



## The Sufi Message of Hazrat Pir-O-Murshid Inayat Khan

Towards the One  
the Perfection of Love, Harmony, and Beauty,  
the Only Being,  
United with all the Illuminated Souls,  
Who form the Embodiment of the Master,  
the Spirit of Guidance.

The Practices are Shared With as a Sacred Trust  
In honor of the teachings of Hazrat Pir-o-Murshid Inayat Khan  
Compiled by Murshida Nuria Stephanie Sabato



## PATH OF INITIATION

**Hazrat Pir-o-Murshid Hidayat Inayat-Khan**

— The Son of Hazrat Pir-o-Murshid Inayat Khan —

Initiation means taking an initiative in a direction which is not always understood by others; therefore, there is a need for courage as well as the wish to advance spiritually, which may not seem to be the way for each and every one. The first concern is to guard against one's faith being shaken by opposing and discouraging influences. If the whole world says that it is the wrong path, the initiate replies "It is the right path." If it is said that it shall take a thousand years, the initiate replies "I have patience to persist." In Persian, this is referred to as the work of the "Baz," the wayfarer of Heaven. On this mystical path, steadiness, courage and patience are essential, as well as trust in the teacher by whose hand one is guided, together with a keen understanding of discipline. How many in the world lack trust, not only in others but even in themselves? If one cannot trust oneself, how then could one trust others? Trust is a great power and lack of trust is weakness. Even if there might be an apparent loss as the result of one's trust, still the power gained thereby is great.

The path of initiation means not only study, but also the recognition that the goal is to discover God within, touching thereby the source of all things. It is toward this end that one strives with the help of the power of initiation, and it is from within that all inspiration is received. It is expected of the initiate that the practices entrusted be done regularly with heart and soul, and that the teachings be treasured within the heart, where they may deepen, just as seekers for thousands of years have contemplated the sacred word with deepest devotion. Initiation is not a secret act; it is a sacred trust given by teacher to disciple and by disciple to teacher. There should be no wall of separation, and if there is one, it must first be removed before one may hope to remove the wall between worshipper and object of worship. The deep impressions received from the spiritual characteristics of the initiator form a model within the consciousness of the initiate, whose personality in time begins to reflect the very ideal of devotion. When the heart thereby is emptied of all else and becomes attuned to the Divine Presence, this same

Presence reveals itself as the very same power which was once thought to be one's own. This explains why devotion is at the same time the cry of the heart of the devotee, and the breath which brings to life the object of devotion.

The object of concentration inspires insofar as the heart is open to its message, but however inspiring that message might be it still has no impact on the heart whose feeling for devotion has not yet been awakened. The effect of a feeling heart can be clearly seen in the lives of great souls, whose deeds and creative accomplishments have been profoundly inspired through their admiration and devotion for precious examples of the Divine Ideal. Progress is dependent upon patience, together with eagerness to learn from both sweet and bitter experiences, such as life's tests, the tests of the initiator and those tests which, knowingly or unknowingly we place before ourselves in the midst of life's puzzling ways. Those who have really accomplished noble things have always proceeded with humbleness, greeting at each step forward those who have reached beyond their own goals. Spiritual progress comes with a change of one's point of view, and each step taken upward on the ladder is a new initiation. At each rise, though, one risks being pulled downward again, after which the whole journey must to be redone, and at each step the fall is greater.

Accomplishment on the path of initiation is obtained through three stages of inner development: unconditional receptivity, deepening of the understanding and consideration of the law of cause and effect in regard to one's destiny as well as to one's duty to others. In the consideration of others is one's real self-expressed, for love's expression is consideration, and love without consideration has no fragrance.

Consideration, which is none other than the path of discipleship, is an attitude which is cultivated in attunement to the music of the heart. If we were to ask ourselves why we are born in human garb rather than remaining as angels on the angelic plane, perhaps the answer might be that we are here in order to live life fully, in consideration for others and for all things.

There are three main types of initiation. One is a natural unfoldment of the soul, an expansion of consciousness which happens without any reason as far as human understanding can perceive. This is called the Grace of God. Another type of initiation comes as the result of great suffering. Like a flash, it changes in a single instant one's whole vision of life. The world has not changed, but like a string stretched by the tuning peg, the initiate has been raised to a higher pitch. The third type of initiation is that received through an initiator. If anything might be lost at that moment, it is not one's

own point of view, but one's preconceived ideas. Besides, when looking at things from another's point of view, one enlarges one's own, which becomes thereby twofold: that of the other as well as one's own point of view. As of the moment of initiation, all past remorse and sorrow are effaced from thought. There is no reason to grieve further; a new step has been taken and all cruel memories have been left behind. Renunciation is not asked for, but hope and courage are welcomed as one sets forth on the journey toward the goal with the great family of seekers in the caravan of inner realization.

Initiation in the Sufi Path offers double blessings. It is a blessing to become part of this most ancient school of inner culture, of which traces are found in every venerable spiritual tradition, and at the same time it is a blessing to partake of the Message of today, the Divine Call, a channel through which flows living water offered to the whole of humanity to drink. The Message comes in the teachings offered, which are treasured, like mantras, as sacred ideals. If these words appear to be simple, yet there will come a time that simple things unfold into mountains of truth. This may be seen in the Sufi emblem, which suggests a stream of inspiration flashing forth from the heart, while the wings illustrate the determination of the initiate to contemplate higher thoughts and live a virtuous life. The Sufi Message brings recognition of the Divine in each; it is the light of truth thrown upon all religions; it is the cry of humanity calling for unity beyond all distinctions; it is a Message of brotherhood and sisterhood inspired by the all-pervading ideals of Love, Harmony and Beauty.



## The Sufi Message

### HAZRAT INAYAT KHAN ON MUREEDSHIP

I should like to tell you a few words that you may know what it is to become mureed and initiated. Is it that you have joined a kind of study group, to interest yourself in a kind of new study, a kind of passing interest, that you have taken up for a pastime, or is it something you have taken for the sake of curiosity, because you wish to look at what is going on there? If it is for a study, then it is a waste of time: for a student libraries are open with books of all sorts. If it is for a pastime, then there are better occupations for that purpose. If it is for curiosity, in this path the curious ones will never be successful.

What is it? Have you come into a new religion? What it is is that you have taken a step forward in the same religion you belong to. That step has come by your initiation, and by the power of your initiation you go forwards. Now in this initiation there are a few things which must be remembered. First your attitude towards the teaching which is given and towards the papers which are read. The right attitude is that they should not be taken as a study, but as something more sacred than an intellectual study. Therefore, the tendency to weigh, to judge, and to criticize is not the right one in the path of discipleship. In India a phrase of a great saint is very well known: "First observe; if it interests you and appeals to you then learn; and after you have learnt, then judge it." Suppose in the teachings you have found one line which you cannot fit in with your old ideas. Then if you weigh it, there will come a conflict. Therefore, in the East it is understood that in the spiritual path the old knowledge will not help, and one must unlearn what one already knows.

When I went to his murshid, there was from his side a great hunger to learn everything, and there was the natural impatience of youth. Another person was also presented before his murshid as a candidate. I, the unlearned one, was accepted, and the studied one was asked to wait a little longer. He was too much learned. This does not mean that a man must not have his own free opinion, but there is a time for that. For instance, if a subject which Murshid has treated in ten papers is read to you and you begin to judge after hearing the first paper for the first time, it would be premature and spoil the learning.

Now another thing. What value should be set on the study, that is given as sacred reading? It is not the main thing. Study is a part of the purpose for which the groups meet. But the most essential thing is the meeting of some mureeds together, and the unison with their murshid. When five mureeds are together, it is like being in the presence of murshid. The unification and the silence are even more profitable than the reading.

Now there is the question, what is the relation to Murshid? What is the relation of the mureed to Murshid, and of Murshid to the mureed? And my answer to this is, do not think of any hierarchical relation with Murshid: only think of what relation your own heart and your own intuition tell you. If you think of Murshid as your brother, it is true; if you think of Murshid as your friend, it is true also; if you think of Murshid as your spiritual teacher, it is true; and if you think of Murshid as your servant, it is also true. Besides this, there is no place for any other discussion. Your Murshid is a human being, and as such he is liable to shortcomings. You may give him your confidence and trust, and know him as a human being. Murshid's murshid used to say, "There are many friendships in this world, but the friendship between murshid and mureed is in the path of God, in the path of Light and Truth." Therefore, every earthly relation may have a chance to break, but the relation between murshid and mureed is not for the life on earth only. It is this belief which keeps their souls together, helping each other along the spiritual path.

Murshid is not the mediator between God and the mureed. Murshid stands apart, trying to unite God with His own child. And if at the beginning Murshid seems more forward, his duty is just like that of the mother: before the child begins to take natural food, she will nurse him. But it is not forever, it is for the beginning. Murshid is the divine mother, to show sympathy and tenderness to the mureed, who has been attracted. To love God, the mureed learns by the friendship of Murshid. He begins to feel in Murshid something of the fragrance of that flower, which is the love of God. Murshid helps the mureed to come in time face to face with God, and then the journey with the murshid is finished, and what remains is the gratitude in the heart of the mureed.

What must be the mureed's intention in becoming a mureed? He must not have the intention of getting wonderful powers which others do not possess; neither must he have the intention to become more wise, in order to seem more learned or wise than his fellow man. On the other hand, if he has some powers he hides them in his humility, and if his inspiration is developing, he should bow his head down, that his fellow men may not see it. Always consider that this is the one thing that you will meet on this path, and the one enemy you will avoid: vanity. You must be on your guard against it from whichever side it comes. It comes so swiftly and so subtly that it is difficult to recognize. When you are on

your guard you will see that even your humble words and your meek actions will prove to be vain. This is the thing which throws man from the highest stage. Even prophets have to fight and to fight it. Know the danger of this path, and do not waste your time in falling into it. The one thing to rely upon is God's favor. Do not build neither on your study nor on your meditation, although they both help you. But you are dependent on God, not even on Your murshid. Seek Him, trust Him. In Him lies your life's purpose, and Him is hidden the rest of your soul.

### **Attitude Towards the Sacred Readings**

Now I would like to tell my mureeds something about the Gathas which they hear in the sacred readings. It is the privilege of the initiated in the Sufi Order to hear the Gathas first. No doubt a time will come when these Gathas will be given to a larger population. But just now this privilege my mureeds will appreciate, and instead of speaking about the Gathas will live them in their own lives, and show the others – without trying to correct them or teach them – the example worked out in your own life.

No serious work may succeed if it is not tried. Your privilege it is to receive this, and that will make the Message a real message to others. And please remember that truth is the share of the sincerest. The more sincerity is developed, the greater share of truth you will have. And however much sincerity a person may have, there is always a gap to fill, for we live in the midst of falsehood, and we are always apt to be carried away by this world of falsehood. Therefore, we must never think we are sincere enough, and we must always be on our guard against influences which may carry us away from that sincerity which is the bridge between ourselves and our ideal.

No study, no meditation is more helpful than sincerity itself.

It is by the love of truth that truth can be realized. Your respect for Murshid, your devotion to the Message you will show in your esteem for the teachings given to you. If you find them simple, you must think that all things of real value are simple. If you find them complex, you may know that the truth will not take very long to be understood. For we will all agree that it is best that in our sacred readings all arguments are kept out, in order to follow the path of truth. There must be harmony between the mureeds, between mureeds and Murshid. And this harmony is to be realized by your patience in the teachings given to you.

You need not be impatient for the progress you make on the spiritual path, for you must

be sure of the fact that your Murshid is more enthusiastic and more keen about your progress than you yourself are. If he does not push you forward too quickly, it is not the lack of interest, nor is it the lack of fair dealing on his part. What could be more pleasing to the parents than the progress of their own children? So it is with your Murshid. If you progress in advancement, it is to my content, to my credit: it is my great benefit. In the path of truth you have to have the same tendencies as the travelers on the ship towards the captain: the sure trust that he is doing his duty to his best. If anyone should go to the captain and say, "I think you are going more to the north than to the south; this is not the place I want to go to," that poor captain would be so confused that he should not know what to do. Shall he go backward or forward? I hope this my mureeds will understand.

And now coming to our attitude as far as the Message is concerned. I believe without doubt that the Message is not only for some certain nation or some certain class of people. The Message is for all nations, and for every soul living on the earth. Not one soul there is, either of friend or foe, saint or sinner, that has nothing to do with the Message, nor one nation in the world which will be kept untouched by it. And if this is true, it is absurd on our part to say that this person must come to us, and the other person not. Or that this particular place is for the Message and the other place not. When a worker who is working in another country writes to me that that place is difficult to work in and that people are not ready yet, I think that that particular mureed/worker is not yet ready himself, and the difficulties surpass his faith. If I were dwelling in the forest where no man was to be seen, I would still have worked among the animals and have dug deep into the rocks in order to bring out the spirit.

What attitude must we then have? We must not allow ourselves to become discouraged. We must not allow any pessimistic feeling to rise in our souls. If the whole world stood against us, we shall still stand firm without being disappointed, for the Message is the promise of God, and its domain is all the domain which belongs to God and is in every heart. And its work is in every nation. No people are to be left out. And you, my mureeds, who stand by my side in this world, at this moment when it has not yet begun, your response must be great. You must realize this every day, and be ready to do all in your power to make the Message of God spread and to make your Murshid's task easy.



## Attitude Towards the Practices and Sufism

I wish to speak to my mureeds a few words about their practices. The prescription papers given, it is something which must be kept as a sacred trust, something that must not be shown either to the non-members, or even to the members. For each prescription is for that particular person, and may only be presented to Murshid. And if there are any questions to be made, the most preferable thing is to ask Murshid by letter.

Now there are three things, besides all other practices, which are most serious.

**Firstly:** The twenty breaths of purification which are given to all mureeds, because this is a kind of air ablution which prepares every person going through the spiritual path for every activity which he is going to take in daily life, and as necessary as one's everyday ablution. And by this I can promise you, that if you will keep up the prescription of purification regularly and steadfastly, it will become as a guarantee of your health. Besides this it prepares to keep your intuition factor clear, so as to think rightly and to act rightly. Therefore spiritually and physically both, it is the most valuable prescription for you to keep up.

**Secondly:** The prayers Saum and Salat are the prayers which are meant to be the prayers for today, for this time; therefore their power is much greater than can be imagined. It is a battery itself, by which a great activity is developed. It is the prayer which the spheres repeat, and someday will reach every part of the world: no part of the world will be left without. These prayers will touch every soul one day or other, either directly or indirectly. By seeing and knowing this more and more, you will realize the power of these prayers a thousand times more than ever. One may say them more times a day than is prescribed.

**Thirdly:** When one unites with Murshid in thought at the end of one's practices, it is only in order to feel that we are receiving the divine inspiration and blessing of God. That we are open, that we do not close our hearts to our Murshid, who has taken our life's interests into his heart, who can only be happy in our happiness, and who sorrows in our sorrow. Besides this, if your devotion makes you feel inclined that you might help your Murshid in thought, to be in thought with Murshid's task, it will make your work easier.

The continuation of the practices without break every day is the very best thing, and if one drops them one day that does take away some kind of sustenance of the practices.

Regularity in practices is a great thing. But now coming to the practical questions of life. There might be mureeds who think, "I am quite willing to do work for the Cause, but

Murshid does not depend upon me for something fixed." You must never allow such thoughts to come into your mind. The initiation has appointed you for the work, and to do all the things you can for our Cause. Besides this you can always help those who have the responsibility of the work. This is a work of love and sacrifice. You can all work. By partaking of the responsibility of all, you can do so much.

For ourselves, what we can bring is love, harmony, beauty. Therefore, the first experience in ourselves is to forgive one another, thinking that all human beings have their shortcomings. But the main thing which is in our mind must be this: that all the troubles and difficulties should not hinder our Path, because we shall stand firm. And can you imagine what battle it is for your Murshid, a continual battle, and to what extent does it hurt? And if it were only a battle with adversaries, it was not so bad. But if mureeds should make battle among themselves, what difficulties there will be. It is not the battle outside which gives the greatest fight, but the battle in ourselves which is the hardest.

What I ask my workers is to have understanding for the sacrifice their Murshid has to go through and to understand that they share his sacrifice by their devotion. One great hope I have: that I have not the slightest doubt about your devotion and faith, and I know there are souls who will stand by me through all my strife and through all my life.

### **Attitude Towards Murshid and Towards the Sufi Path**

I would like to speak to my mureeds about in what relation they stand to their Murshid. As soldier to their general, or as pupils to their professor? They stand much loser to their Murshid than words can explain. Mureeds to their Murshid are just like veins of his own body, through which the blood of his Message runs continually. And in that way the Murshid not alone gives the Message, but all the mureeds together with him. I wish my mureeds to understand what responsibility they have in the world, that by realizing this they feel what is their duty in the Cause. As they become more and more serious and keen as channels to the Message, so they become as the lungs through which the word comes, the lungs of the Murshid through which the Message comes. And what if there is something wrong with the lungs? It has its effect upon the whole life.

The more you will think of this, the more you realize that you have become mureeds not only for your own spiritual development: then you might as well have become a member of any esoteric society. If destiny has brought you into the Sufi Path, then your

responsibility is different. If one does not realize this, one has not yet come to the consciousness of one's mureedship. He has been received but is not yet conscious of his responsibility. In order to have that, all the energy that is needed, must be put to the cause of the Message. Every mureed has to share its burden; concerning this, every mureed is counted, however humble his work. A mureed one does not see for the whole year, that mureed has something to do with the Message. That mureed is part of a particle of the body of the Cause, and his attitude, his life, his work, his feelings, his thoughts, have an effect upon the whole Sufi Path.

It is not only that the mureeds depend upon the Sufi Path, it is also the Sufi Cause which is dependent upon the mureeds. The best thing therefore for my mureeds is to realize this, to realize their responsibility to God and humanity in this Sufi Cause. When only they do not think, "What am I?" Because they are not known perhaps or are not doing any particular work either known or unknown. In the abstract world you all have your part in the plan. In the abstract world you have it, you all have your part to play in the Message. The Sufi Cause is a temple built for this time, a temple built for the worship of the future. And some will have to be the pillars of the temple and some will have to serve in the making of the walls. And some must help the position of the dome and minarets. In truth all this is needed; this all must be provided and supplied. By what? By the devoted hearts of the mureeds. This temple built in the abstract will be indestructible. Everything else will follow sooner or later. Every mureed contributes to the making of this temple in the abstract [See Universel Prayer], a duty which is most sacred. The more you are conscious, the more you will make the temple. Never mind if your means do not allow you, or your everyday work; never mind if your life's situation will not allow you opportunity, as long as you intend to do your best for the best. God bless you.



## Prayers As Given by Hazrat Pir-O-Murshid Inayat Khan

**Invocation** (said at the beginning of every prayer session)

Toward the One,  
the Perfection of Love, Harmony,  
and Beauty, the Only Being,  
United with all the Illuminated Souls,  
Who form the Embodiment of the Master,  
the Spirit of Guidance.

### MORNING PRAYERS

#### I. Saum

Praise be to Thee, Most Supreme God, Omnipotent, Omnipresent, All-pervading, the Only Being. Take us in Thy Parental Arms, raise us from the denseness of the earth, Thy Beauty do we worship, to Thee do we give willing surrender. Most Merciful and Compassionate God, the Idealized Lord of the whole humanity, Thee only do we worship, and towards Thee Alone we aspire. Open our hearts towards Thy Beauty, illuminate our souls with Divine Light, O Thou, the Perfection of Love, Harmony and Beauty, All-powerful Creator, Sustainer, Judge and Forgiver of our shortcomings, Lord God of the East and of the West, of the worlds above and below, and of the seen and unseen beings: Pour upon us Thy Love and Thy Light, give sustenance to our bodies, hearts and souls, use us for the purpose that Thy Wisdom chooseth, and guide us on the path of Thine Own Goodness. Draw us closer to Thee every moment of our life, until in us be reflected Thy Grace, Thy Glory, Thy Wisdom, Thy Joy and Thy Peace. – Amen.

**II. Affirmation:** *Pour upon us Thy Love and thy Light.* (Repeat eleven times.)

**III. Prayer for the Universel** (hands cupped at Deep Heart – solar plexus/navel area)

O Thou, Who art the Maker, Molder, and Builder of the universe, Build with Thine own hands the Universel, Thy divine Message of Love, Harmony, and Beauty. – Amen.



## MIDDAY PRAYERS

**Invocation** (said at the beginning of every prayer session)

Toward the One,  
the Perfection of Love, Harmony,  
and Beauty, the Only Being,  
United with all the Illuminated Souls,  
Who form the Embodiment of the Master,  
the Spirit of Guidance.

### I. Salat

Most gracious Lord, Master, Messiah, and Savior of humanity, We greet Thee with all humility. Thou art the First Cause and the Last Effect, the Divine Light and the Spirit of Guidance, Alpha and Omega. Thy Light is in all forms, Thy Love in all beings: in a loving mother, in a kind father, in an innocent child, in a helpful friend, in an inspiring teacher. Allow us to recognize Thee in all Thy holy names and forms: as Rama, as Krishna, as Shiva, as Buddha. Let us know Thee as Abraham, as Solomon, as Zarathustra, as Moses, as Jesus, as Mohammed, and in many other names and forms, known and unknown to the world. We adore Thy past, Thy presence deeply enlightens our being, and we look for Thy blessing in the future. O Messenger, Christ, Nabi, the Rasul of God! Thou Whose heart constantly reacheth upward, Thou comest on earth with a message, as a dove from above when Dharma decayeth, and speakest the Word that is put into Thy mouth, as the light filleth the crescent moon. Let the star of the Divine Light shining in Thy heart be reflected in the hearts of Thy devotees. May the Message of God reach far and wide, illuminating and making the whole humanity as one single Brotherhood in the Fatherhood of God. – Amen.

**II. Affirmation:** May the Message of God reach far and wide (*Repeat eleven times.*)

### IV. Prayer for the Universel (hands cupped before heart)

O Thou, Who art the Maker, Molder, and Builder of the universe, Build with Thine own hands the Universel, Thy divine Message of Love, Harmony, and Beauty. – Amen.



## EVENING PRAYERS

### Invocation

Toward the One,  
the Perfection of Love, Harmony, and  
Beauty, the Only Being,  
United with all the Illuminated Souls,  
Who form the Embodiment of the  
Master, the Spirit of Guidance.

### I. Khatum

Thou, Who art the Perfection of Love, Harmony, and Beauty, The Lord of heaven and earth, open our hearts, that we may hear Thy Voice, which constantly cometh from within. Disclose to us Thy Divine Light, which is hidden in our souls, that we may know and understand life better. Most Merciful and Compassionate God, give us Thy great Goodness, Teach us Thy loving Forgiveness, Raise us above the distinctions and differences which divide men, Send us the Peace of Thy Divine Spirit, And unite us all in Thy Perfect Being. Amen.

**II. Affirmation:** Disclose to us Thy Divine Light. (*Repeat eleven times.*)

### III. Prayer for the Universel (hands cupped before heart)

O Thou, Who art the Maker, Molder, and Builder of the universe, Build with Thine own hands the Universel, Thy divine Message of Love, Harmony, and Beauty. – Amen.

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### Nazar

*(said before meals and eating)*

O Thou, the Sustainer of our bodies, hearts, and souls,  
Bless all that we receive in thankfulness. Amen.



## 20 Purification Breath Practice

Listen to Audio Instructions by Murshida Nuria Stephanie Sabato

1. **First Five Breaths:** in through the nose out through the nose NN (nose/nose)
2. **Second Five Breaths:** in through the nose out through the mouth NM (nose/mouth)
3. **Third Five Breaths:** in through the mouth out through the nose MN (mouth/nose)
4. **Fourth Five Breaths:** in through the mouth out through the mouth MM (mouth/mouth)

**Inhaling:** I inhale Divine Light and Life while

**Exhaling:** *I radiate Divine Life and Light*

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:

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.

**NOTE:** *The exercise is the basis of many esoteric exercises and should be mastered ere you can understand further mysteries. – Hazrat Inayat Khan*



**NAYAZ Healing Prayer**  
Following the Purification Breaths

Inhaling	Beloved Lord, Almighty God,
Exhaling	<i>through the rays of the sun,</i>
Inhaling	through the waves of the air,
Exhaling	<i>through the all-pervading life in space,</i>
Inhaling	purify and revivify me
Hold Breath	<b>and I pray</b>
Exhaling	<i>heal my body,</i>