
KASAB

Breath in-4 counts hold-8 counts out-4 counts

Repeat Mentally:

Ya Shafee AllahAllahAllahAllah Ya Kafee

1 2 3 4 1 2 3 4 5 6 7 8 1 2 3 4

5x In Left Nostril Hold Out Right Nostril

5x In Right Nostril Hold Out Left Nostril

5x In Both Nostrils Hold Out Both Nostrils

GITHAS Series 2

Ryazat: Esotericism

Lesson Number 6: Kasab

Breath is the most important part of our life; in other words, breath is our very life. The one who is ignorant of its nature is ignorant of life. The one who is led by the breath is the slave of life, and the one who controls breath is the master of life. The words “led by breath” mean that it is the breath, its speed and its change into different elements and into different directions, which conducts all the affairs of man’s life. Man, ignorant of this fact, is led by the breath and experiences conditions in life as they happen to come, and therefore life becomes not his kingdom but a prison.

When man becomes aware of this truth, he wishes to gain control of his thoughts, feelings, emotions, passions, and of his affairs. Such a man, by the help of Murshid, learns and practices the control of the breath which is called Kasab. This practice develops in time the volume of the breath, purifies it, and makes it rhythmic and powerful. This practice should not be exaggerated, nor should it be repeated oftener than prescribed by the Murshid.

Kasab first purifies all the breathing tubes of the body, which in time helps to purify every vein, even every nerve of the body. Diseases such as tuberculosis and all lung diseases, in their beginning are cured by it, and a person who keeps up this practice all his life will always keep from consumption. One can avoid many diseases and the effects of contagious diseases by a regular practice of Kasab.

Githa: Series II

Ryazat: Esotericism Number 7

Development of the breath means its development in two directions—in volume and in length, the symbol of which one may see in the Cross.

There are some people who have breadth of breath. Perhaps they have a loud voice, a strong, vigorous voice, but a short compass. In India a singer is considered to be of great quality and gift who has, besides volume of voice, a large compass, who can touch the very high note and can produce the very deep note and at the same time every note may have clearness, strength and vigor.

This gives the idea of the breath, that it is not necessary that the breath should have volume, for even the most material man may have volume of breath. No doubt he will have great magnetism and power over others, but that is not the only sign of spirituality.

If the compass of the breath is lengthy, a man can be conscious of all planes of his existence; he can have clairvoyance, clairaudience, visions, experiences with unseen beings and unseen worlds. But if he has a lengthy compass and no volume, then perhaps he has great experiences and no power. It is just as an intelligent man with a thin, silky voice may be speaking of high ideas before an assembly, and a rough man with a loud strong voice may come and stop him from speaking, where the former has no power over the latter. So it is with half-developed breath. Volume gives power, compass gives vision. Both together make the development complete, and the balance of both is mastery.

Ryazat: Esotericism
Number 8: Rhythm in Kasab

Rhythm is most important in Kasab, for there ought to be a balance in the breath. Inhaling and exhaling must be even in rhythm, but the holding of the breath should not necessarily be even with the rhythm of inhaling and exhaling. For it makes three bars of an even rhythm, but three bars make a phrase or sentence of music odd in rhythm; to make it even, four bars are required. Therefore, the holding should balance evenly with inhaling and exhaling both, in order to make it four bars.

But it is difficult for everybody to hold the breath for that length of time. Also, if a person can hold the breath, he cannot retain it in the proper place where it ought to be. Therefore, when breath is held it may sometimes enter into any function of the body, which may perhaps cause injury and may result in danger. Those who practice the breath by the help of books or by the advice of an inexperienced teacher call such breathing deep breathing, often not knowing how long the breath should be inhaled, how long it ought to be held, and how much longer it ought to take to exhale.

The breath makes a difference in every direction in which it is sent, difference in mind and difference in the body; and when man thinks that simply deep breathing is beneficial, instead of doing good to himself he does a great deal of harm. Often, insanity and nervousness are the consequences of wrong breathing exercises. At the same time, if it is right, it can cure one of any disease and weakness, since on the rhythm of the pulse and beats of the heart and head man's health depends.

And doctors can sometimes realize by the change of rhythm the condition of a person's health. The rhythm has a great influence upon the state of man's mind and body, and the rhythm can be kept even by keeping the rhythm of the breath even. For the breath is like the pendulum in the clock, on the movement and rhythm of which the regularity of the clock depends—so on the rhythm of the breath the order of the body and mind depends.

Ryazat: Esotericism
Number 9: The Sign of Having Been Benefitted by Kasab

When one feels, after practicing Kasab for a year at least, that the breath seems to have freedom in inhaling and exhaling, and one feels the breath light and pure, a feeling of happiness such as one feels when out in the country where the air is pure and bracing—that is the time when one may understand that Kasab has benefitted him. Also, the practice of Kasab develops the strength and energy which may be called the spirit of the breath or the real breath. That develops, and one feels that one's breath has become wide in its volume and long in its reach, and yet not heavy and

depressing, since all depression mostly comes from lack of development of the breath. One sleeps well, and one feels hungry and thirsty and cheerful.

Besides that, it gives a feeling of lightness to the body and an ethereal development; one feels that he is becoming finer in every respect. Besides that, one begins to feel the atmosphere of others more, and one becomes sensitive to the pleasure and displeasure and the likes and dislikes of others. And if one is keen in his inner sight, he, by the help of Kasab, soon begins to see into the space. First, forms and colors appear to him, then glimpses of what is called the aura. This appears at times and disappears at times, as the condition of the inner sense happens to be.

It is of no use to a person who, seeing all this, cannot understand what is meant by it all. Also, it is not necessary that one should indulge in the satisfaction of curiosity in phenomena. And every step increases this. Therefore, those who stop, interested in phenomena, at the first step may remain there, wondering about it; whereas those who see it on the way and yet are not attracted to it so that it may chain their feet, go along safely to the ideal destination of life.

Ryazat: Esotericism

Number 10: The Attainment of Inner Being by Kasab

When we trace that the source that holds man's life is nothing but light, then we realize that the nature of light is to extend its rays and spread them around it. So it is with the light of the soul. The soul spreads its light, which is breath, and extends it to the right and left. By that, all things external become lighted, that both eyes and mind may see. But when this light, instead of extending, is concentrated—so to speak, instead of spreading is thrown inward—then it lights up the inner planes and all that is there becomes clear. This is done by Kasab, for in Kasab one masters both the powers of light, in extending and throwing them inward, and thereby in time develops the light within him which guides him on his path toward the journey within.