

## Chapter 18

### The Fulfillment of Baraka

The great work of the initiates henceforth will be to spread Baraka. By so doing they will purify the general atmosphere, and by that the Message which belongs to the sphere itself will gradually touch the hearts and minds of all who pass through it, who breathe the air or go to the places where the seeds of Baraka have been sown. Thus is the selfless propagation of the Message.

The second work will come in the explanation of teachings, which, like in the Kabbalistic interpretations of old, come in four degrees.

The first is the literal method in which one studies the words and receives or imparts the instruction without comment or interpretation and then proceeds to the practice. This is a simple method, only as history does not repeat itself, it is quite limited in its application.

The second is the method of analogy. By this the initiate may utilize the complete body of holy writings, seeking parallel passages to throw light upon any situation or upon any instruction from either esoteric or other holy teachings. This method can be used at all times.

The third method is that of inference, whereby one makes use of logic and reason and sometimes of expediency. Few situations turn out exactly as expected, for who is there who can see with mirror-like precision! By meditation, intuition and insight one may perceive the spiritual background of any situation and profit under all circumstances. Besides the benefit gained thereby, the lessons become freed from rigidity and gain in livingness in their useful application.

Finally, there is another method of interpretation which may be entirely different from the ordinary ways of life, for by this method there is added opportunity for blessing and for growth. It is a method whereby the inner spirit can be expressed, that the real esotericism be practiced. By this sacred, inner method the mind and reason come second, they follow the intuition and inspiration of heart. The mystic who uses it neither avoids pleasure or pain nor seeks pleasure or pain; he neither follows the intellectual, rational way or the way of common sense, nor does he avoid them. He sees what he sees and does what he does and keeps Baraka foremost.

The teachings of the Message may be used as the basis of philosophy and of life. They may be the source-ground for customs, manners, habits and morals. They also can become the bases for new inspirations and instructions especially when carefully meditated upon. By such means one may even become a seer, a prophet, a master, a saint, a teacher.

There are problems beyond the scope of the generality, problems still to be solved. These are not solved when those in authority are lacking in insight and knowledge. Multitudes of problems remain unsolved because man does not face them, and yet these multitudes are only the facets of the one problem. When man faces himself and solves his own problems, the difficulties of the world will be lessened.

Spiritual persons have obtained high places in public affairs from time to time because they have seen what even the most clever man could not see, could not control, could not solve. A clever man with all his cleverness may be devoid of insight and wisdom, so his gifts are not sufficient. The closer the attunement to God, the greater the capacity for that Spirit of Guidance which is every-

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where, and when that guidance comes, it is possible to apply the wisdom in practical ways for human welfare.

There are always people looking for spiritual guidance. Perhaps they are more advanced than others or perhaps they have had great suffering or perhaps they have had rude awakening after following some false prophet. In the days of prosperity they may have turned to the false prophet rather than to God, and in the day of adversity they have known not where to turn.

These intelligent persons are needed to help with the work of spreading the Message just as they on their part need the help of the Message to accomplish their own life's purpose.

The spreading of Baraka upon earth will do much to heal the wounds of the earth, even to drive curses away, to destroy the obsessed places, haunted houses and all manner of physical, psychic and moral defilement. It is impossible for a few people to touch every spot upon the earth; it is possible for a few wise men and women to breathe Baraka into the atmosphere which touches every portion of the earth's surface and even penetrates into the earth's depths.

It is the increase of Baraka by which those bodies called Nirmanakaya, the body of transformation, and Sambhogakaya, the body of bliss, are properly formed. It is the increase of Baraka which makes possible the manifestation of the luminescent physical body. It is by this means that the spiritual phenomena are possible, phenomena which are divinely controlled and not psychic or occult. Thus through blessing comes all blessing, and this is the manifestation of the Grace of God and the entrance into the garden of Inayat.

The door to this garden stands open. The progress of the Message will be nothing but the progress of this Baraka. As suggestion comes from the minds of men, so Baraka comes from the heart of God. By this, wonders may come. This is the magnet of love which sooner or later draws everybody from the wheel of rebirth and the pit of sorrow to deposit them on the shores of life.

The teachings of Sufism, even in the most transcendental aspects, can become very practical for the intuitive people. Symbolism has the same meaning to all adepts, whether seen in spiritual art or worldly advertisements, in signs, in stories, or in pictures. The psychic interpretation of movements of prayers, of the superstitions of peoples, are not different when applied to the activities of civilized and cultured people. Movements have the same meaning in modern countries as in the ancient ones, or in the backward lands; even if performed without conscious knowledge, the same psychical analysis applies. There is no movement without significance.

Sufism can be highly theoretical and Sufism can be the most practical way of life, especially after the heart has been kindled into a living and loving flame. Thus, when the words are spoken, "The Message of the Living God," it should mean that life and spirituality are one. Without life there is no spirituality and without spirituality the life is incomplete.

The expression of life must be something more than the words that clothe it. Speech has voice and speech has sound; sound is what we hear, and yet in the tones of the voice there is spirit. The whole world is lacking today in life, and this is revealed in the absence of harmony, in the differences between people and in the preparations for war.

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From the spiritual point of view a war of life may be better than a peace of death. Peace without God, peace that is negative, that is passivistic, takes the very life from the earth, despiritualizes it, so to speak. Vishnu may be the God, the Preserver, and Vishnu may be the personification of the Holy Spirit which brings peace and also brings life. The followers of Krishna—who is regarded as an avatar of Vishnu—have been emotional and aesthetic, but they have not been insensitive to life. They do not make the mistake of intellectualizing and congealing the religion.

It may be better to face life and fail than to refuse to face it and apparently succeed. This success may be due to the weakness of conditions and not due to one's own strength and wisdom. It may be better to face war with determination than to regard earthly peace of itself as the supreme ideal. This peace may bring along with it all manner of evils, intolerance, hatred, and duality. And until the world understands this better and especially those who tread the path of initiation understand that life is needed even more than peace, the desire of nations will remain unsatisfied.

The initiate has before him the many examples of holy men and saints, so he need not want for an ideal. The higher life is always justifiable. The higher life means an increasing life, a growing life, an expanding consciousness, an augmentation of life, a development of sympathy, a broadness of spirit, an ever widening horizon and unlimited patience and consideration for human beings. These are the elements of the higher life, the spiritual life.

Offering praise to God and blessing for God—these are the ultimate duties of the devotee. May he be blessed in his doings.

By: Grace of God to A. Murad

This book was written in 1937.

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