the morning, I, I feel this choppy breath and I know that, been able to source it and you know it might, could be a dream or something.
 2. And, in my work I feel something very interesting. It's like, I'm not working with someone it's like, there's this, oneness in there. So I think that has a lot to do with direct practices, whatever concentrations
 3. **WA:** Mmm-hmm.
 - G. **[00:50:59] Shams:** For me, the practices feel more, almost like an aspiration than an attainment yet.
 1. And where I particularly feel it, is in my everyday life.
 2. I mean, it being in a space like this and doing the practices that we just did, that feels easy,
 3. but in my everyday life it feels sort of untranslated and it's odd because I feel like I can attune to things fairly easily.
 4. And yet my breath doesn't feel like the base that you were describing and that kind of steadiness yet.
 5. I mean, it's what I'm aspiring to, but I don't, I don't feel like I have it yet.
 6. There are moments where the breath feels more equal and so on,
 7. **WA:** Well my feedback is you have a lot of the air quality.
 - a. And that means that your breath is going to be zigzag. It's going to move around a lot.
 - b. And, for you to come into balance, in terms of everyday life,
 - i. you're going to have to impose more of a rhythm on it sometimes, you know,
 - ii. I mean more often than maybe somebody else whose breath... you know what I mean?
 - c. They find in the course of the day, when they check in with it
 - i. It's much more in a steady or rhythm,
 - d. but whenever you notice it, whenever you check in with it
 - i. and you notice it is in that zigzaggy thing that is not serving you in that particular [time] ... Some things, you know ... inspirational, you know, I mean, that sort of sphere, it, it can be very serviceable.
 - e. T,
 - f. here are two ways to approach it.
 - i. One is, the practice of drawing the ether into the air element, and really consciously.
 - ii. And the other is, to, as I said first to just establish a rhythm here, you know,
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- iii. And then you establish a rhythm that you feel will better serve your interaction in this circumstance.
 - g. And then you keep checking in with it more periodically to make sure that you're still establishing it while you're doing that.
 - h. But what we're doing at another level in your process is bringing the elements into more balance.
 - 8. I'm curious if people have tried this method of bringing the ether into each one of the elements in the middle of life.
 - 9. Sundari, you wanted to say?
 - H. **[00:53:47] Sundari:** Welling I don't know about the second part of bringing ether to each of the elements
 - 1. I had a series of things that happened like in the middle of the night where I woke up in pain and, it just occurred to me to bring the ether element in.
 - 2. And so just sort of watching my energy through the whole process of dealing with it
 - 3. and then kind of settling into that.
 - 4. And the first time, there was an amazing sense of compassion that I had really never felt for myself before.
 - 5. And the second time, there was like a separation of energies, like a really coarse energy and then really refined energy.
 - a. And I could not like resolve them. It was just so incredibly disparate
 - i. that I had to just let go of it.
 - ii. **WA:** The second time you woke up, is that what you're saying?
 - b. Yes, because the heavy, coarser energy was stronger and it like won .
 - 6. And then, and then nother time, I just, it just evened everything out,
 - a. so smoothly that I just like drifted, I felt myself going back to sleep in complete peace.
 - 7. **WA:** yeah, I appreciate that.
 - a. anyone else with any of those kinds of observations, whether those kinds of, I mean, with the elements and ether or, anything else that, has come up for you maybe as an obstacle or as a, as an interesting experience?
 - I. **[00:55:41] Janet?:** Yeah. I've been interested in how easy it was for me to notice where my breath was in my nostrils,
 - 1. whether it was Jelal or Jemal or Kenal.
 - a. Maybe because I had a sinus condition, I don't know,
 - 2. but, I was amazed at how consistent it was with my mood.
 - a. When I was in an active mood. I noticed distinctly it was in my right nostril.
 - b. And when I was in a more passive mode, I noticed distinctly that it was in my left nostril
 - 3. and one time when I wanted to be more active and I felt more passive
 - a. I noticed it was in my left nostril,
 - b. So, I tried breathing in my right nostril
 - c. I'm not sure that it helped but I'm going to try that again.
 - d. That's an experiment I want to repeat.
 - 4. So I'm playing with that.
 - a. **WA:** There are two ways to approach it, of course.
 - i. One is, if you notice your breath is in a particular condition
 - ii. to do things that are harmonious with that condition.
 - b. And the other is,
 - i. is if you notice your breath is in a certain condition
 - ii. and you want to do something that requires it to be in a different condition
 - iii. which isn't so easily harmonious with that condition,
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iv. then you can change your breath accordingly.

IV. [00:57:00] PRACTICE: Qasab

(which gets superceded by more questions and comments, and never happens)

A. We're, we're going to take up a practice, a Sufi lineage breath practice, of Qasab.

1. I gave the first sort of stage of it,
 - a. just getting aware of the left nostril breathing, and the right nostril, breathing
 - b. breathe in and out 10 times through the left nostril
 - c. and similarly with the right.
2. But we're going to do this other practice that will also help, you in balancing the Jalal and the Jamal.

B. [00:57:40] Question, Unknown Participant:

1. I have a question about balanced breath, like counts of the breath.
 - a. Cause I know there are some instances where you're having a longer inhalation or exhalation
 - b. and I found, you know, practically I'm walking up the hill
 - i. then maybe instead of four, four,
 - ii. maybe I'm doing five on the inhale, Allaho Akbar and three the exhale, Jai Jai Ram or something like that.
 - iii. And it helps me get up the hill, you know,
 - c. and if I'm going down, maybe the converse you know?
 - i. maybe five on the exhalation, three on the inhalation
 - ii. so there are times when maybe the balanced or count is not always necessary.
2. **WA:** Oh yeah, no, absolutely.
 - a. Because you're arising. You're definitely trying to arise.
 - b. So you want to arouse Uruj or the inhalation, you know,
 - c. so it's natural when you would be engaged in rising to do that.
 - d. And similarly, when you're engaged in, in descending to increase the Nasul,
3. **Participant:** Yeah, it just makes sense. Cause most of the day, you know, it's more balanced, but there are some in a hilly city, I notice ... *[laughter]*
 - a. **WA:** well, certainly in the midst of activity, swimming, you know, running, any kind of, of activity.
 - b. your breath is going to change.
 - c. But in the midst of usual types of activity it's good to find a balance, in the midst of that
4. **Participant:** *[inaudible]* observation,
 - a. we discussed it when we're doing our group practices and, you know, feedback,
 - i. and everybody seemed to have, like less of a connection with the Ya Raqib, the wazifa
 - ii. and I was thinking what I could be because we're rushing it
 - b. and not doing the -qiiiib part, you know, the long, second syllable,
 - c. but for some reason, that's just something that several people mentioned they were having trouble, you know, connecting with that.
 - d. **[WA: Mm-hmm]** so I don't know if, you know, if you have any suggestions. It might be helpful.
5. **Different Participant:** Do it anyway.
 - a. **First Participant:** That's true, too.
 - b. **Other Participant:** It's bigger than you. *[several voices at once]*
 - c. **WA:** Well, I mean, that's a good suggestion, I mean, you know,
 - i. that's yeah, staying with it, you know?

C. The important thing is to be open to it, you know, to be open to the activity of the wazifa,

1. The wazifa can be a tremendous help in purifying the breath
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2. **and in clearing the heart**
 3. **and in allowing us to deal with the places that we are, you know ... self pity.**
 4. When we're **caught in self pity, we're in that slavery of wanting sympathy**
 - a. "oh, come on, give me some, I deserve some more sympathy, please.
 - b. I need more sympathy. I'm in self pity here, and I'm a captive of it."
 5. **So, we need a way to approach it without, you know, ...**
 - a. **you can't bludgeon yourself into it, you know,**
 - b. I mean, you can say, okay, I'm going to continue to do this practice because I know I have resistance to it.
 - i. But it's been given to me
 - ii. I understand the reason it's given to me is for
 - A). the benefit of me awakening my heart's interest in concentration,
 - B). and being present
 - iii. I want to awaken my caring, my interest in this meditation that's coming up.
 - iv. I don't want to just have my thoughts wandering.
 6. it's connected with Muraqaba, (Raqib is the central word for Muraqaba),
 - a. which means concentration
 - b. So it's the quality that is essential for concentration
 - i. brings one pointedness
 - ii. brings connected, caring energy, you know,
 7. but, we can say the most powerful mantras
 - a. and be pretty much unmoved by them because we have a lot of resistance to them,
 - b. something inside of us, is resistant.
 - c. and so that's where the wazifas really come in
 - i. because they address the shadow of that quality.
 - ii. What is it in me that has been wounded by love
 - A). and doesn't want to feel,
 - B). is not so ready to be open and connecting
 - 1). because it leads to being wounded.
 8. And so, what we can do is, when we engage that,
 - a. then we can, if we want coldness (*calmness* ??),
 - b. we can then draw that wazifa sound into that place.
 9. And ,there are different ways of doing when you do it fast or slow.
 - a. I wanted to address a little bit the use of wazifas.
 - b. Because that's why we dance
 - c. and why we do these other things while we're working with the breath,
 - d. because to get into a prayerful state,
 - e. to feel devotion, to feel gratitude,
 - f. to be in harmony with music and each other,
 - g. this all has such a good influence on widening the range of our ability to connect.
 10. We come in and we tend to be inside of our own shell.
 - a. And then gradually we include others more naturally.
 - b. And then we can include more spheres, also
 - c. but we keep getting drawn back to the places where we have resistance.
 - d. And that's why I said, okay, I want to work with the group that wants to go forward for a period of time
 - e. so that we don't just get a hit of something and then fall back into habits.
 11. But where you try and maintain a rhythm, even if, you know, some of the things are difficult...
 - a. Hey, 33 repetitions of Ya Raqib goes by pretty fast
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- b. if your heart is awakened, one repetition ...
 - c. *[unintelligible story about a Hindu devotee who remembered Vishnu all the time]*
 - D. I know for myself, on a long retreat,
 - 1. I'm much better than on a short retreat.
 - 2. **I know many repetitions of practice serve me better than just a few.**
 - 3. **And part of it is because of my denseness. I'm stubborn, you know?**
 - 4. **it takes me a while to draw in all the atoms of my interest into an integrated whole.**
 - 5. And then one can keep going.
 - 6. **Inayat Khan said with people that have a lot of resistance, they should have more practices, you know?**
 - E. But that's in the ideal realm
 - 1. in the real realm, they're not going to do them, you know,
 - 2. but it's true, **if you have a lot of resistance**
 - a. **and you're doing a powerful practice that you *have* received with blessing,**
 - b. **it will have an effect, over time**
 - c. **even against a lot of resistance**
 - d. **because you keep up the rhythm of it.**
 - e. It will have an effect, over time.
 - f. Not as great an effect as it would have if you're really present for it,
 - g. if you can become fully present for it, then it works a faster.
 - F. **[01:07:15] Alia**
 - 1. :So it's kind of following up, what he was asking.
 - 2. whether it's resistance to a particular wazifa
 - a. or you have a wazifa that does bring you into a hard space.
 - 3. So going with the one that you struggle with
 - a. or going with the one that puts you there more easily, and keeps you there.
 - 4. **WA: Well, you go with the one that keeps you there,**
 - a. **but you know, just still do 33 repetitions of Ya Raqib**
 - b. **because that keeps the faith of the practice**
 - c. **that holds the integrity of our work together.**
 - 5. But, it's not like I'm asking you to do that a lot, you know,
 - a. but, sure, **you have to go with what is going to waken your ...**
 - b. **whatever it takes to waken the interest of your heart and make you one pointed.**
 - c. **That's what we want to bring to our meditation.**
 - d. **That's what we want to bring to life.**
 - 6. **So that's the big answer.**
 - a. **The little answer is by staying together on this,**
 - b. **we help each other and ourselves,**
 - c. **because there's something about following through that brings a great success to us.**
 - G. **[01:08:35] Another Comment:** I just want to say thank you for doing this.
 - 1. It feels like good timing for me to have these practices and to be with myself in this work
 - a. I think for many years I resisted working with the breath.
 - b. I've done other types of things.
 - c. And, now I feel really open to it.
 - 2. I had a lot of like openings.
 - a. Like everything seemed suddenly more my intuition, my ability to pay attention,
 - b. to see what was happening all around me in my life all throughout the day,
 - c. opened up to the point where I just went,
 - d. oh, this is ..., and I just kind of took a break.
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3. And then I just keep stepping back in, over the last month, with different practices.
 - a. I had a resistance to the Ikhas Surah.
 - b. that I didn't understand, at first
 - c. and now I can say it, you know, while I'm driving and, and I love it.
 - d. I learned the English and I sort of felt into the language of it
 - i. because for me, it's understanding what it is I'm stepping into.
 4. And, I don't know if this is true or not.
 - a. So I realized I needed to ask some questions.
 - b. For me, the breath is this connection to myself
 - c. and to the consciousness in the way,
 - d. and to that energetic is
 - i. I'm breathing.
 - ii. I become more open to that and not so much open,
 - iii. but just know that I'm already connected to that.
 5. And so when you talk about magnetism, that's what I'm thinking. That could be ...
 - a. I'm just round-about saying I'm excited about doing work.
 - b. I find that it is bringing some balance to my day to day life,
 - c. all the different practices.
 - d. I'm enjoying the fact that I'm doing this with the group,
 - e. and I've already noticed within the two months that I've had some progress
 - f. and, I'm happy to be doing it.
 6. So, I will continue the nine months now seems really worthwhile. very worthwhile.
 - a. So thank you.
 - b. And thank everybody here for food and practice.
- H. **[01:10:39] WA:** Yeah. Kayak, you wanted to say something before?
1. **Kayak:** Yeah, I had what seemed like an amazing experience yesterday.
 - a. I was catching up on the video from, from the last session
 - b. and I was listening to your element taught at the end with the Ether qualities.
 - c. And I was really into breath at that point
 - d. and I realized our phone call had come and I just, I was just continuing with the practice.
 - e. And then my husband came out with some difficult news from his doctor
 - f. and I was just, I was thinking about it.
 - g. What happened in the next hour, I was ... the breath stayed there.
 2. I wrote about it in my journal.
 - a. It was amazing to me that that breath that I had been deeply into when this news came
 - b. just maintained through this next hour,
 - c. where we looked at, looked at it, held it and held each other
 - d. and then did what we needed to do well.
 3. I thank you. Thanks so much.
 - a. It's a precious class you're teaching
 - b. I so much appreciate this part of this.
 4. **WA:** Well, I'm glad that you had some beautiful report.
- I. **[01:12:19] Nizamuddin:**
1. Yeah, I struggled, and part of it's just with my work
 - a. and I'm seeing some insights from that side.
 2. And then I got to a real place of being in a funk and I decided,
 - a. okay, I'm going to run at the track anyway.
 - b. And whether it's one round or the two or miles or whatever.
 - c. So what was interesting about it was when I first started,
 - i. this woman shows up with her dog and this boxer just goes right for me.
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- ii. And I'm like, I'm basically running and asking her to deal with her dog. \
 - iii. And she's like, oh, he's all right.
 - d. So some other guy shows up and says, it's almost like a dream sequence, you know,
 - i. and says, well, you really shouldn't have your dog at the track. You know?
 - ii. And so she's leaving and I'm running by her.
 - iii. And I said, you know, I got bitten by a dog when I was running.
 - iv. And she goes, waa waa waa, you know?
 - e. And so I had my mind in this whole place, you know
 - i. so I'm running, in my breath and I'm going okay, well,
 - ii. can I just instead of like having to reply to this woman 10,000 different ways while I run, can I work on my breath?
 - iii. it was not the easiest thing in the world, you know?
 - f. I worked on it, you know, and so maybe that helped me,
 - i. but at the end, some places where I felt like I'd really blown it,
 - A). this, that, and the other, not in terms of that,
 - B). but just some deadlines and some things
 - 3. it's just like I was in a really even state.
 - a. And I just looked at things very quickly and saw,
 - b. okay, well, you can do this and this and, you know, move on.
 - c. And it's somewhat what you were saying in terms of
 - i. you get your breath to a certain place.
 - ii. And then qualities of wisdom are being able to more clearly assess what's happening
 - iii. can arise even, let's say
 - 4. So I feel encouraged that that whole process
 - a. of finding a breath that has a certain quality of steadiness and evenness
 - b. is something to aspire to, to work with,
 - c. a place where life can become more full and balanced.
 - 5. **WA:** I'm glad to get the feedback
 - a. and I'm really not just looking for positive feedback, at all,
 - b. because, you know, we work with what we struggle with
 - c. and right in the middle of our struggle, like what Nizamuddin just expressed
 - d. comes a breakthrough, you know,
 - 6. Often if it's just plateaued, you know, in a kind of comfortable way,
 - a. we don't get a breakthrough.
 - J. **[01:15:16] Shakur:** I have trouble recognizing the space 'm in.
 - 1. Like right now, my heart's really expanding and the only thing really positive I feel is
 - a. I'm not thinking a lot.
 - b. which is very unusual for me
 - c. but I feel something there moving.
 - d. And I say, gee, that feels, it doesn't feel bad.
 - i. I don't know what it is.
 - 2. And the only thing I notice is that I'm not my thinking a lot.
 - a. I'm just feeling, and there's a little more clarity in the space.
 - b. but there's, I can't quite way the force there inside of me is, well, what is that?
 - 3. **WA:** Well, just cherish it. You don't have to name it,
 - 4. **Shakur:** The fact that I'm not thinking is a blessing all by itself.
 - 5. Yeah. That's good enough. Just cherish and your mind doesn't have to figure it out. It's, you know, it's simple.
 - K. **[01:16:418] Perry Wali:** The first insight that I have.
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1. Well, I haven't ever done all the practices that you gave in the day.
 - a. And so there's this part of me that struggles with not being good enough,
 - i. which is an old story of mine.
 2. But then I had a chance to have an email interaction with Shams
 - a. and I really appreciated what he said to me.
 - b. It was very helpful.
 - c. I was trying to figure out what I were supposed to do.
 - d. What exactly was the homework.
 - e. I was kind of confused with all, cause I wasn't here at the very end
 - f. and Shams was able to articulate pretty clearly what the assignment was and it,
 3. And I had this sense of "oh, he's the good boy".
 - a. And then I realized (not connected to you, Shams), that it doesn't matter.
 - b. it doesn't matter if I do it all. Or if I don't do it all,
 - c. I could still be caught in the "oh, look, I'm good" or "Oh, I'm not good".
 - i. it's not helpful, that part.
 - ii. that's just an awareness that I'm working with
 - d. and I still struggle with where the traction of the practice needs to sit most squarely in my life
 - e. and really have traction.
 4. But the place that happens the best is that
 - a. we have an ongoing discussion in the East Bay about this conversation.
 - b. And about a week ago, this is specific to Raqib, we read about Raqib
 - i. and people talked about Raqib
 - ii. and there's something that came up about how it was the loving attention that one would have toward a sleeping baby.
 5. And I realized that I have this dog that I got in July,
 - a. who was a rescue who had been neglected and abused
 - b. and he's afraid of e.v.e.r.y t.h.i.n.g.
 - c. When I took him outside the first time,
 - i. I didn't know what he was going to be afraid of.
 - ii. It was trash day, and he was afraid of every trashcan
 - iii. and every person in Berkeley, every house in Berkeley has *four* trashcans
 - iv. And then he's afraid of a Snickers Bar wrapper on the sidewalk
 - v. or an empty bottle discarded somewhere
 - vi. a noise, a hammer, somebody's hammering.
 - d. And, at first I felt like I was in a war zone
 - i. and over time I began to have kind of a, a meta- way when I walk out the door,
 - ii. it's like, "okay, where are the obstacles?"
 - e. And of course, when the dog has a hard time,
 - i. I go back and repeat it three or four times until he's like, "okay, I can get by"
 - ii. That day we went by trashcans like 500 times
 - A). because he needed to see they weren't going to hurt him.
 - B). So now he's really relaxing.
 - C). But the difference for me is that I can't take a walk without having this whole concentration (*gesture including the whole space*).
 - iii. And that in talking about Raqib, I realize this is how I connect with the wazifa practices
 - A). where I have felt that energetically
 - B). and that loving attention to the whole space
 - C). and working with the difficult space,
 - D). I can do it with my dog, and I can cuz he's a really sweet dog.
 - 1). He's just terribly wounded.

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- 2). Well, we're all like that.
- f. So to look at in my life and that place
 - i. where I can be Loving and compassionate and gentle and patient and repetitive.
 - ii. And it's okay.
 - iii. And we get what we get today.
 - iv. And this is because that's ... you know, the dog didn't come to me ...
 - v. He, he just came to me...
 - vi. The dog is who the dog is.
 - vii. and, all I can give him is loving support.
 - g. And when I got, when we read and we had the discussion in class
 - i. and I got that that's what the quality of Raqib is,
 - ii. oh my God, that's already in my life.
 - iii. Then that's connected with the fact that it's already there.
 - iv. it's not something I have to go make up or figure out
 - A). there's some archetypal thing from God, you know,
 - v. and it felt intimate and present
 - vi. and I'm doing it all the time.
 - vii. I just didn't know to give it a name.
6. So it was very helpful.
- a. It's very helpful sometimes to have that Sohbet process.
 - b. The discourse process around the particular quality or issue,
 - c. because the insights of my friends who are my beloved community,
 - i. they lift me up when I'm caught in the denseness of my own practice.
7. And so we started by February and now here it is April,
- a. and this is the first time I felt Raqib,
 - i. but I got, I felt it, I really got it.
 - b. And so I really appreciate the fact that we had this context to be the work in progress together.
 - i. Cuz that's what transforms me.
 - ii. I can't do it by myself
 - iii. and this, this is how...
 - c. so I'm grateful for all the ways that we're communicating, connecting,
 - i. cuz that's how I'm able to do any of the work at all, I think.
- L. [01:21:46] WA: Thank you all for sharing
1. I want to do a few more practices together before we come to our lunch break, which is going to be in about half an hour.
 2. **To me, the wazifa that it's really important for everybody to get**
 - a. **is the one that allows you to really feel your intrinsic self worth,**
 - b. we talk about loving yourself,
 - c. to really have an experience like Sundari described of having the kind of love that comes for you ... and in a genuine way,
 - d. how can we be a vehicle of love, if we can't love ourselves.
 - e. We can try and compensate, in some way, but still somewhere inside ...
 3. So, **this wazifa Ya 'Aziz** gives us this power and confidence
 - a. because we are worthy
 - b. and we are intrinsically worthy
 - c. and no matter what we've done, our soul is perfect
 - d. and it is of God
 - e. and it has all the divine perfections in it.
 - f. and we have that strength from Eternity in us and we can embrace it.
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4. And so, to take that in,
 - a. to really not resist it
 - b. and take it in ...
 - c. There's this Silver Rule of Hazrat Inayat Khan
 - i. "My conscientious self, meet your shortcomings with the sword of self-respect."
 - d. But how do you get that self respect If you don't have it,
 - i. you have to remember that you are intrinsically worthy
 - ii. and that you have that,
 - iii. it's who you are
 - iv. and you can identify with it.
5. So, I'm going to do it in a slightly different way
 - a. because I want to model a way I want us to do it on the breath, in the Fikr afterwards.
 - b. This is a Name of Power, but the power is beautiful
 - i. because it's the union of self-worth and power,
 - ii. the power that arises because of your intrinsic self worth.
 - c. **[01:24:35] PRACTICE — Ya 'Aziz**
 - i. So, but we're going to do it quickly.
 - ii. And, when you do it quickly there's kind of a little 'oo' sound that comes up between.
 - iii. *(demonstrating)* Ya 'Aziz-oo, Ya 'Aziz-oo, Ya 'Aziz-oo, Ya 'Aziz-oo,
 - iv. *(and so on for maybe 50-some times)*
 - d. **[01:25:25]** Now go into the breath,
 - i. but just keep repeating that wazifa that quickly,
 - ii. but letting it take the whole length of your breath in and out
 - iii. and really internalizing it
 - iv. taking in that this is the vibration that allows you to remember
 - A). Intrinsic self worth and strength,
 - B). self respect...
 - C). connect with that...
 - D). Let it happen ...

V. [01:32:52] Khatum