



A Sufi Message

Clearing the Dust, Polishing the Lamp, Part 7

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Sufi Volume 13, Gathas, Breath, 2.8, Breath in the Development of Mind

Different conditions and the changes that take place in the world have their effect upon the mind, and the different conditions of the mind have their effect upon the body. As bodily illness makes a person irritable, confused and exhausted in mind, so different conditions of the mind cause health or illness in the body. The link between the body and the mind is the breath, a link through which the influences of the body and the mind are exchanged and work upon one another. By the use of breath in physical culture the health and vigor of the breath is projected so to speak, upon the mind. By the use of concentration through the breath the light of the mind is thrown upon the body, which takes away from the body all heaviness and stiffness, making it light and exhilarated.

Practice: Purification Breaths – [Click to View](#)

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

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.** It is just like the difference between the gong of metal and the gong of wood. The former will resound; the latter will not resound. It is not the fault of the one who strikes the gong, it is the gong itself, which does not resound. So it is with the mind which is receptive to the inspiration and the mind which cannot conceive it. But to every mind inspiration comes; the only difference is that one receives it, the other rejects it. Right breathing makes the mind vibrate, and vibration is the sign of life. All that vibrates more is more living; what vibrates less is less living. So it is with trees and animals, they show their life in their vibration.

Practice: Ya Nur (yaa NOOR) / Ya Mulhim (yaa MOOL-him)

Ya Nur (yaa NOOR) — An-Nur is the essence of light, luminosity itself. A Qur'anic verse says, “Allah is the light of the heavens and the earth.” An-Nur is the light of every soul and an inherent characteristic in every pore of your body.

Wherever we may turn, we see the all-pervading light of an-Nur. Even the darkness shines from within it. All the various forms of wisdom and guidance are expressions of an-Nur. What continues to live on in God when we die is also a legacy of Light.

Ya Mulhim (yaa MOOL-him) — Literally means Inspiration. Mulhim is inner guidance that comes to one directly from the source. The root of al-Mulhim occurs once in the Qur'an in the Sun chapter. The chapter is itself a study in contrasts. Its teaching is that divine inspiration is eternally itself, but it is observed by us through our healthy or unhealthy nafs [ego]. The key verse is: “And she [the nafs (alhama ha)] is enlightened in that way whether she is fractured and broken – or integrated and self-aware of God. Alhama ha is the name the nafs is called at this stage of its awakening.

QURAN, Surah 91, The Sun, ash-Shams

In the name of God, the Gracious, the Merciful.

1. *By the sun and its radiance.*
2. *And the moon as it follows it.*
3. *And the day as it reveals it.*
4. *And the night as it conceals it.*
5. *And the sky and The One who built it.*
6. *And the earth and The One who spread it.*
7. *And the soul and The One who proportioned it.*
8. *And inspired it with its wickedness and its righteousness.*
9. *Successful is the person who purifies it.*
10. *Failing is the person who corrupts it.*

11. *Thamood denied in its pride.*

12. *When it followed its most wicked.*

13. *The messenger of God said to them, "This is the she-camel of God, so let her drink."*

14. *But they called him a liar and hamstringed the she-camel. So their Lord crushed them for their sin and being non-believers.*

The story of Salih is of an Arab prophet mentioned in the Quran who prophesied to the tribe of Thamud (a polytheistic people) in ancient Arabia before the lifetime of the Prophet Muhammad. The prophet Salih is linked to the story of the She-Camel of God, which was the gift given by God to the people of Thamud when they desired a miracle to confirm that Salih was truly a prophet. It was said that the she camel was miraculous because a rock in the mountain split open and it came forth from it, followed by her young offspring. After receiving the miracle of the she-camel the Thamud cut the hamstring of a female camel that God had sent down for them. Despite the prophet's warnings, they were annihilated, except for Salih and a few righteous believers.

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