

Esotericism

Series III, Number 1-3

by

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Toward the One, the Perfection of Love, Harmony, and Beauty,
the Only Being, United with All the Illuminated Souls
Who Form the Embodiment of the Master, the Spirit of Guidance.

Series III

Number 1

Darood

Darood is a practice used by many Sufis in various forms which consists of holding a sacred phrase in the mind in such a manner that the breath becomes rhythmic and through this rhythm one can find the way to success. The reason why it is so successful is that as soon as one does the least thing, be it in speech, thought, movement or in any manner, when the movement is out of harmony with the sacred formula held in the mind, then the breath either alters its rhythm or loses its rhythm.

For instance one may hold the thought of the words of Invocation in the Mind, and can begin by watching the breath which will always become rhythmical when there is a sacred thought. This rhythm is due to the Divine Harmony which makes itself evident whenever the heart goes out to God. One manner by which God can reach us is through the breath.

Performance of Darood in any manner always aids one to avoid failure. There are various sacred phrases which may be substituted on different occasions by the teachers. Generally speaking Darood is a practice which is done outside of meditation or sacred silence; it is a means of keeping attuned to God during the daily life.

Darood is also a help to the talib if used after the night practices just before sleeping. There is no time day or night when it cannot be used. Darood differs from Fikr in that in Fikr very special words are used, which come from the Arabic language. In Darood one may employ words of one's own language.

Any Wazifa may be repeated mentally as a Darood, and by this means mureeds may overcome their weaknesses. This in turn enables them to battle their ways through life, to protect themselves and others.

Best of all is the principle of Darood which is the supposition that God is the actor. Darood is the bridge that connects hours of devotion and meditation; it is the cord that holds the heart and mind to heaven; it is the fulfillment of prayer when it is impossible or inexpedient to pray; it holds the soul to God and keeps God in the memory. It brings man to self-realization and so fulfils the purpose of his life.

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Number 2

Dum

Dum is a directed Darood which is generally said a specific number of times and always has a purpose in view. In Dum one looks toward the object which one has in mind. If in healing, whether in presence of a person, or treating from a distance, one faces the man or woman in question. If one is trying to give spiritual help to an area, a city or country or any place, one faces that place.

Dum is chiefly used in protection but it can also be used to attract. In Dum any Wazifa may be repeated, but when the understanding has awakened to the use of sacred phrases, one may repeat Dum in the manner for the fulfillment of a purpose. Dum may be used in healing, protection, purification, attainment of desires or in any spiritual undertaking.

Dum is most satisfactory when there is not anything else in the mind. Therefore it is best to perform it apart from one's spiritual practices, or in certain cases to substitute it for the spiritual practices. For instance, if one is repeating "Ya Shaffee, Ya Kaffee" as Dum it is easy to see that the mind is not only occupied with God, it is occupied with a particular mission; in other words Dum is a concentrated Darood.

Dum differs from Wazifa in that the Wazifa is for the benefit of oneself, for one's spiritual advancement. It is a practice of preparation and purification. Dum is a practice of application of service. The two spiritual exercises may appear alike in the repetition of sacred phrases a certain number of times. Generally the number of repetitions of Wazifa is fixed and has to be performed for long periods, even for a lifetime; the number of repetitions in Dum is not fixed, and generally speaking the greater the number, the more powerful the practice.

Dum may be regarded as spiritual suggestion. It is like suggestion, only instead of being directed toward a mind, it is directed toward the sphere itself. When one adds to it a specific form or direction, it concentrates the atoms and vibrations and thereby renders healing power. The secret of Dum is that all atoms and vibrations, whether coarse or fine, are intelligent. Nothing exists which is wholly lifeless or unintelligent. The secret of absent healing is in that, that God is life and light and even in the aspect of His Creation, His qualities are hidden.

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Number 3

Dowa

Dowa is a directed prayer which is used for a very special purpose, of protection or healing or purging. It is most powerful when it has been applied to the self; after that it is not so hard to use it to help others.

Six forms of Dowa are given in *Gayan* which can be used together or alone and for oneself or for another. When used to help another, whether a personality or a place, the name should be said aloud for there is much importance in the vocalization of the name. This makes it possible for the atoms of all spheres to carry the prayer to those in need.

Any Nimaz can be used as Dowa but generally speaking this prayer is for some special purpose. It is used by saints and sages to help themselves and others. This help is more than a self-protection, for its nature is very impersonal.

Dowa is often performed in facing the direction of the person or place to be aided. A Dowa may consist of Kalama or Wazifa, that is a sacred phrase or sentence; it may consist of a whole prayer, but need not be repeated. The azan of the Muslims is an excellent Dowa. Portions of sacred scriptures especially Psalms may always be used for this purpose.

Zikr and Fikr may become Dowa. In this case, there being a purpose in view, a sacred phrase or thought is held in the mind and then Zikr or Fikr repeated. This is best done when the singing Zikr is used or when Zikr or Fikr are spoken or thought in the form used in singing, but even a single Fikr can become Dowa when the thought is strongly directed. The secret of this is control of thought by will, and when this has not been attained a number of repetitions is better.