



A Sufi Message

Murshid and Self-Sacrifice

Selected Teachings by Hazrat Inayat Khan

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On this day, when we are remembering all that Murshid has given to us, let's reflect what Murshid gave up, what He surrendered, what He sacrificed, which He describes in His own words:

I gave up my music because I had received from it all that I had to receive. To serve God one must sacrifice what is dearest to one; and so I sacrificed my music. I had composed songs; I sang and played the vina; and practicing this music I arrived at a stage where I touched the Music of the Spheres. Then every soul became for me a musical note, and all life became music. Inspired by it I spoke to the people, and those who were attracted by my words listened to them, instead of listening to my songs.

Now, if I do anything, it is to tune souls instead of instruments; to harmonize people instead of notes. If there is anything in my philosophy, it is the law of harmony: that one must put oneself in harmony with oneself and with others. I have found in every word a certain musical value, a melody in every thought, harmony in every feeling; and I have tried to interpret the same thing, with clear and simple words, to those who used to listen to my music. I played the vina until my heart turned into this very instrument; then I offered this instrument to the divine Musician, the only musician existing. Since then I have become God's flute; and when God chooses I am used to play God's Divine Music. People give me credit for this music, which in reality is not due to me but to the Musician who plays on His own instrument. (Excerpt from Sufi Message Volume 2, Mysticism of Sound)

When we think deeply about the problem of life, there is no path in the world, whether spiritual or material, which we can tread successfully without a sacrifice. Sometimes the sacrifice is great, and sometimes small; sometimes the sacrifice is made first, before achieving success, and sometimes afterwards. As sacrifice is necessary in life, it is made by everyone in

some form or other, but when it is made willingly, it turns into a virtue. The greater the ideal, the greater the sacrifice it demands... sacrifice of a possession is the first step; the next one is self-sacrifice, which was the inner note of the religion of Jesus Christ. Charity, generosity, even tolerance and forbearance, are a kind of sacrifice, and every sacrifice in life, in whatever form, means a step towards the goal of every soul. (Excerpt from Sufi Message Volume 9, Unity of Religious Ideals)

Practice: The Sufis see the whole universe as teeming with every form of life; therefore, to remove ego attachments allows in Universal Life beyond limited life attachments. Sufis repeat:

*“Ya Allah! In love, reverence and humility I surrender to Thee and Thee alone,
And Thou dost **fill** me spiritually.” OR*

*“Ya Allah! In love, reverence and humility I surrender to Thee and Thee alone,
And Thou dost **lift** me spiritually.” OR*

*“Ya Allah! In love, reverence and humility I surrender to Thee and Thee alone,
And Thou dost **raise** me spiritually.”*

There is a saying of Jelaluddin Rumi, 'Fire, water, air, and earth are God's servants, and whenever He wishes them to work for Him, they are ready to obey his command.' If the elements are the obedient servants of God, cannot man be a greater and better instrument?

In order to become fit instruments, let's recommit to the **Purification Breaths** ([Click to View Instructions](#)) as given by Hazrat Pir-o-Murshid Inayat Khan.

Dedication of Merit

By the power and the truth of this practice:

May all beings have happiness, and the causes of happiness;

May all be free from sorrow, and the causes of sorrow;

May all never be separated from the sacred happiness which is sorrowless;

And may all live in equanimity, without too much attachment and too much aversion,

And live believing in the equality of all that lives.

We pray this teaching resonates and benefits YOU!

Gratitude is expressed through Generosity!

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Notes to Breath Practices Below



Instructions Given by Pir-o-Murshid Inayat Khan
Summerschool - August 26, 1925

Purification Breaths - if possible standing in sunshine. Think of inhaling, divine life and divine light.

In explaining the 20 breaths of purification observe the following points:

1. Breath must be rhythmic.
2. Rhythm of breath must not differ too much from natural rhythm, little slower.
3. The thought must be repeated with each inhaling/exhaling:
 - Inhaling - I inhale divine Light and Life.
 - Exhaling - I radiate divine Life and Light.
4. Tell person that from the air draw the essence of Light, Life and Love, and then to radiate it.

The 20 breaths must be practiced early in the morning, the first thing before breakfast. Why early in the morning? Because we can draw from the Space more than at any other time. The space has more to give before sunrise than after, because then the sun occupies the space. Before the sun has risen, the Prana in the space is there in abundance and you can draw it more easily. Therefore, sages prefer early morning for breathing practices.

The Purification Breath Practice Instructions

- First breath: in through the nose out through the nose.
- Second breath: in through the nose out through the mouth.
- Third breath: in through the mouth out through the nose.
- Fourth breath in through the mouth out through the 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.

By the practice of Zikar and Fikar this centre is wakened - by the vibration - and by the The greatest and most important Centre in the human body is the heart, which in medical terms may, perhaps, be called the solar plexus.

The expression of love is often made 'by pressing; one's hand on the breast; in the same way one expresses sorrow and Joy - every kind of feeling first strikes and is felt in the touch of Prana through breathing. By this it becomes sensitive - as a two-sided mirror, one side facing within and one without. The secret of working: with it, is to close it from, one side to make it take the reflection from the other, as an instrument toto receive the message from within or without.



Elemental Breaths
Corresponding Directions, Colors, and Attributes

Hazrat Inayat Khan on the Five Elements:

The mechanism of the body is dependent in its work upon five different aspects of breath, and these aspects are the five different directions of breath.

When one aspect of these five is not working properly it brings disorder in the whole mechanism of the body. In eating and drinking, yawning and stretching, and in all the actions of everyday life these five aspects of breath has to take the lead.

Earth – Topaz – Breath In Nose/Out Nose

Direction: Horizontal Spreading

Focus/Concentration at the tip of the nose.

Water – Emerald –Breath In Nose/Out Mouth

Direction: Downward/Descending

Focus/Concentration at the bridge of nose

Fire – Ruby –Breath In Mouth/Out Nose

Direction: Upward/Ascending

Focus/Concentration at the forehead

Air – Blue Sapphire – Breath In Mouth/Out Mouth

Direction: Zigzag (like a leaf in the wind)

Focus/Concentration at the crown of the head.

Ether – Diamond/Prismatic Colors in Light – Subtle Breath In Nose/Out Nose

Direction: All-Pervading Space

Focus/Concentration at the above the crown visualizing a diaphanous light of all the colors.