



Things Necessary for a Mureed

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My Mureeds,

It is not necessary to explain in words the joy that I feel in coming and seeing you again. For in the initiation we are so linked together that distance in reality is not a distance. Nevertheless, in this physical plane to meet together is also necessary. And now I wish to explain how many things are necessary for a mureed.

The first thing most necessary for a mureed is to try to keep up the spiritual exercises which are given, without any break. If you are tired, if you were occupied too much, if conditions were not favorable, I do not mean that it is urged upon you, but I mean that it is for your betterment to keep those exercises without a gap between them.

Would you believe, if I may say so, that the effect of certain practices comes even after ten years or twelve years? A person without patience might think, "I did not have immediate results after two, three months." But one may not think so. If they are seeds which you sow in the ground, they take root and a plant comes. But in order for the plant to be fruitful it takes ten years. This is the spiritual sowing. It might take a much longer time in some cases. In some cases the next day the result might show. There are some plants which come quicker, others which take time to bear fruit. But still the spiritual sowing has its result, and a sure result. Never therefore to doubt, to be discouraged, to give up hope; but to continue, persevering in this path.

Practice: Ya Matin

Al-Matin is the kind of strength that makes one consistent and dependable. It involves mastery as well as stability. You become like a rock or a mountain. You feel grounded in the world because you are grounded in your own self, and this gives you integrity as a human being.

A quality that indicates al-Matin in your life is the presence of rhythm, daily rhythm. The power that comes from this rhythmic existence is a kind of balance,

harmony, and wholeness. Al-Matin gives you the strength to handle both success and failure. It is the strength to balance and harmonize your individual needs with the needs of the group.

Now the second necessity for the mureed is the study part. It must not be a study only as the reading of a book: it must be a study of engraving upon one's heart the Gathas, Gathekas, all the literature that is given, however simple it might seem to grasp it. Because you will find that it is creative in itself. It is a phrase just now; after six months the same phrase will flourish, there will come branches, flowers, and fruits in that phrase. It is a simple phrase, but it is a living phrase. The more you study and grasp it, the more your heart will be creative. Therefore, do not consider it a study only, but a meditation, even in your studies.

Practice: Ya Latif, Ya Khabir

The other aspect in al-Latif is knowing the subtle, mysterious, or hidden knowledge. al-Khabir, the depth of mystical insight. Al-Latif works together with al-Khabir to uncover and reveal the subtleties, the mysteries, the hidden mysteries, the obscure, abstruse mysteries.

The third important thing in the life of a mureed is to live a life of balance between activity and repose, of regularity. Not too much work, nor too much rest: a balance between activity and repose. Because when we put the idea before the world we shall be responsible to show it in our lives. Therefore, our lives must be as balanced as possible. Besides that, in eating, in drinking, there must be a kind of moderation, and a kind of consideration from the meditative point of view. Because for the spiritual growth a certain food is more recommended than another. Therefore, we in the spiritual path cannot always be neglectful of that question.

Practice: Ya Matin

And now there comes the fourth question, how must our attitude be towards others? Towards the mureeds our attitude must be affectionate sympathy. Towards non-mureeds our attitude must be tolerant sympathy. The best thing in the world is not to force upon others what we understand and what we believe. By forcing it upon others we only spoil them. By discussing, arguing with them, we do not accomplish anything.

Besides, for a mureed it is most advisable that he must keep his conversation limited so as not to say things which might seem to the others too occult, too mystical, too spiritual. Our

conversation must be like an ordinary conversation. If we can only talk about simple things of everyday life, there are so many things that we shall have enough subjects to speak over with others. Ideas of the air must be left in the air. Standing on the earth we must talk of everyday life, leaving every individual free ~~for himself~~ as we like to be left free ourselves.

By the word Sufism is meant keeping the cover over the hidden laws of nature which are meant to be covered. As soon as one uncovers them it means in the first place one does not know their value. Then he goes no further; he cannot go any further. It is the one who knows their value who will go further. Who has no respect for them, who brings them to the market, cannot go any further; he has a setback.

Practice: Ya Bari'

Al-Bari' means to persist in searching out knowledge that is hidden in the divine secrets until they are realized with clarity and you are free from doubt and uncertainty. It is to keep up the activity of discovering or uncovering the essence of a thing until that essence is rendered free from awoken from and remain awake obscuration. When we are engaged in the activity of contemplation upon the beautiful Names of Allah, it is al-Bari' that is manifesting when we discover the essence of any sacred Name

So you can quite see that it is the path of silence. The more we keep our lips closed the more the way is open, the more doors are open for us. The attitude itself opens them. We do not need to open them. We only need to expect them. Our attitude with others must therefore be humble, unpretentious, and ordinary.

Now the fifth thing. We must not leave our meditation and prayers just to those fixed times when we do, because that is only the winding of the thing. But in our everyday life we ought to bring the sense of it into our action, in everything we do at home or outside. We must use that latent power and inspiration aroused by our meditations; we should make use of it. By practicing to make use of it we shall benefit ourselves and others by all we are doing. Now with these words I close my conversation. God bless you.

Closing:

- Prayer Khatum
- Dedication of Merit
- Donations Welcomed