



A Sufi Message

The Tavern, Auld Lang Syne, Forgiveness

Selected Teachings by Hazrat Inayat Khan

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The Tavern:

Whoever Brought Me Here Will Have to Take Me Home

On The Tavern by Coleman Barks

When grapes combine their juice and are closed up together for a time in a dark place, the results are spectacular. This is what lets two drunks meet so that they don't know who is who. Pronouns no longer apply in the tavern's mud-world of excited confusion and half-articulated wantings.

But after some time in the tavern, a point comes, a memory of elsewhere, a longing for the source, and the drunks must set off from the tavern and begin the return. The Qur'an says, "We are all returning."

The tavern is a kind of glorious hell that human beings enjoy and suffer and then push off from in their search for truth. The tavern is a dangerous region where sometimes disguises are necessary, but never hide your heart, Rumi urges. Keep open there. A breaking apart, a crying out into the street, begins in the tavern, and the human soul turns to find its way home. – Excerpt From The Essential Rumi – reissue

AULD LANG SYNE

The Robert Burns Version With Scots Words Translated
The Morgan Library & Museum

Auld Lang Syne Meaning

- old long since
- times long past
- long long ago
- or the fabled “Once Upon a Time”
- An act of recalling and remembrance of friends. And the Greatest Friend – God!

Should auld acquaintance be forgot,
And never brought to mind?
Should auld acquaintance be forgot,
And days o’ lang syne!

For auld lang syne, my Dear,
For auld lang syne,
We’ll take a cup o’ kindness yet,
For auld lang syne.

We two have run about the hills,
And pulled the daisies fine;
But we’ve wander’d many a weary foot,
Since auld lang syne.

We two have paddled in the brook,
From mornin’ sun till dinnertime:
But seas between us broad have roar’d,
Since auld lang syne.

And there’s a hand, my trusty friend,
And give us a hand o’ thine;
And we’ll take a right goodwill draft,
For auld lang syne.

And surely ye’ll buy your pint-cup,
And surely I’ll buy mine;
And we’ll take a cup o’ kindness yet,
For auld lang syne.

Instructions by Murshida Vera Corda
Healing The Child Within
September 1988

Murshida Vera Corda, Healing The Child Within, September 1988

Practice: Ya Ghaffar - Ya Ghafoor - Ya Ghafir

This practice relieves inner suffering for a condition that you are working on, it guards you from others seeing the condition, use as a veil, you will see what you are working on, but others cannot. Start slowly using the zikr to tap the nail in gently, speed up with fikr, and really powerfully drive it in with fikr assir. Do this practice as preparation before doing healing work.

We can heal pollution in the body and auric fields through wazifas driven on light and the breath.

- **Ghaffar** indicates frequency of forgiveness. In this way Allah forgives, and then does it again, and then does it, and then does it again! Perpetual forgiveness
- **Ghafoor** is the One who has the power to forgive no matter how large the sin. Ghafoor can veil or hide the sin even from oneself while working on forgiving and forgiveness.
- **Ghafir** is the One who forgives our sins.

Closing: A Toast and Amen

We pray this teaching resonates and benefits YOU!
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Ref:

Sayings, Gayan: Song, Boulas: A Kindled Word

Excerpt From The Essential Rumi, Coleman Barks

Auld Lang Syne, Robert Burns Version With Scots Words Translated, The Morgan Library & Museum

Notes from Inner Child Retreat by Murshida Vera Corda, 1988