



A SUFI MESSAGE Love, Harmony and Beauty

The basic Purification Breathing Practice, also called the 20 Purification Breaths, consists of four breaths done as 5 inhalations and exhalations as described:

This is done before breakfast, standing in a relaxed position preferably in the open air or in front of an open window. The feet are stable on the ground, and the knees, shoulders, neck and jaws are loosened.

Inhalations and exhalations are done rhythmically in a restful, quiet manner, slower than the usual breath, yet slightly fuller. It is important to discover the natural rhythm of one's breath. While inhaling and exhaling one's thoughts are focused on receiving and radiating the Divine Power in Space which purifies and revivifies, and which inspires and enables the soul to unfold.

The thought to be kept constantly present in the mind is the following one, given by Pir-o-Murshid in his own words:

while inhaling: *I inhale Divine Light and Life*

while exhaling: *I radiate Divine Life and Light*

- first breath: in through the nose out through the nose NN (nose/nose)
- second breath: in through the nose out through the mouth NM (nose/mouth)
- third breath: in through the mouth out through the nose MN (mouth/nose)
- fourth breath in through the mouth out through the mouth MM (mouth/mouth)
- fifth breath: in through the nose, out through the nose. Very refined while reciting silently on the breath the prayer Nayaz as indicated below.

Healing Prayer, Nayaz, is repeated **three times** and said silently on the breath as follows:

NAYAZ

inhaling: *Beloved Lord, Almighty God,*

exhaling: *through the rays of the sun,*

inhaling: *through the waves of the air,*

exhaling: *through the all-pervading life in space,*

inhaling: *purify and revivify me*

holding: *and I pray*

exhaling: *heal my body, heart and soul.*

This practice can be done standing, lying or sitting. If one is ill or feeling weak, this exercise can be done sitting or even lying down.

In the case of delicate breathing organs or of any other internal problem, or if required for the purpose of improving the health, this practice is done twice a day, morning and evening; or even three times a day if necessary.



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Another practice of a similar nature to the healing prayer can also be given to a Mureed who is in low spirits or is burdened by disagreeable, inharmonious impressions or influences. (see Guidelines Gathas Taqwa Taharat).

1. I come from a perfect source,
I am bound to a perfect goal.
2. The light of the perfect Being is kindled in my soul.
3. I live and move and have my being in God.
4. Nothing in the past or present has power to touch me; I rise above all.

These words are mentally repeated with the following movements which are synchronized with the flow of breath as follows:

1. During the first sentence, inhale deeply while raising stretched arms sideways above the head till the fingertips touch each other.
2. Retain the breath while the arms are in that position.
3. Then slowly exhale while moving the arms downwards with the hands still joined together till they reach the top of the head, and while thinking of the word "God". ...
4. and then, while calmly exhaling, gently lower the arms sideways along the body like is done at the end of a prayer.

³The breathing is done in and out through the nose. (NN)