

The Element Breaths



EARTH

Focus	tip of the nose
Colour	yellow
Direction	spreading
Sound	flat
Quality	stability, strength and inner security
Visualization	the surrounding prana in shades of yellow
Practice	nose inhale 4, nose exhale 6



WATER

Focus	bridge of the nose
Colour	green
Direction	downward flowing
Sound	deep
Quality	movement, progress and continuity
Visualization	water flowing from left to right
Practice	nose inhale 4, mouth exhale 6



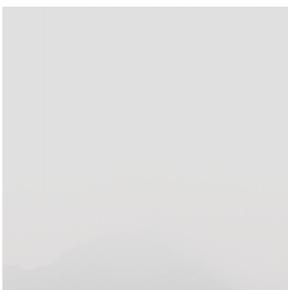
FIRE

Focus	third eye
Colour	red
Direction	rising
Sound	high pitched
Quality	energy, transformation and elevation
Visualization	shades of red
Practice	mouth inhale 4, nose exhale 6



AIR

Focus	crown of the head
Colour	blue
Direction	zig zag
Sound	wavering
Quality	guidance, inspiration and initiative
Visualization	shades of blue
Practice	mouth inhale 4, mouth exhale 6



ETHER

Focus	50 cm. above the head and gradually rising
Colour	iridescent, all colours
Direction	expanding
Sound	all pervading
Quality	the Divine Presence as all pervading light
Visualization	a brilliant light of all colours
Practice	a silent and subtle natural breath

NAYEZ

Beloved Lord, Almighty God!

Through the rays of the Sun,

Through the waves of the air,

Through the All-pervading Life in space,

Purify and revivify me, and I pray,

Heal my body, heart and soul.

Amen

THE ELEMENTS

Quotations from the Writings of Hazrat Inayat Khan

Volume V – Spiritual Liberty

Part 4 – Metaphysics – Our Physical Constitution

Our physical body is constituted of the five chief elements, which compose even the whole universe. The skin, flesh, and bones show earth properties. The blood, perspiration, and saliva represent the water element. The heat in the body and the digestive fire in the system denote the fire element. The breath and its inner work within the body, which enable us to stretch and contract, and the power of movement, which does not allow us to keep still for one moment, represent the air element. The ether element in us is that which controls our activities and gradually consumes all other elements. It is for this reason, that a child is more active, while an aged person is still and inclined to inactivity.

The above is a rough explanation of the different parts of the body representing the different elements. They correspond in the following way: the bones with the earth element; the flesh with water; the blood with fire; the skin with air; the hair with ether. Bone is as void of sensation as the earth. The shrinking and swelling of the muscles, the festering of the flesh, and the effect of water on it both inwardly and outwardly, prove that the flesh corresponds to the water element. The circulation of the blood depends absolutely upon the degree of heat; it flows as the fire element makes it. The air influences the skin. In hot weather the skin becomes darker, and in cold fairer; in rough weather it becomes rough, and in fine weather smooth. All different shades of the skin are mainly due to the climatic conditions of our place of birth and dwelling. The hair corresponds with the ether and is the least sensitive. If the hair is cut or burned there is no sensation. The outlet of each different kind of refuse is caused by a certain element. The motion is caused by earth; urination by the water element; perspiration by fire; saliva by air; semen by ether.

Volume IV – Mental Purification and Healing

Part 1 – Health

There are germs and impurities, but there are also elements to purify them. Those five elements, earth, water, fire, air, and ether, as spoken of by the mystics, do not only compose germs, but can also destroy them, if one only knew how one could make use of those five elements to purify one's body with them and also one's mind. As there is need of sun and water for plants to grow, so there is need of the five elements for a person to keep in perfect health. These five elements he breathes according to his capacity of breath. But by breath every person does not attract the same properties; for everyone attracts from the breath elements according to his particular constitution. One attracts more fire element in his breath, another more water element, and a third attracts more earth element. Sometimes one receives an element, which one does not require. Besides, the sun currents have a greater healing power than anything else. A person who knows how to breathe perfectly, who is attracting sun currents into his body, can keep the body free from every kind of impurity. No microbes of destruction can exist if the sun currents can touch every part of the body, which is within, and that is done by the breath. The places of the earth which are hidden from the sun, which are not touched by the air, become damp; several little lives are created there, germs of destruction are born, and the air in that place becomes dense. If this is true, then the body also needs the sun and air. The lungs, intestines, and veins and tubes of the body all need the sun and the air; and these are taken in by means of perfect breathing; and even the mind derives benefit from this. For the mind too is composed of five elements, the elements in their finer condition.

The Mysticism of Music, Sound and Word

Chapter X, the Mysticism of Sound and Color

The conception of the five elements, which the mystics have always had, cannot be explained in scientific terms, because the mystics have their own peculiar meaning. Although the elements may be called earth, water, fire, air and ether, this must not be taken literally. Their nature and character, according to the mystics, are different. But, as words are few, one cannot give other names to these elements, although in Sanskrit we have distinctive words for them. 'Ether' is not ether in the scientific sense. It is capacity. 'Water' is not water as we understand it in everyday language. It is liquidity. 'Fire' is understood differently. It means glow or heat, dryness, radiance, all that is living. All of these words suggest something more than is ordinarily meant by them.

The working of these five elements is distinguished by different colors and sounds. The five elements are represented by sound. In the musical scales or ragas of India and China, the raga of five notes is considered the most appealing. And my own experience is that the scale of five notes is much more appealing than the scale of seven notes. The scale of seven notes lacks some vital influence which the scale of five notes possesses.

The complete writings of Hazrat Inayat Khan are online in a searchable data base made possible by the generous efforts of Wahiduddin, Richard Shelquist of Longmont, Colorado who created and maintains this website:

<http://wahiduddin.net/>