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- 4) 00.32.20 — Sufi Invocation
- 5) 00.32.47 — Githas, Development of Power through the Breath
with WA's Emphasis
- 6) 00.44.15 — Practice "Use us for the purpose that Thy Wisdom chooses ..."
- 7) 00.46.06 — Ya Hakam Ya Hakim
- 8) 00.58.09 — Shiva's Centering Breath Meditations
- 9) 01:24:35 — Dedication

1. Kasab (aka Qasab) Review and Purpose/Benefits

1.1.00:00:17 — PRACTICE

- 1.1.1. Qasab is very simple form of pranayama, intended to give some sense of mastery around the Jemal, Jelal, and Kemal breaths
 - 1.1.2. and particularly to explore the capacity of the breath to become bigger, broader, to have more breath to it, more power, more strength
 - 1.1.3. sometimes we have everything going for us, except the force in the breath is weak
 - 1.1.3.1. this is like an arrow, aimed properly, but it doesn't have enough strength to reach the target
 - 1.1.4. Qasab increases the strength, the capacity, the power, the magnetism.
 - 1.1.5. HIK gives a bit of information about it in the Readings selections
 - 1.1.5.1. Class 03 PDF page 8, Ryazat: Esotericism, Githas Series II: Number 5
 - 1.2. It is worth giving a few minutes to it every day
 - 1.2.1. It will make a difference in the breathing, in capacity, power, and magnetism
 - 1.2.2. Just as the Toward the One Breathing Practice we've been doing begins to increase the amount of Prana/Vitality that comes in naturally on the inhalation
 - 1.2.3. Breathing through one nostril at a time and holding the inhalation in Qasab gives more time for more of the inhaled Prana to be incorporated by the lung tissue, and also for more carbon dioxide, other waste products and toxins to be expelled by lung tissue into that retrained breath to be carried out of the body on the exhalations.
 - 1.2.4. In conjunction with the Purification/Healing breaths, the alternation of the Jelal/Right and Jemal/Left focused breathing, PLUS the retention of the alternating inhalations increases the amount of Prana within the system, which increases the clearing out of the
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various Pranic channels that the Yoga Pranayama system calls the Nadis, and at the same time, stimulates the awakening of the Left (Ida, Moon, Jemal) and Right (Pingala, Sun, Jelal) sides of the Nadi network.

- 1.2.5. HIK refers to the cleansing of the "tubes" of the body, in the Gathas on Breath (Pasi Anfas). This cleansing or clearing out allows the Nadis to carry more Prana from the outside to deep inside of both the physical and subtle bodies, and also the Chakras.
- 1.2.6. Prana = Life Force = Energy = Magnetism = Light/Radiance. The more Prana that circulates through the body, via the cleared out Nadis, the more energy, life force, magnetism and light that flows into, through, and out from our various bodies.
- 1.2.7. And in turn, the increased flow of Prana through the Nadi system begins to very gently awaken and activate the Kundalini, which then naturally and safely begins to flow up the 3 spinal Nadis (Left-Ida-Moon-Jemal, and Right-Pingala-Sun-Jelal, the central Sushumna-Kemal channel).
- 1.3. **If you're already doing Qasab, or if you have done it in the past**, you can continue with the method you're already familiar with, or you can experiment with the method that Wali Ali is suggesting below, noticing how it is different, how it is the same.
- 1.4. **Phrase to repeat mentally during both inhale and exhale**, *Allah Shafi, Allah Kafi*
 - 1.4.1. Simple 8 count (syllables/beats) rhythm for both inhale and exhale
 - 1.4.1.1. Al – lah – Sha – fi – Al – lah – Ka – fi, on the inhale
 - 1.4.1.2. Al – lah – Sha – fi – Al – lah – Ka – fi, on the exhale
 - 1.4.1.3. 1 beat or syllable per second is a good tempo to begin with, to see if that tempo is too slow, too fast, or just right
 - 1.4.1.4. NOTE: this is different from the Purification Healing breaths, where Ya, or Allah Shafi only, is used on the inhalations and Ya or Allah Kafi only on the exhalations
- 1.5. Nice full, deep, smooth inhalations, nice full, deep, smooth exhalation
 - 1.5.1. This isn't a refined breathing practice, like the Ether Element Breath
 - 1.5.2. It's a capacity building exercise, that can act as an antidote to the common default breathing pattern of taking shallow refined breaths, of not breathing fully, of not using the full capacity of the lungs, both in inhaling and exhaling
- 1.6. Hold/retain the breath **after each inhalation, but don't hold it after the exhalations**
 - 1.6.1. Hold for 16 beats/syllables
 - 1.6.2. Repeat the Al-lah-Sha-fi-Al-lah-Ka-fi twice during the holding
 - 1.6.3. This equals 16 syllables/beats for the holding
 - 1.6.4. **This is TWICE the time** as the inhale or exhale
 - 1.6.4.1. This is the standard shape for Qasab, the holding is for twice as long as the inhales and exhales
 - 1.6.5. If you haven't been doing Qasab before, it may stretch your capacity in the beginning — **it's actually designed to do that**
 - 1.6.5.1. However if holding for 16 syllables/beats using 1 syllable/beat per second feels too long, feels like more than a gentle stretch
 - 1.6.5.2. You don't want to be feeling anxious that you HAVE TO BREATHE right now, or feel like it's a real strain getting to 16, or that you might pass out
 - 1.6.5.3. Rather than not holding for the full 16 beats, **increase the overall tempo of the all of the beats**

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- 1.6.5.3.1. Mentally repeat the Allah Shafi Allah Kafi a bit faster for all three sections, inhale, hold, exhale, so that your holding is still twice the length of the inhale/exhale
 - 1.6.5.3.2. Try 1.5 syllables per second, or if needed 2 syllables per second
 - 1.6.5.4. As you become more comfortable and familiar with it,
 - 1.6.5.4.1. when you get to the point of feeling like you could really hold the inhalation longer
 - 1.6.5.4.2. you can gently begin to slow down the overall tempo of beats/counts, so that the 8 beat exhales and inhales take longer, remembering that the 16 beat holds will also take longer too
 - 1.6.5.4.3. In terms of lengthening or stretching it out, you want to be very gently pushing on the edges of your envelope
 - 1.6.6. Also, **don't bear down** while you're holding the breath, it's a very gentle holding of the inhaled breath, not a strained holding.
 - 1.6.6.1. If you're able hold your inhalation by keeping your chest in the expanded full breath position, without physically closing your windpipe, wonderful.
 - 1.6.6.2. If not, gently close the windpipe without tensing the chest muscles too.
 - 1.7. Different teachers from the Chishtiyya Sufi, and the Yoga lineages prescribe Qasab (called Nadi Shodhana in the Yoga lineages) in various patterns,
 - 1.7.1. Some methods begin with the right nostril first, others with the left
 - 1.7.2. some begin with an exhalation through that starting nostril, others with an inhalation
 - 1.7.3. Wali Ali generally prescribes beginning with an exhalation through the right nostril first, followed immediately by inhaling through the left, and holding. Then exhaling left and inhaling right, and holding.
 - 1.7.4. This is 1 cycle
 - 1.7.4.1. Exhale RIGHT for 8 beats (Al lah Sha fi Al lah Ka fi)
 - 1.7.4.2. Inhale LEFT for 8 beats (Al lah Sha fi Al lah Ka fi)
 - 1.7.4.3. Hold for 16 beats (Al lah Sha fi Al lah Ka fi, Al lah Sha fi Al lah Ka fi)
 - 1.7.4.4. Exhale LEFT for 8 beats (Al lah Sha fi Al lah Ka fi)
 - 1.7.4.5. Inhale RIGHT for 8 beats (Al lah Sha fi Al lah Ka fi)
 - 1.7.4.6. Hold for 16 beats (Al lah Sha fi Al lah Ka fi, Al lah Sha fi Al lah Ka fi)
 - 1.7.5. Do this cycle 5 times
 - 1.7.6. Then sit in Silence for a minute or two, breathing through both nostrils, gently paying attention to your breathing, and your energy field, and how you feel
 - 1.7.6.1. Notice if the quantity of breath is balanced equally in left and right
 - 1.7.6.2. Or if one side or the other seems to be more open, more vital
 - 1.7.6.3. Does the breath feel more alive, or whatever you notice about your state
 - 1.7.6.4. This is another Ya Raqib (Loving Attention) type opportunity for gentle awareness, gentle noticing, gentle curiosity about the state of your breath
 - 1.8. *[WA and the class do Qasab for about a bit under 6 minutes]*

2. Descent of the Dove Breathing Practice with Irfan

2.1.00:22:20 — PRACTICE

- 2.2. See the Class 03 Readings, first selection for some information about the meanings of the symbol of the Dove
 - 2.3. **Inhale Hu**, from Above downwards through the Crown
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- 2.3.1. Visualize the Dove descending from the heavens into the Crown
- 2.3.2. Connect your breath with the Divine Spirit, the Spirit of Guidance, the Holy Spirit, from the Christian Tradition, descending from the Inner World, from the Highest Heaven, from the Throne of the Creator, and coming into embodiment in you
- 2.3.3. Bring it all the way down to the Heart

2.4. **Exhale Allah** out through the Heart

- 2.4.1. Irfan – Visualize writing Allah (in Arabic or English letters) in Light in the Heart Chakra, and then radiating through it, outwards in all directions
 - 2.4.1.1. As you move more deeply into the practice, you can do Irfan in the other chakras, radiating this Light, Life, Love from them as well
- 2.4.2. Feel your connection in your Breath with Source, with the Divine Spirit, within and without, and radiate the Essence, share the Bliss of your connection, with the outer world.

3. **Wali Ali's Commentary on Class 3 Reading Selections:**

- 3.1. **00:32:20** from **Class 01 Readings:** Githas on Dhyana (Meditation), page 5, 4th paragraph
 - 3.1.1. **Murshid SAM:** *"One going to their meditation feeling, "God is my Teacher, I have something to learn, I will listen attentively," will be rewarded with the greatest blessing, receiving in the Silence and Meditation that which they are capable of understanding, and by this gradually their purpose of life will be unfolded. [Series I, Number 4 (A)]"*
 - 3.1.2. WA re-reads from this Class 01 selection,
 - 3.1.2.1. reminding us that this approach is our primary focus in this course,
 - 3.1.2.2. to expand our awareness of and skill with watching the breath, in that gentle, refined manner that Ar-Raqib (Loving Attention) is pointing towards;
 - 3.1.2.3. and to expand our skills with connecting the breath to whatever we choose to connect it with ... ultimately to The All Pervading Life in Space, the One and Only Being.
- 3.2. **Class 3 Readings, PDF Page 5, Paragraphs 3, 4, 5 and Page 6, Paragraphs 1, 2 and the end of 3: Hazrat Inayat Khan's Githas, Amaliyat (Psychology), Series II, Number 8: **Development of Power Through the Breath****
 - 3.2.1. **HIK:** *"The secret is the breath that is purified and developed becomes a stream of nectar. In the first place, breath is life, and when its current is attached to the inner life, the life eternal, it becomes more radiant life and it gives life to all mortals."*
 - 3.2.2. **WA:** This is our goal. We're breathing the All Pervading Life in Space, that power that is there, All Pervading, in Space. And at the same time, trying to deeply draw from the Source of it All, the Life Eternal, the Absolute, Ever Living Being.
 - 3.2.3. If we can connect our living breath to that Reality through our inner sympathy for it, attunement with it, and our harmony with it in our Souls, then we become a vehicle of tremendous power.
 - 3.2.4. **HIK:** *"It cures illness, because illness is caused by lack of life. It takes away depression, for it is light; when it is arisen, it takes away the clouds of depression. In the East, people seek the presence of a spiritual person, and often among them are such who never speak or teach or argue or discuss."*
 - 3.2.5. **WA:** They just are They just breathe. They just bring their atmosphere. That's all of us, we all bring our atmosphere. You don't have to look for some role to play, to be

someone who's offering blessings and teaching and opportunity. It comes from this place.

3.2.6. **HIK:** *"There are some who do not even utter a word of blessing, and yet their contact gives life to the lifeless, takes away depression and sorrows, clears away confusion and heals all maladies, for it is life that they radiate, and those in contact with them are benefited. It is an evident phenomenon that needs no proof. The atmosphere that a spiritual person charges with their magnetism is the testimony of his power. People call it psychic power, and yet psychic power without spirituality is a lame power and a blind power. When the psychic becomes spiritual, or when spiritual people develop psychic power, they become the fountain of life, continually flowing in this mortal world."*

3.2.7. **Muiz:** The underlined portion above reminds me of the wording of HIK's prayer Pir. As we become skilled in the mysteries and powers of the Breath, we too begin, more and more, to radiate these same qualities, and benefits. We become channels of blessing, and healing, and comfort, just in our atmosphere, just by breathing, just by being.

3.2.7.1. *Inspirer of my mind, consoler of my heart, healer of my spirit,
Thy presence lifts me from earth to heaven,
Thy words flow as the sacred river,
Thy thought rises as a divine spring,
Thy tender feelings waken sympathy in my heart.
Beloved Teacher, Thy very being is forgiveness.
The clouds of doubt and fear are scattered by Thy piercing glance.
All ignorance vanishes in Thy illuminating presence.
A new hope is born in my heart by breathing Thy peaceful atmosphere.
O inspiring Guide through life's puzzling ways,
In Thee I feel abundance of blessing.
Amen.*

3.2.7.2. This prayer can be an Attunement Practice and an induction into this Transcendent Space

3.2.7.2.1. where we tune in to the qualities of the Breath and Atmosphere of our Teacher, and then link that with the larger Teacher

3.2.7.2.2. where we gradually learn how to link our own Breath to the Spirit of Guidance, and the All Pervading Life in Space

3.2.7.2.3. which then transforms our own embodiment, so that we too become channels of Blessing, and Healing, and Comfort, in our Atmospheres, without having to DO anything in particular — it just radiates from our own breath, from our atmosphere

3.2.8. **WA:** So if you're just trying to use the power of mind through concentration and will, it's going to be a lame force, from the standpoint of force, compared to the one who's breath and intention and atmosphere is touching the Ever Living, the One and Only Being. That makes it lame and it's blind because if you don't have your ego-self out of the way, in order to see clearly, you're groping in the dark with your power. You're not necessarily going to be able to accomplish anything that's meaningful.

The development of powers is called the *siddhis* in the yoga tradition. It's a 2 edged

sword, it's very tempting. The use of power, the development of siddhis for power is very beautiful and beneficial when it's exercised in a way that's wise.

- 3.2.9. **HIK (from Series III, #3, paragraph 1):** *"The use of psychic power is allowable to those who have insight into the law of nature; but without this knowledge the use of psychic power would be most harmful. By psychic power one can heal oneself and another, one can construct one's own affairs as well as the affairs of others, one can acquire riches and position; also, one can destroy things. The difficulty is in this question: What is really beneficial? For our fancies in life change at every moment, and what at one moment we think good and attainable at another moment we think useless; at one moment we think a certain thing profitable and the same thing after more reflection begins to seem disadvantageous.*

For instance, by psychic power people attract wealth and perhaps the same may have become harmful to their children, or desired a position and occupied it by psychic power and situated themselves in a position where there was danger to life. One always sees this by deep study of life, that one gain causes a loss of a certain thing and one loss brings about a gain of a certain kind. And this is the necessary thing in life; there would not be a balance if it were not so.

The first thing that is desirable, or that which is most desirable in life, is wisdom. The next is power. As a foolish person would not be able to make good use of their wealth, so a person with psychic power without wisdom is apt to harm themselves with their own power rather than to do any good. Every atom in this world has its peculiar charm and attraction, and humankind, so attracted by things that seem for the moment attractive, whether wealth, power, position or a friend, does not necessarily know the outcome of their attainment."

- 3.2.10. **WA:** So caught up ... power is intoxicating. This is why spiritual schools for the most part don't begin by teaching the techniques to develop power, because the first thing is to develop wisdom.
- 3.2.11. **HIK (last 2 sentences from that same section):** *"The nature of power is to cover the eyes and hide from one's sight the true nature of the things he wishes to attain. When power leads and wisdom follows, the face of wisdom is veiled and one stumbles; but when wisdom leads and power follows, then they arrive safely at their destination."*
- 3.2.12. **WA** re-read this point several times, then moved to a 2 part practice:

3.3.00:44:15 — PRACTICE Use Me for the Purpose and Ya Hakam Ya Hakim

- 3.3.1. Concentration on the words from the prayer Saum, "Use us for the purpose that Thy Wisdom chooses"
- 3.3.1.1. Changed to "Use **me** for the purpose that Thy Wisdom chooses"
- 3.3.1.2. See if we can really OWN these words, willing to give over our own power and will, so we're able to be in touch with that Wisdom
- 3.3.1.3. Breathe, finding our relationship with that, accept that, or notice if there is any resistance to that, and gently ask why?
- 3.3.1.4. Then when grounded in this concentration, move on to part 2
- 3.3.2. Repetition of the pair of Divine Names – Hakam and Hakim (HAA-kam, Ha-KEEM) 33 times

- 3.3.2.1. **Ya Hakam** = The Source of All Wisdom, immersed in the boundless, silent absolute Life. Feel it entering through the crown, connected to Source,
- 3.3.2.2. **Ya Hakim** = The manifestation of Discerning Wisdom which is Healing. Bring the essence of the Hakam down into the Heart, as the embodied manifestation of Healing Wisdom
 - 3.3.2.2.1. Able to discern and see clearly
 - 3.3.2.2.2. able to see what is, from all that is available
 - 3.3.2.2.3. And so, what is going to be the healing way of presenting it – not just the "right" way from our mind's perspective.

3.3.3. 00:55:10

- 3.3.3.1. Finish with blowing the sound Hu into the Heart.

3.3.4. 00:56:22 — Questions & Comments

- 3.3.4.1. *(difficult to hear the question ... from the context of the answer, it's likely it was about whether the Hakam Hakim practice was an assigned practice)*
- 3.3.4.2. We're trying to come into relationship, connection with Wisdom, and to find it in the breath
- 3.3.4.3. There are so many different way of doing it
- 3.3.4.4. I chose to use wazifas today, in the way we work with them
 - 3.3.4.4.1. Not so much in the psychological way, in trying to heal ourselves
 - 3.3.4.4.2. But in the way of just using that Divine Perfection to purify the breath, and to bring us into a more refined condition, to experience the Divine Qualities
 - 3.3.4.4.3. Because that's something that we'd like to be able to connect with, is the Divine Perfections
 - 3.3.4.4.4. Imagine, to being able to find that resource in yourself, whenever you need it ... courage, forgiveness, strength, generosity, boundless wealth ... all those things, right there, for you to access

3.4. Centering Exercises from Zen Flesh Zen Bones

3.4.1. 00:58:06 — PRACTICE

- 3.4.2. Following Murshid SAM's example of giving these exercises, asking people to look through them and try several out and pick one to work with
- 3.4.3. WA offers 5 of these Centering Exercises
 - 3.4.3.1. Experiment with them and then pick 1 to work with over the next month
- 3.4.4. It's best to come at them immediately, intuitively, without a lot of thinking about them
 - 3.4.4.1. You can reflect on them afterwards
 - 3.4.4.2. The words are just suggestions, metaphors, a finger pointing towards Essence
- 3.4.4.3. **00:59:10 — #1) Whenever in breath and out breath fuse, at this instant touch the energy-less, energy-filled Center**
 - 3.4.4.3.1. feel the energy in the Emptiness, connect your breath with it
 - 3.4.4.3.2. relax into the boundless energy and power that's right there, neither up nor down, where In and Out have fused
- 3.4.4.4. **01:03:15 — #2) Feel your substance, bones, flesh, blood, saturated with Cosmic Essence**

3.4.4.5. 01:12:36 — #4) With intangible breath in center of the forehead, as this reaches heart at the moment of sleep, have direction over dreams and over death itself

- 3.4.4.5.1. WA comments
- 3.4.4.5.2. that he'd never been able to do this one beyond feeling the intangible breath in the forehead, but couldn't stay it through the process of it reaching heart and moving over into sleep
- 3.4.4.5.3. But that Moineddin got his first real deep experience of Waking Up, with this practice
- 3.4.4.5.4. WA has had, occasionally, those lucid dreams, where you have power and will in the dream realm, where things are filled with spiritual power, and access to power, through that dream space, and been able to some of this dream manipulation, where ...
- 3.4.4.5.5. the instinctive thing in dreams is to run away from things that scare you.
- 3.4.4.5.6. And instead if you can insert enough consciousness into the dream world and remember always to turn towards and not away from that which you fear and face it and if necessary know that you can call on Allaho Akbar, or Murshid, or whatever allies that you have ... facing it always turns that entity into an ally ... and they transform and they become an ally
- 3.4.4.5.7. And this isn't surprising to people who do different kinds of inner work
- 3.4.4.5.8. But it's hard to access the dream world in a way that you maintain a sense of will
- 3.4.4.5.9. There are some good books on the subject if you're so inclined
- 3.4.4.5.9.1. Tenzin Wangyal Rinpoche has a good book on Dream Yoga

3.4.4.6. 01:17:00 — #3) When breath is all out (up) and stopped of itself, or all in (down) and stopped – in such Universal Pause, one's small self vanishes

- 3.4.4.6.1. This is very akin to what we've been doing, just another way of coming at it
- 3.4.4.6.2. At that moment when the breath is turning over, you really let that small sense of self, that false self that we hold on to, this idea of self, dissolves
- 3.4.4.6.3. I'd like everyone, right now, to just try, at these two turning places, feel the dissolving of self, of the small self that is our creation, our story.
- 3.4.4.6.4. **01:18:10 – 01:21:15** ... everyone tries this practice
- 3.4.4.7. **01:21:16 — #5) As breath comes silently in, feel the sound H-H-H-H**
- 3.4.4.7.1. This is the sound of breath at the end of Allah-h-h-h
- 3.4.4.7.2. Surprising that this comes up in a Shiva Sutra, hundreds and hundreds of years before ... it comes up later
- 3.4.4.7.3. (everyone does it until **01:24:20**)

3.5. [01:24:30] — Dedication of Benefits of Practice

- 3.5.1. May all beings be well. May all beings be happy. Peace Peace Peace