



A Sufi Message

Clearing the Dust, Polishing the Lamp, Part 6

Selected Teachings by Hazrat Inayat Khan

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Sufi Volume 13, Gathas, Breath, 1.7, 4: Breath the Bridge to God

Breath, to a Sufi, is a bridge between oneself and God; it is a rope, hanging down to earth, attached to the heavens. The Sufi climbs up by the help of breath this rope. In the Qur'anic language it is called Buraq, a steed which was sent to the Prophet for his journey to the heavens.

Hindus call it Prana, which means life.

Prana is often defined as breath or respiration. Additional definitions include life force, spiritual energy, vital winds, inner winds, spirit or soul.

Prana is pictured symbolically as a bird which is named in Sanskrit Garuda.

Garuda translates in English as eagle. In Hindu mythology, the bird (a kite or an eagle) with some human characteristics. Garuda represents birth and heaven. In the Rigveda the sun is compared to a bird in its flight across the sky, and an eagle carries the ambrosial soma plant from heaven to earth. Soma was the "master of plants," the healer of disease, and the bestower of riches. Garuda serves as the mount carrying Vishnu, who is the preserver and protector of the universe. Vishnu's role is to return to the earth in troubled times and restore the balance of good and evil.

There is no mystical cult in which the breath is not given the greatest importance in spiritual progress. Once one has touched the depths of one's own being by the help of the breath then it becomes easy to become at one with all that exists on earth and in heaven.

Sufi Volume 13, Gathas, Breath, 2.3, The Life-Power

On breath depends the capability and efficiency with which one thoroughly does one's work. Shortness of breath gives a person impatience, lack of endurance; and irregularity of the rhythm of the breath gives rise to confusion and makes a person inclined to be easily upset. Breath, being the life-power, it is the same life-power which gives a person strength to endure all things. One always will find that those who easily get cross, upset quickly, instantly annoyed, have something wrong with the breath. People, not knowing their difficulty, get annoyed with them; they are put aside, and are considered disagreeable people. What they need is the training of breathing. When their body and mind is so repaired, one will find no more disagreeableness in their nature. Then, the artist who gets tired of their work and feels a lack of enthusiasm to complete their work and feels a lack of interest and feels absence of inspiration – it all is often caused by some disorder in the breath.

Practice: [Ya Muhyī \(Click for Pronunciation\)](#) / [Ya Mu'id \(Click for Pronunciation\)](#)

Ya Muhyi is The Bestower of Life, The Giver of Life, The Reviver. Recitation of Ya Muhyi is helpful for those who have lost vitality or who are depressed.

Ya Mu'id is the The Restorer, The Reviver, The Renewer, The Re-Creator. Al Mu'id is the only One, who is capable of mercifully giving refuge, restores, and revives the spiritual essence of every person.

Regular and rhythmic breathing gives health to body and mind both. Inspiration comes from above, but as a light. It is the work of the mind to receive it. If the mind is not ready to receive it, the inspiration will come but will not be realized.

Practice: Stretch Breath - Based on Kapalbhatai Pranayama improves the lungs, kidney and liver functions. Apart from this, yoga boosts immunity and rejuvenates the body to feel relaxed and energised. The asana has proven to cure many breathing disorders such as asthma, sinus and even, TB. The Stretch Breath is an aid for developing balance and mastery. It is of help when one is overtired, over stimulated, confused, overwhelmed with one's duties and tasks, nervous, anxious, and in need of grounding.

Pir-O-Murshid Hidayat Inayat-Khan orally transmitted the Stretch Breath to Murshida Nuria as follows:

PHASE One		PHASE Two	
Inhale Nose	Exhale Mouth	Inhale Nose	Exhale Mouth
4	6	18	4
4	8	16	4
4	10	14	4
4	12	12	4
4	14	10	4
4	16	8	4
4	18	6	4
4	20		

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