



Sufi Message Volume XIII - The Gathas
Part V

Saluk: Morals, GATHA 3.5 and 3.6
Consideration

2015 February | Lesson Prepared by Murshid Nuria Stephanie Sabato

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Opening Music: Tibetan Singing Bowls

Prayer: Sufi Invocation

Reading: [Sufi Message Volume 13, Gathas, Morals, 3.5, Khatir \(Consideration\)](#)

Khatir means consideration for someone, which is shown in the form of respect, help or service. Very often it wants a sacrifice, it may even need self-denial. However, consideration is the highest quality that can be found in human nature. Consideration of age, of experience, of knowledge, of position, consideration of some good done by a person, also consideration of somebody's feebleness, weakness, it is all included in the word Khatir. This spirit of consideration, when developed, extends not only to the person for whom one has consideration, but also, for that person's sake, to another who is related or connected with that person in some way or other. When a king is respected and not his ambassador, that means lack of consideration to the king.

Practice: Thy Light is in all forms, Thy Love in all Beings. (From the Sufi Prayer Salat by Hazrat Inayat Khan.)

For a Sufi this quality becomes his moral. The Sufi learns consideration beginning with his Murshid, but this culminates in consideration for God. When one arrives at that tenderness of feeling one considers every person in the world. To the Sufi the missing of an opportunity of considering another is a great disappointment, for he does not consider it to be a fault toward a human being but to God. Verily, he is pious, who considers human feeling. No doubt it needs no end of endurance to consider everybody and to be considerate always, it wants no end of patience. However, by being considerate nothing is lost, if seemingly nothing is gained. The reward of this virtue is always in store. Consideration is the sign of the wise.

Practice: Ya Barr (yaa BARR). [Click to listen to pronunciation.](#)

Associated meanings in the Name al-Barr are: gentleness toward parents and loved ones, kindness to strangers, and consideration of the circumstances that have shaped people as they are. Al-Barr is perfect unconditional love.

It manifests in the in the mind, heart, and soul. One is serene in all these aspects of one's being. With this serenity or equanimity one is able to accept without reaction what is perceived as a blessing or a non-blessing. Al-Barr can also be translated "the pathway of balance." It brings harmony. The secret is perfection or completeness - kamal. This kamal

quality balances the extremes of power (jalal) and beauty (jamal). Invocation of Ya Barr is a general tonic that helps humanity awaken to intimacy with God.

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Reading: [Sufi Message Volume 13, Gathas, Morals, 3.6, Tawazeh \(Sharing with Others\)](#)

Tawazeh in Sufic terms means something more than hospitality. It is laying before one's friend willingly what one has, in other words sharing with one's friend all the good one has in life, and with it, enjoying life better. When this tendency to Tawazeh is developed, things that give one joy and pleasure become more enjoyable by sharing with another. This tendency comes from the aristocracy of the heart. It is generosity and even more than generosity. For the limit of generosity is to see another pleased in his pleasure, but to share one's own pleasure with another is greater than generosity. It is a quality, which is foreign to a selfish person, and the one who shows this quality is on the path of saintliness.

Tawazeh does not cost, it is the attitude of mind. If by nature man is not hospitable the hospitality he gives is of no use. The one who has experienced the joy of this quality feels a greater satisfaction in sharing his only piece of bread than in eating it by himself. Duality in nature keeps all such beautiful qualities of the soul away from man. The thought of unity is productive of all good qualities in man. It is not only in giving or sharing pleasures that one shows hospitality to another; even in word, manner or action one can show this feeling. A desire to welcome someone, to greet someone, to respect someone, to offer a seat to someone, to treat someone with courtesy, to see someone off with respect, all these show the sign of Tawazeh.

Ya Karim (yaa ka-REEM). [Click to listen to pronunciation](#). Al-Karim is fully manifested generosity that reaches everything without exception. It can be found in every particular thing and in everything altogether. Al-Karim bestows endless gifts with full integrity. It is an inexhaustible, bountiful energy that keeps on giving, like a flowing stream of water from a fathomless well. Those who embody al-Karim are generous with whatever they have, whether it actually reaches people or not, or whether others respond or not. Another form of the word is 'ikram, which means incomparably generous. It is found in one of the divine Names: Ya Dhal Jalali wal 'Ikram. The common root K-R-M means unconditional giving from the inner intention of love. A physical form of the root has the meaning of fertile ground. Al-Karim also expresses dignity and integrity.

Closing Prayer: Khatum

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