



**The Message Papers**  
**Teaching Given by Murshid to His Mureeds**  
**July 28, 1925**

*Presented by Murshida Nuria Stephanie Sabato, February 4, 2017*

My Blessed Mureeds,

I would like to speak this evening on the subject of the teaching that is given by Murshid to his mureeds. This training can be divided into four classes. And the four classes again divided to two divisions: finer training and grosser training.

**Practice:** (In the words of Hazrat Inayat Khan)

- *Ya Hadi. 'YA' is said before the holy name, meaning 'O Thou'.*
- *Hadi, Divine Guide. Given to awaken the Spirit of Guidance within the heart.*

**Ya Hadi** (yaa haa-DEE) ([Click to hear pronunciation](#))

Al Hadi is the most general and inclusive Name of divine guidance. It means the source of all guidance, and its guidance is for the whole of humanity, or a whole community of people. In societal terms, al-Hadi manifests in canonical guidance from a holy book and a structured religion. Repetition of Ya Hadi is especially recommended at the stage when the spiritual wayfarer is ready to actualize insights, to walk their authentic walk in life, to function in an integrated way, and to become a part of a spiritual community.

Al-Hadi is an invitation to remember God (dhikr) and to remove the coverings over our heart (kufraan) that cause forgetfulness. It offers the light of guidance that illuminates the way for humanity to overcome self-delusion, anger, and panic and to find the broad and balanced road, the straight way that offers patience and hope, and is life-giving water, hady(un). Al-Hadi represents an advanced stage in the process of awakening to guidance.

*(Ref: Physicians of the Heart, Sufi Ruhaniat International.)*

**Practice:** *O inspiring Guide through life's puzzling ways, in thee I feel abundance of blessing.* (From the Prayer Pir by Hazrat Inayat Khan)

1. The grosser training is the philosophical statements in the form of literature that a Murshid gives, and the teachings in the realm of words spoken, words which Murshid gives.
2. The other aspect of the grosser training is the practices, which Murshid prescribes to his mureeds, the way of doing these practices, and the benefit that can be derived from them. That also comes under the heading of the grosser training.
3. And what is the finer training? Hardly a mureed knows the finer training. For the finer training Murshid becomes subtle; he uses subtlety in training every mureed. And the great skill of Murshid in this is that perhaps the mureed does not realize it for many, many years. This training is given by testing and trying the mureed to the utmost.

**Practice:** *O inspiring Guide through life's puzzling ways, in thee I feel abundance of blessing.* (From the Prayer Pir by Hazrat Inayat Khan)

- A teacher may look at one mureed with his eyes, and look at the other mureed with the eyes of his mind.
- Murshid may listen to what one mureed is saying, and hear the call of another mureed's heart.
- Murshid may speak to one and teach to another one who you do not see there.
- Murshid may say a phrase simply, and there may be something more subtle hidden behind it. And if by this subtle way Murshid does not elevate the pupil, then the mureed is not in his right place.
- Murshid may only say a thing to a mureed to see its effect at that particular moment which has nothing to do after that.
- Murshid may act in a certain way, which would have an effect at that moment, and has nothing to do afterwards.
- To one he may offer a sweet syrup, to the other salt water; to one hard nuts to crack under the teeth, and to the other soft sweets. And for each action he has his own reasons, for he knows what is best for his mureed.
- He may try the patience of the one, and he may regard the impatience of the other.

- He may answer one in words, and his answer to the other may be in silence.
- He may tell you, "You do this," and he may tell the other, "Will you choose what you would like to do?"
- He may seem strict to one mureed, and to the other not in the least. The other one would never imagine for one moment that Murshid could be strict.
- To the one he would say plainly, "You have done wrong," and to the other he will say, "I do not approve of it," and to the third he will say, "Have you done so? It is done," and to the fourth -- the same thing he has done -- Murshid will say nothing.

**Practice:** (In the words of Hazrat Inayat Khan)

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Mureeds who are not aware of it would feel revolt, would feel discomfort, would feel impatient, would feel troubled in their hearts. And mureeds who see one mureed treated in one manner and another in another manner, would wonder and would be amazed. "Why must it be so? Are they not equal, are they not all equal to their Murshid?" But they do not know. Yes, they are all near to the heart of Murshid in the same way or the other. But the way that Murshid takes with each is like a prescription for that particular person. It is in this way that patience develops in a mureed, tolerance is taught to the mureed, endurance is given to a mureed to practice. He is made thoughtful, he is made considerate, he is made tender. Even if it be by grinding his rough feeling, he is made gentle in time, without him knowing. All those qualities, which make the soul noble are drawn out by this finer method of working with mureeds. And yet very few mureeds realize it. Very seldom do they realize that it is so.

**Practice:** (In the words of Hazrat Inayat Khan)

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What is asked of mureeds is not to become pious or virtuous or most learned or most powerful. The most easy and the most difficult thing is to be able to understand what

Murshid expects of them. It is not what Murshid expects of all of them; no, it is what Murshid expects of that particular mureed. And it is from that day that he may be called a mureed. It is from that day that he begins advancement in the spiritual path.

**Practice:** *O inspiring Guide through life's puzzling ways, in thee I feel abundance of blessing.* (From the Prayer Pir by Hazrat Inayat Khan)

What keeps one back in realizing this -- what is expected by Murshid -- is the lack of keen observation of the attitude and outlook and the teaching that Murshid gives. Murshid and mureed apart, however much a person be near and dear to you if that person does not feel what you expect of him, he has not arrived to be called your friend. Because there is the proof of sympathy, there is the proof of love, there is the proof of oneness, there is the proof of the link, when one begins to feel what is expected. No sooner the heart of a mureed begins to realize this, it automatically turns into a cup, and a magic cup that becomes larger and larger. And the light and life as a sacrament is filled in it, and there remains always a place to fill.

4. There is another aspect of the finer teaching. But this aspect is Murshid's sacred responsibility towards his mureeds. And that way is to pray for them, to bless them, and to wish their advancement in all directions of life. And very often what no practices, no studies, no efforts of any kind can give, the blessing of the teacher, which comes from the bottom of his heart, can give.

God Bless You.

Closing: Khatum and Dedication

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