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    - i. Importance of not discounting one's inner experience, as imagination or 'making it up' — "God made us all up, and we make God up"
    - ii. Setting an intention? — showing up, being present ... for the words, or the practice, or a person, or a situation is a fine, simple intention to set, and the greatest gift we can give to another
- 7) [01:12:54] — **Dedication and Khatum**

**I. [00.00.11] — Breath Concentration and Invocation**

- A. Brief breath concentration first
  1. Breathing Toward the One,
  2. feeling this circle as a one
  3. and then expanding that one in all directions
  4. merging with The One.
  5. *(doing it)*
- B. Repeating the Invocation

**II. [00.01.43] — Variation on the Daily Breathing Practice**

*(pausing to feel into each phrase)*

- A. We'll start with our breath awareness,
    1. bringing our breath into a balance
    2. becoming aware,
    3. becoming one pointed,
    4. allowing the breath to move in us in a refined, long and balanced way.
  - B. We become aware of the quality of life
    1. that it draws with its inner current from all of space.
  - C. Whenever the mind wanders,
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1. bringing it back without judgment to the breath,
  2. relaxing into the breath feeling the livingness as we do so.
- D. And as we do in the Purification Breaths,
1. asking that this All-Pervading Life in Space
    - a. that we're imbibing with each breath,
  2. give us good health
  3. and purify our body and our heart and our soul.
- E. Breathing with the whole body
1. and in particular, feeling centered in the heart,
  2. we take the phrase Ishq Allah
  3. in rhythm with our inhalation and our exhalation
  4. remembering God's love, All Pervading,
  5. breathing in this ocean.
- F. As we continue to breathe in and out God's love,
1. we unite in our feeling in our heart's connection,
  2. merging in our heart's feeling
    - a. with our guides, our teachers,
    - b. with one of the illuminated souls that comes up for you in your heart,
  3. One continues to do this in the great web of all connected life,
    - a. breathing in this way,
    - b. with this Presence, within and without.
  4. Taking this opportunity to feel gratitude
    - a. for our life, our being
    - b. for the One and Only Being.
- G. Now hearing the sound of the breath as Huuu,
1. We enter the One Heart of the One and Only Being.
  2. Al Hamdu li Llahi Rabb-il 'Alamiin
    - a. *Praise be to God, Loving Lord of the 'Alamiin*
      - i. *all the worlds, planes, dimensions*
      - ii. *mineral, vegetable, animal, human*
      - iii. *jinn, angels*
      - iv. *all of manifested creation*
  3. We have gratitude.
    - a. We have such thankfulness for that which holds everything in this infinite heart,
    - b. all possible universes,
    - c. all possible beings in this infinite space of oneness,
    - d. of emptiness
    - e. cherishing it all, holding it all,
    - f. in this loving embrace.
    - g. Hu, Hu, Hu ...
- H. Now we're going begin to move down into awareness of this particular being,
1. which you are here (*your own embodiment*)
  2. and breathing in Toward the One,
  3. breathing out the Perfection of Love, Harmony and Beauty,
    - a. feeling, all those qualities emanating from that Oneness
  4. breathing in the Only Being,
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5. breathing out United with all the Illuminated Souls
6. breathing in, Who form the Embodiment of the Master,
7. breathing out the Spirit of Guidance.
- I. So bringing the mind into those patterns, we come down into the body.
  1. Just continuing to breathe in this way.
    - a. taking the Sufi Invocation phrase by phrase
    - b. one phrase on the in breath
    - c. The next on the out breath.
  2. Gradually opening the eyes and
    - a. looking at the Face of God all around you, within and without
    - b. *(while continuing with this Fikr of the Invocation)*
    - c. in other faces, and also in other objects
      - i. whatever the eyes touch and the mind notices
      - ii. that is the Face of Allah
      - iii. Name it Allah
      - iv. and hold it in the heart in reverence for a moment and move on

*[ this is the active practicing of the oft quoted and paraphrased teaching from Surah Baqara, Quran 2:115*

*"And to Allah belongs the East and the West. Wherever you [might] turn, there is the Face of Allah. Indeed, Allah is All-Encompassing (al Wasi ' ) and Knowing (al 'Aliim.)" ]*

### III. [00.24.16] — Wali Ali's Written Final Message, and Reflections on the Course

A. *(His written reflection, which he reads on the video)*

1. "Beloved ones of God. It is with deep gratitude to God, the One and Only Being and to all those Awakened Beings who have realized that Perfection as the Essence of their Souls and who have brought forth the light of its guidance for the awakening of humanity and particularly with gratitude to Hazrat Pir-o-Murshid Inayat Khan and Pir Murshid Sufi Ahmed Murad Chisti, and the caravan of Illuminated Souls that they embody and represent, that we come to the conclusion of this year's study and practice of the Inner School of Sufism, viewed through the lens of the breath.
  2. "We're also grateful to have received this continuing guidance and thank you all for the quickened interest and full hearted gift of yourselves to the teachings we've received.
  3. "We took a journey together and now we may see that it is an ever continuing journey, finding God is the very breath within our breath. We make an enduring relationship with a Beloved Presence that we now better know how to find and to merge with in different ways. Many practices have been taken up in the course of our study.
  4. Some of these have now become established as fundamentals that we can always refer to for orientation and stability. And as a basis for continued exploration. Other practices have allowed us to taste blessings and from some we may have gotten an aroma of mastery. Others we've barely touched, much less realized. As long as we are breathing, we can continue to practice what we have learned in this year's work together"
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**IV. [00.29.51] — Inspirational Words**

A. *(This segment is greatly condensed and shortened from the video compilation of the day's class)*

I just want to say how beautiful it is to see each person's process and what people are going through.

1. I mean, just to be here and to be in the light of our seeing is beautiful.
2. And everyone here is loved and accepted
3. it's a nice feeling to know that in spite of all of your quirks or flaws or whatever,
  - a. that there's a place in which you're accepted, and you're seen,
  - b. and you're appreciated, and at least tolerated [ *LOTS of laughter* ]
4. you know, tolerance and then appreciation
  - a. the more you get to know somebody,
  - b. the more you know everything about them.
  - c. And then, you develop that ability to see and love them.

B. The process is ongoing.

1. Our particular vehicle of it is ending and
2. it's good to see just the different ways people take what they receive
3. it's unique in each one of us to do.

C. And to anyone that may be watching this in Maryland, or Peru or wherever it may go,

1. who knows where this will go,
2. I hope you can feel some of this sense of intimacy and bonding
3. and the way in which a caravan moves together.

D. We live in a world where we need to develop these connections that are long distance connections

1. at the same time as being able to touch and feel, and move together in the dance
2. to feel that we can touch each other beyond these boundaries.

E. It was Hazrat Inayat Khan that said,

1. God is all the All Possible, and human beings define limitation
2. But our nature is godly.
  - a. Our nature is nothing but That,
  - b. so the limitation is what we've learned.
  - c. And so it's really a process of unlearning for us to enter our Real Nature.
    - i. And sometimes it feels like dying and, a
    - ii. and it feels like being reborn and, and it is,
    - iii. and yet it's just the One and Only Being
    - iv. as Murshid says,
      - a) "I am that, I am,
      - b) the Eternal Movement of the One and Only Being
    - v. that Breath that is moving through all of existence.
    - vi. and the Reality that transcends time,
    - vii. that is the container that has no beginning and end.

F. So here we are discovering our place in it

1. and our piece of it
  2. and our way of touching others in our work,
    - a. in our lives, in our relationships and coming to understanding about it.
  3. And I'm delighted.
  4. You never know.
    - a. All you can do is bring people to a path that is wholesome
-

- b. and people must take the path themselves.
- G. So that's what any teacher in any capacity, you know,
  - 1. it's not, it's never you
  - 2. you're created by the relationship with the beings that are being drawn towards something
  - 3. So, it's drawn from you or through you.
  - 4. I know all these esoteric teachings,
    - a. and yet they're just things,
    - b. unless there's a person that draws it forth
    - c. to be benefited from it.
    - a. Otherwise, it's just more useless knowledge.
    - b. Murshid Sam said,
      - i. I feel like a mother,
      - ii. when the child comes to the breast,
      - iii. the milk comes
  - 2. and that's definitely the way one feels
    - a. So I'm grateful for having a container like this work
    - b. that draws out what one may know, but not know how to use.

V. **[00.37.09] — Guidance for Future Practice**

- A. I learned a lot in doing this class, but I can't remember what it was right now.
  - 1. But I do feel so empowered in what we stand for as a lineage,
    - a. which is what Murshid Sam brought;
    - b. which is to have the courage to show up for your life.
  - 2. You know, to empower people to have the courage to show up for their life,
    - a. to give them ways in which they can
      - i. move forward and expand and thrive,
      - ii. feel the light within them
    - b. and not just see the light and the realization in a teacher that they hold up high,
      - i. but then when they think about \*themselves\*,
      - ii. they don't think \*they\* can do it, or \*they\* don't have it, or so on.
  - 3. So that's what we're all about.
  - 4. And I totally agree that you see more confidence,
    - a. you see more light, more ease in people
    - b. as they move along together, in this kind of container.
  - 5. And you know we try to hold the container.
    - a. The Khankah's holding the container, but who's holding our container?
    - b. Yeah, we have, you know, these beings here that without their holding
      - i. I couldn't hold, I know.
    - c. And I know that we're all being held by the One and Only Being,
      - i. Who loves creation, you know, everything.
  - 6. That's why Inayat Khan said,
    - a. Beloved ones of God, every time he came to talk,
    - b. because everyone is a beloved one of God.
    - c. But, so many of us feel,
      - i. yeah, everyone but me, you know,
      - ii. or, maybe you, or you, or her, but, I don't feel enough, you know
    - d. That's the one thing to overcome that,

- i. so that people can just allow that light within them to shine,
      - ii. and they can have the courage to be, to be with their process.
    - 7. And then, you know, it's going to come out in unique ways.
      - a. We're not trying to create people that all look the same, and act the same,
      - b. and have the same practice, and have the same ideas.
      - c. But to empower the unique value of the soul within each one of us, to express itself.
        - i. And so what I've heard today is confirmation that that's what's going on in our process.
        - ii. Sometimes in a wonderful way, beyond what anybody, what I certainly,
          - a) could have any control over.
        - iii. So, thanks a lot.
      - 8. And I don't know what the plan is on handing out this [*his final written message to the group, which he read from earlier*] ...
  - B. **[00:40:39] — Five Suggestions for Ongoing Practice**

But basically, after what I read earlier about the process.

    - 1. I said that what follows are some suggestions of ways that I believe would be useful
      - a. for those of us who may choose to proceed with this study.
    - 2. So just to give a quick review of that and then we'll go into questions and all the rest of it later tonight, if you like.
  - C. (*reviewing his written 5 suggestions for future practice*)

One is to **(I) Make a systematic review of the course materials.**

    - 1. What I suggested was that you
      - a. take your time and revisit each unit of study and go over it in order to deepen and reinforce, by repeating it, what you've been asked to practice over this period.
      - b. And not to feel the pressure to move on until you, you feel some confidence in the different areas that we're working with.
      - c. Not everyone is going to be wanting to settle in, let's say,
        - i. the practices of Mushahida and Shaghal
          - a) and some of these so called advanced practices that we've gotten, let ourselves into.
      - d. You may be happier working with more fundamental practices and getting confidence in that process because that's what it's all about.
        - i. [*NOTE: Remembering this video is the recap session for the original 10-Lesson, 21-month course, Mushahida and Shaghal are practices that are introduced later on, in this new incarnation of the GIB Course.*

*What I can say here, in the very same vein, is that you might want to just continue to focus on Ya Raqib, and stages 1, 2, and 3 of the Daily Breath Meditation.*

    - ii. *If that's the only practice from the course that you really get, and dive more and more deeply into over time,*
        - a) *that alone will be a tremendous gift and benefit for you,*
        - b) *and will support your ongoing inner development.*
        - c) *Any other practice(s) you feel drawn to take up, beyond that,*
-

*d) will bring additional blessings and development. — Muiz ]*

2. Another option that's open in this first category is to ...
- a. we're gonna encourage ...
  - b. I know there are groups of people that are taking this course, via long distance,
  - c. and there'll be a new group that will start up at the beginning of the year
  - d. that we want to encourage to kind of keep in touch with each other over the course of the year.
  - e. They're going to use the videos, they're going to use the course materials, and the texts.
    - i. They're going to go through it in the same way.
    - ii. We're going to try and create kind of a blog or a support, virtual support group
      - a) since it's not going to be done in person.
      - b) And since you all already have access to all the materials,
      - c) you can come along for the ride if you want to be part of this other group that's forming
      - d) and some people in this group that want to stay in touch with that kind of group energy, you can.
    - iii. We're going to work on ways to do that
    - iv. and in a way that embraces people long distance,
    - v. we had some experience in Suluk, you know, creating virtual study practice.  
*[ NOTE: Suluk Academy is an esoteric study and practices organization created by Pir Zia (of the Inayatiyya Order, previously known as Sufi Order in the West). ]*

*Wali Ali was invited by Pir Zia to teach courses there, over a number of years. — Muiz ]*

- vi. So, we'll see what we can put together there.
  - a) And again, you can be a part of that if you like.  
*[ NOTE: While this online support group Wali Ali is describing may have happened in the years following the end of the 2013 in-person course, it didn't continue. — Muiz ]*
- f. I'll just ... not to go over the details, I'll just go over the Roman numerals. *[ of his suggestions for future practice ]*

**D. (II) Remember to check in with the condition of your breath periodically throughout the day.**

- 1. You know, these are ongoing practices.

**E. (III) Keep a journal that arises from your contemplation of the breath.**

- 1. And the thing about the journal is,
- 2. for those who haven't been inclined to keep a journal up to this point,
  - a. it might be a good idea, this might be a good time, to start one.
  - b. Just because it gives you a sense of continuity and relationship to practice
  - c. because you're getting the feedback from having the journal that's going on.

**F. (IV) Maintain a regular daily practice.**

- 1. And I already spoke that it didn't necessarily mean doing it at the same time and the same thing every way.
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2. but to continue to choose from all these practices that we've done.
3. Maintain a daily meditation, if you can, the way we're doing it.
  - a. And we've done it in different forms, but to continue it.
4. But from all the other practices,
  - a. from the purification breaths, the zikr, the wazifa practice,
  - b. the work with the Illuminated Souls, the Fikr,
  - c. the walking practices with toward the One,
  - d. the breaths of the elements, and the adding Ether to those breaths,
  - e. the Tasawwuri Murshid, the kasab),
  - f. ~~[the Shagal, Mujahidah and Mushahidah practices]~~
5. This is a lot.
  - a. You don't want to carry all this around as a daily practice, you know.
    - i. But what you can do is, you know, don't try to do everything at once,
    - ii. but add and subtract things to your daily practice based on the guidance that comes during your inner reflection on the process.
    - iii. So, this kind of dovetails with the journal.
  - b. I mean, if you're reflecting on your breath and on your practice,
    - i. and you're getting this kind of feedback,
    - ii. where the guidance is leading you.
    - iii. Then you can take some time in a meditative state to say,
      - a) Okay what is guidance suggesting that I should do this for this next moon period,
      - b) or this next month, or this next period,
      - c) in terms of where should I concentrate?
6. The mistake is to always measure yourself against the highest goal,
  - a. to always try and do everything at once.
  - b. Being a perfectionist then creates, empowers the judge-self
    - i. that comes in and says, see, you're not doing it well enough.
7. And so not to fall into that trap,
  - a. but just to use one's breath.
  - b. Consult the guidance in the breath to see what to shape in the way of a practice routine
    - i. that will change according to:
    - ii. "Okay, now I feel I've worked now with these with this particular aspect of it for a while.
    - iii. So, I think now I can let that go
    - iv. and do this Ahad Samad meditation now.
    - v. Or do this other meditation that we did with the Descent of the Dove."
    - vi. Or this or that, you know.
    - vii. Come back to some of these things, to revisit them,
      - a) but not in any way in which you feel the weight of it,
      - b) but to do it just from what's calling you
      - c) and from what's being suggested that you need to, to work with.

**G. (V) And then lastly, to feel gratitude every day.**

1. Even when things are really down,
  2. to find some way to have some, appreciation,
    - a. because, you know, just like when we studied the waza'if [ plural of wazifah ]
-

- i. and we say Ya Mu'izz, Ya Mudhill  
*[ this pair will be introduced in a later segment of the course — Muiz ]*
- ii. O the One Who inspires me and raises me up, raises us up.  
O the One that takes me/us down into the depths of my/our deepest worst place.
- b. You know, being taken down to the depths of one's deepest and worst place,
  - i. that move is itself a blessing to be grateful for
    - a) because until we hit that place
    - b) and get and face it, and don't run from it,
    - c) then we can't hope to change and to heal.
  - ii. For myself, I know the most humiliating situations in my life
    - a) I've learned so much from.
    - b) And so I see God in them.
  - iii. Maybe at the time I didn't see God in them.
    - a) But now I do.
  - iv. And so at the beginning, throughout, and at the end.
    - a) we acknowledge the Presence of all the Blessings in our lives,
    - b) as well as the Blessing of our precious human life.
    - c) And we remember. to attune with the great community of the heart.
- c. There's the one community of heart.
  - i. You can find it, you know, in the sanghas that you create like this,
  - ii. but you can find it in the inner space of the world.
  - iii. This community of heart is what is holding the well-being of the planet.
  - iv. Once you get in touch with it,
    - a) you feel all this tremendous grace in the atmosphere of this heart-filled blessing that we are able to join in with.
- d. And then you know that we're never apart.
  - i. You know that which you truly love,
  - ii. that which you truly experience in the light, doesn't die.
  - iii. That doesn't die. That continues.
  - iv. So you dissolve the specific mandala, maybe dissolve the specific mandala of the body,
  - v. but you know, what endures is what's touched that Eternal Light,
    - a) that love, that life, that doesn't die.

VI. [00:50:58] — Meditation, Free Allah Prayer Nayaz

- A. So let's just take a minute or two and **sit in in the silence of our breath**
    - 1. and appreciation of all the people that have been a part of this class,
      - a. that came forward today,
      - b. and that are with us in other parts of the world,
    - 2. and just to enter this community of the heart, and to feel gratitude ... ..
  - B. Now, why don't we conclude by doing a **free Allah**.
    - 1. Just everybody sing out Allah
    - 2. and harmonize and freely
    - 3. let it go on for a minute or so.
    - 4. A-ll-a-a-a-ah (repeating over and over, and ending with Huuuu)
  - C. Let's say the **prayer in Nayaz**.
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1. Beloved Lord, Almighty God,
2. Through the rays of the sun, Through the waves of the air, Through the All-Pervading Life in Space,
3. Purify and revivify us, And we pray,
4. Heal our bodies, hearts, and souls. Amen.

**VII. [00.56.38] — Q & A**

A. Does anyone have any questions as we go forward about our practice or about how you might want to approach or not approach things?

**B. [00.56.48] Perry Wali - Using Firmness when Necessary**

1. You know, I'm in a work situation,
2. I have a difficult person and I have to... potentially, I need to ask the person to not participate.
  - a. And the trouble that I'm finding when I sit with this,
  - b. is that the person has enough boundary considerations and issues that inevitably it hooks those places in me.
  - c. So it's hard for me to know when I'm being clear
  - d. and if I were God, I might know how to love the person.
  - e. you know what I mean?
3. **Wali Ali:** Yeah. Dealing with a situation like that
  - a. You need to get into a different kind of state, you know
  - b. I would say, rather than thinking about how would God handle this situation
4. **Perry Wali:** I have to think about the safety of the other people around that are affected.
  - a. I realize there's other considerations.
  - b. It's just that, because I get hooked, the person could say something about people in the group or about me
    - i. that seem personal even,
    - ii. and I know they're not, maybe they're just part of the person's issues.
  - c. But it's hard not to feel the personal attacks as personal attacks, even if they're not really meant to be,
5. **Wali Ali:** They are meant to be
  - a. I think I know the situation you're talking about.
  - b. so when you're dealing with a disturbed person, you have to understand it.
    - i. it's different.
    - ii. You have to really set boundaries,
    - iii. you have to protect other people,
      - a) because *you* may be able to get into mixing it up with them
      - b) and come out of it.
    - iv. And in two minutes meditation or whatever, *you're* clear
    - v. and *you're* fine.
    - vi. but you have a responsibility to an atmosphere
    - vii. so that means you don't [ *put on, assume* ] a very firm demeanor
    - viii. and you know exactly what your limits are
    - ix. that you're going to ask for in advance.
6. And you just shine like the sun in the situation.
  - a. You don't become a moon in that situation.
  - b. You become a sun in that situation
    - i. because that's your dharma in that situation to do it.

- ii. And it serves that person's best interest too,
  - iii. because why put them in a situation where they will incur further suffering for themselves and others
  - iv. that they just are bound to generate, without setting the boundaries.
7. but it tests us,
- a. it tests us in our goodness.
  - b. And that's exactly what Murshid is talking about when he says
    - i. this is the one thing I see will be a problem
    - ii. that people have to learn how to deal with this issue of
      - a) my sense of goodness tells me never to act that way.
  - c. but sometimes, one should act that way, you know
    - i. to be, firm
    - ii. tough love in that sense.

**C. [01:00.03] Anneliese - Learning to be a Vehicle of Power – Allaho Akbar:**

- 1. I have a question about it just seems like,
- 2. that seems like such a huge step for me.
  - a. And I'd really like to learn how to do that
  - b. but what's the beginning?
- 3. **Wali Ali:** Well, I'd say Allaho Akbar,
  - a. a lot of repetitions of Allaho Akbar
  - b. and to know *Peace is Power*.
- 4. And so that when you are asked to be a vehicle of power, and in situations
  - a. you're coming from a peaceful place.
  - b. And even if you do get stirred up,
  - c. you return to that place
  - d. and you know that's what's real, and you're clear
  - e. there's some situations that you don't have to rise to
    - i. and some that it is your Dharma
    - ii. or your responsibility to rise to,
    - iii. and to learn how to identify those.
  - f. And then when it's yours to deal with,
    - i. then not to be afraid,
    - ii. to be strong and to bring what it's needed,
    - iii. but to do that, you have to have some inner relationship with power
      - a) with the Divine Power
      - b) and the wazifas are a really good way to engage with it
  - g. in the class here, we're into the names of omnipotence and power in the wazifa work
    - i. And they're just so helpful for people to understand how they can be your friend
      - a) we worked with Ya <sup>6</sup>Aziz a lot
      - b) it's self worth and the strength of self-worth, of knowing that,
      - c) but then there are others that are similarly important to us to get
      - d) and Murshid SAM really transformed himself
        - 1) from being a very in inward sensitive, person
        - 2) who was afraid of that sort of thing
        - 3) to being a very, very powerful person.

- e) and, I know when I was interviewing Lama Tsering,
  - 1) Has anybody seen that interview?
    - i) it's it's up on the, the Ruhaniat YouTube site.
    - ii) it was a lovely interview.
    - iii) he knew Murshid SAM when he was 15 years old
    - iv) and he had made a tremendous impact on his life.
    - v) he came to the Northwest Camp,
    - vi) and he came to my workshop in Eugene and
    - vii) Ali was filming it and we got it on film.
    - viii) It was really a beautiful interview,
  - 2) but one of the things he said
    - i) SAM was so Jelal,
    - ii) he just was so fearless
    - iii) and I've always been just kinda like this
    - iv) he's really soft
    - v) he said, he's the first person to ever touch my heart.
- f) And that's the thing.
  - 1) It's not whether you're Jalal or Jamal
  - 2) it's whether you get through,
- ii. that's what I would recommend.

**D. [01:03.10] Vivian - Feeling Limitation in the words of "Toward the One"**

- 1. When I talk about tuning in, in the mornings, wherever,
  - 2. like through this work, I automatically feel this connection with Beings
  - 3. but sometimes, you know, the prayers.
  - 4. I mean, I just feel stupid saying "Toward the One",
    - a. it just doesn't feel like, yeah.
    - b. And I still hear Joe (*Miller*) screaming,
      - i. "You are the One"
      - ii. and I know I'm *not* the One
      - iii. sometimes, very rarely, am I the One.
    - c. And, but, you know, I know it's both
    - d. it is both. ( **[WA]** Yes, as am I )
  - 5. I know it's both,
    - a. but you know, I don't want to program myself
    - b. to say stuff that will limit me
    - c. and in a future, wherever, at any point in, in life,
  - 6. like "Toward" always feels like I'm in the separation.
    - a. Separation place and, and, and just little distinctions, like, you know, well,
  - 7. **Wali Ali:** what I do if I'm saying words over and over
    - a. and they don't mean anything to me,
      - i. I try and find a way to change what I'm saying
      - ii. Because *[otherwise]* there's no point in it.
  - 8. and if I'm working with Toward the One,
    - a. and it becomes totally stale
-

- b. and it's just, I could be saying, blah, blah, blah, blah, blah.
  - c. You know, whatever,
  - d. I think about, what is this thing supposed to do?
  - e. What am I supposed to get by doing this?
9. And what I get is,
- a. oh, I'm supposed to remember.
  - b. I'm not separate from the One.
  - c. I'm not making this up. This has happened to me, you know?
10. So then instead of when I'm out there breathing, Toward the One,
- a. and not knowing what I'm saying,
  - b. I'm breathing, thinking, with each breath
    - i. oh, remembering the One remembering,
    - ii. remembering that I'm not separate from the One
    - iii. remembering that Oneness,
    - iv. remembering, Non-separated Oneness,
    - v. which is what you're saying, you know,
  - c. I mean, you are That, but you forget it.
11. So, if you emphasize where you've forgotten that you're a part of it
- a. You're saying I need to go toward it.
  - b. Then that's the spiritual path, you know,
  - c. to overcome limitation and become awakened,
  - d. so take it where it means something.
  - e. Take the words to where it means something,
- 12. the words are just where you begin.**
- a. and then you go to the essence of the words,
  - b. then you have the fikr using the words.
  - c. I mean you have you say them aloud,
  - d. then you say them, on the breath, with the fikr,
  - e. and then you just go into what it means.
  - f. it means, you know, each breath remembering.
    - i. I'm the One
    - ii. I am in the One
    - iii. there is only the One,
    - iv. I'm an aspect of the One.
    - v. The One is overcoming my idea of that
  - g. that's what you're doing.
13. So, you don't have to put it into concepts,
- a. just do it.
  - b. Just do it with each breath,
  - c. just be with it,
  - d. be with Oneness *this* breath,
  - e. be with Oneness *this* breath
  - f. you take it instead of saying, okay, I'm not doing it right.
    - i. You're taking it to a higher level. basically,
    - ii. because you're taking it right into the secret of the fikr (*fikr as-sirr*)
    - iii. we don't want to get trapped by any concepts,
    - iv. no matter how good they may be or
    - v. how, well we might be able to defend them in a debate, you know,
-

- vi. because essence is beyond all that.
- 14. **[01:07:20] Perry Wali:** You actually transformed that in this class for me a while back
  - a. with the whole first half of the invocation
    - i. it's like the part of us that is tuning to the dot that gives rise to us.
      - a) The point of all
      - b) the One that we are all part of.
      - c) That's the whole first half of it.
  - b. And then the United with
    - i. the whole second half being all the infinite individuations of that One
    - ii. happening over and over every moment.
  - c. And I never heard the two parts being like a, the fullness of a complete circle
    - i. until you helped me get to the...
    - ii. the term would be the Arc of Ascent, the Arc of Descent.
  - d. It's just terms.
    - i. it's the completeness of both the undifferentiated wholeness and its infinitely many manifestations.
    - ii. And I never felt that in the invocation
    - iii. until you recently taught that it was,
    - iv. it's been very powerful for me.
- 15. **Wali Ali:** Well, you know, you were ready to get it.
  - a. And that's the thing.
  - b. this is something everybody has to get in their own way
  - c. because the human being stands here.
  - d. We're defined really,
    - i. I mean, Mohammed defines a human being this way,
    - ii. and Ibn'l Arabi does, you know, with,
    - iii. we have a foot in both worlds,
  - e. we are right here.
    - i. We can see both the unlimited and the limited at the same time.
    - ii. we have that faculty
    - iii. and it meets right here in us.
  - f. So we we're weaving always,
    - i. we are weaving these worlds together
    - ii. and how we weave it and how we make that beautiful
    - iii. is the art of living.
    - iv. You might say the art of being a human being.
- 16. so, I like these questions really. I'm maybe a bit talking too much. Somebody else?

**E. [01:09:22] Insu - The Infinity Symbol, Intention in Practice**

- 1. So, um, we've had the dot and the circle.
  - 2. And you've given some breaths.
    - a. So like along the vertical plane and some more horizontal plane.
  - 3. **Wali Ali:** Well that's for the earth breath. Yes. Yeah.
  - 4. **Insu:** And some more vertical.
    - a. And a symbol that comes to me fairly frequently is the symbol for infinity
    - b. you haven't referred to that symbol and
    - c. I kind of observe it and I that's all I do with it.
-

- d. And I kind of feel the breath going along this symbol (*hands making the infinity symbol curving back and forth motion*)
  - e. **Wali Ali:** it's a, it's a Mobius strip, isn't it?
  - f. **Insu:** Yeah. I don't know. Is it? I don't know if I'm making it up or ...
  - 5. **Wali Ali:** no, you don't make ...
    - a. You know, God made us all up, and we make God up.
    - b. I mean, it's all part of this.
    - c. The One Mind
    - d. and it comes out in these different forms.
    - e. I've had some beautiful, I had the image,
    - f. the one that stuck out the most in my inner life as an image
      - i. was the six pointed star, but not a where it was light,
      - ii. that was constantly moving,
      - iii. where they were interlocked in a certain way into the light
      - iv. just constantly moving through it
      - v. I'd never seen it anywhere that I know of
      - vi. it just came
      - vii. but you see that image of infinity in the Tarot deck,
      - viii. it's over the head of the magician.
      - ix. And so on in the different cards in the Tarot deck,
      - x. we haven't used it in here.
      - xi. It's symbol to meditate on.
  - 6. **Insu:** And an unrelated question
    - a. we start with three Toward the Ones (ie repeating Invocation 3 times)
    - b. and then in the practice you mentioned, you know, having that intention.
    - c. And, so I often look inside and all I get is quiet, you know,
      - i. and I've tried to make up intentions, and that ... well ...
    - d. **Wali Ali:** you have the intention to pray?
    - e. **Insu:** yeah. Yeah.
    - f. **Wali Ali:** You have the intention to be present (yes).
      - i. To become present for this ....
      - ii. that's the biggest thing we can do
      - iii. when we do spiritual practice
      - iv. is have the intention to show up, you know,
      - v. and not to do it while we're thinking about what we're going to do later
      - vi. but just to show up
      - vii. my intention is to show up for it,
      - viii. to bring my attention to it.
  - 7. **Insu:** Well, thank you, cuz I started wondering, what did you really mean
    - a. when you say bring your intent — what does that mean?
    - b. So thank you for that.
  - 8. **Wali Ali:** Yeah.
    - a. That's to me what it generally means
    - b. and it's like the biggest gift we can give to others
      - i. genuine interest in them.
    - c. And not just thinking about what we're going to say next
    - d. but just really caring, and interest
    - e. And you can tell when somebody has really turned toward you
-

- i. and is open and listening
- ii. what a tremendous gift people get from that.

**VIII. [01:12:54] — Dedication and Khatum**

- A. So just resting in this atmosphere for a bit in the breath,
  - 1. feeling this vibration here, this circle, this feeling,
  - 2. just sending it far and wide
  - 3. with the currents of our breath,
  - 4. with all our blessing.
  - 5. and good will
  - 6. that beings everywhere may prosper
  - 7. and be well and happy and peaceful...
- B. And let's say the prayer Khatum.

**End of the video**

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