



## Sufi Message Volume XIII - The Gathas

Sufi Message Volume 13, Part V, Saluk: Morals, GATHA III.4 | Respect 4  
2014 March | Lesson Prepared by Murshida Nuria Stephanie Sabato

### Audio File 1

**Opening Music:** Hidegard Von Bingen, Barbara Zanichelli, Esemble San Falice, Fredrico Bardazzi

**Prayers:** Sufi Invocation

**Practice:** Purification Breaths

**Reading: Sufi Message Volume 13, Gathas, Morals, 3.2, Adab (Respect 4)** The highest expression of love is respect. Respect is not only due to one's superior or elder, but even to a child; one should only know to what extent it should be given and in what form it should be expressed. In loving one's mate, one's friend or relative, one's parents, one's teacher, one's priest, the best expression of love that can be shown is a sincere respectful attitude. No love-offering can be more precious than a word or an act of respect.

**Practice: Ya Dhal Jalali wal 'Ikram** (DHAL ja-LAA-li WAL 'ik-RAAM), *Oh Divine Majesty, Splendor, Generosity*

Ref: [Physicians of the Heart](#) |When, as a spiritual student, you perceive the continuous activity of Dhul Jalali wal 'Ikram, you are inwardly empowered to contemplate takreem [takreem is to see this divine manifestation continuously in all human beings], in each and every human being. In doing so, you give ultimate respect and honor to mankind.

All manifestation of power (al-Jalal) as well as all manifestation of beauty (al-Jamal) come from God's absolute essence. The first word, "Dhal" of this Name, is the same as dhat (or zat), which means The 'Ikram in this Name is a most beautiful or jamali quality. It means the unconditional and loving generosity of God that fully manifests into everything. It is an intensive form of al-Karim.

'Ikram adds emphasis, making it incomparably kind and generous, noble and giving. Paired, as they are in this Name, al-Jalal and al-'Ikram express the omnipotent strength and incomparable divine generosity that are present in the absolute essence of all, and harmonize them. The balanced combination of qualities in this great Name produces balance.

Ya Dhal Jalali wal 'Ikram is recommended as a useful practice for all who are out of balance in relation to strength and its proper use. It is similarly effective when people may not be able to set appropriate personal boundaries, as a result of being out of balance in the sphere of generosity.

## Audio File 2

**Reading: Sufi Message Volume 13, Gathas, Morals, 3.2, Adab (Respect 2)** Very often conflicts between religions have arisen because people who respected their own religion looked with contempt at the religion of another. If one did not respect one's friend's religion, one could at least respect one's friend, and out of respect for the friend, regard his religion respectfully. Very often, with all love and devotion and sincerity, friendship breaks only owing to disregard on the part of the one or the other of the law of respect.

**Practice: Ya Salam (yaa sa-LAAM), Oh Divine Peace**

Ref: [Physicians of the Heart](#) | As-Salam is the one who is peaceful. It is the maqaam, or spiritual station, of complete peace, where this perfect peace is embodied in every peaceful act. This divine quality is recommended as a greeting when meeting others, and its recitation is an antidote for disharmony in our relationships. One form of the root of Ya Salam means "to be safe."

The peace of as-Salam is not a dead place, nor should it be seen as simply the end of hostilities, or any kind of mere cessation. It is the divine energy that bestows peace itself on us, and it is the miraculous word, or qawl, that Allah speaks to our souls.

**Reading: Sufi Message Volume 13, Gathas, Morals, 3.2, Adab (Respect 2)** What is worship? Worship is not dancing before God, worship is an act of respect offered to God, to Whom all respect is due. The man who worships God and disrespects man worships in vain, his piety is his mania. A true worshipper of God sees His presence in all forms, and thus in respecting others he respects God. It may even develop to such an extent that the true worshipper of God, the Omnipresent, walks gently on the earth, bowing in his heart even to every tree and plant, and it is then that the worshipper forms a communion with the Divine Beloved at all times, when he is awake and when he is asleep.

**Practice: /Ya Khabir (yaa kḥa-BEER) / Ya Shahid (yaa sha-HEED) O Divine Knower of Inner Truth /O Divine Witness**

Ref: [Physicians of the Heart](#) | Ash-Shahid is the quality that expresses God's witnessing all things without limitation. It is the whole realm of outer knowledge that is perceived by the five senses. Human beings who fully reflect this quality are able to witness whatever arises in their perception without prejudice.

Al-Khabir includes the whole realm of inner knowledge. It is depth of insight that penetrates into the most secret and buried places of the earth.

Ya Khabir is recommended for accentuating subtle openings in the realm of inner knowledge. Al-Khabir includes the whole realm of inner knowledge. It is depth of insight that penetrates into the most secret and buried places of the earth.

The form khabara means to test something, to make a trial of a thing; to experiment with anything

in order to know its inner reality or essence (dhat), and to know the nature of its connection with reality (al-Haqq). By a kind of divine testing of the outer information attained by the five senses, you are able to gain knowledge of the reality of the unseen inner state. What is being tested is the veracity, or correspondence, between your inner and outer state.

**Closing Prayer:** Khatum

**Dedication** of Merit

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