



The Message Papers
Relationship Between Murshid and Mureed
Presented with Comments by Murshida Stephanie Nuria Sabato

My Blessed Mureeds,

July 7, 1925

Reading: The relation that exists between Murshid and mureed is so subtle and so delicate that only a few persons can understand it. The one who does not know it, for him it is nothing; and the one who knows it, for him it is everything. The light of the stars and planets, which we see is in accordance to the light that it responds to. And since the relation between the Murshid and mureed is connected with light, the nature of this relation is also similar to that of the stars and planets.

Practice: Nur-al-Anwar (Noor-al An-War)

The ultimate frontiers where the flowing of the **lights of existence from the primordial wellspring of lights**, Nur-al-Anwar, takes the form of total identification between being and non-being, between real and the metaphor. It is a type of identification, which is **aiming towards the intensity of union**.

Meditation Phrase: *Thy Light is in All Forms, Thy Love in All Beings.* (From the Sufi Prayer Salat by Hazrat Inayat Khan).

Reading: The condition of this journey is that one should be free from all that restricts one to a certain belief, to a certain idea, to a certain thought, upon which he has fixed his mind. For then he is nailed on the ground upon which he stands, he cannot walk. In order to walk he must be free.

Friends, the whole thing is this: that we all are accustomed to learn and acquire in our worldly life is with an attention to be something. But the condition of this path is different. The condition of this path is to strive to be nothing. And the outcome of it is that by being nothing you become everything. But that comes after. If one has not gone through the gate, which makes one nothing, one cannot expect to arrive at that culmination where one is everything. If it were so easy that one would understand it in one sentence, that "**all is God and God is all,**" and by understanding that one arrived at perfection, the spiritual perfection would have been the easiest thing possible – easiest of all things.

But why it is most difficult of all things is this, that intellectual realization does not suffice the purpose. It is not learning that is required; it is "being" that is wanted. And when one says, "I want to be filled," one must first be empty. And when one says, "Why am I not filled?" the very reason is that he is not yet empty. If anything keeps us back, it is nothing else. It is not what we possess, or it is not our friends, or those with whom we have any affair, a business, or profession; it is not that. What keeps us back is our self. And to practice this first makes oneself empty, respondent to Murshid. How?

And now there is a question: in what way can one show that response?

1. **Trust.** Trust in Murshid, in the path, in guidance.
2. **Perseverance.** Perseverance in one's practice.
3. **Imitation.** Imitation of Murshid: thoughts, words, actions. "What would Murshid do?"
4. **Emptying,** Emptying oneself so that one can be renewed.

In conclusion, what I would like to say is that life is precious; and it becomes more precious when we appreciate our opportunity in life. *Anything we can play with, and anything we can profit by.* What we play with is lost; what we profit by is gained. **And that depends upon our attitude.** All the right and wrong done to us by

others we can profit by, if we only looked at it from that attitude, from that point of view.

Practice: Ya Malikal-Mulk (yaa MAA-li-kal-MULK) *(listen to pronunciation)*

Malikal-Mulk expresses that each and every manifestation in the universe **completely depends on being held by God**. Malikul-Mulk describes **permanence in the midst of change**.

Things (mulk) are always in flux—coming and going, strong and weak. They are transient. Even though the world has this appearance, invocation of Ya Malikal-Mulk brings the realization that **all manifestation never leaves the hands of Allah**.

Both elements of the Name, malik and mulk, derive from the same root – **malaka** – **which means to hold in the hands**. Calling on this divine quality is like reaching down into the stream of time and **grasping eternal essence in its majesty**.

Invocation of Ya Malikal-Mulk helps you overcome the dichotomy that arises from how you may be perceived by others because, from the perspective of this divine Name, whether you are viewed as high or low is irrelevant.

Repetition of Ya Malikal-Mulk is especially recommended for all who, because of lack of intimacy in their family experience, are hesitant to trust relationships with people.

Malikal-Mulk is an antidote for all who feel abandoned and don't believe they belong anywhere. A person in this condition is constantly negating the reality of inner majesty or denying the reality of outer majesty.

Reading: When one takes a step in the spiritual path one must know that one's life is more precious than ever before, that the time is more precious than ever before. And to make the best of this opportunity is to profit by it as fully as possible.

God Bless You.

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