



The Genter Singing Jemal Zikar of Hazrat Inayat Khan
Based on the Teachings of Hazrat Pir-o-Murshid Inayat Khan
Presented by Murshida Nuria Stephanie Sabato

Bismallah... Towards the One...

- My deep gratitude to Tarana and Opheil for inviting me to be part of this evenings' program.
- Hazrat POM Inayat Khan and the Sufi teachings have transformed my life, and my gratitude and love for these teachings give me the courage to be here today so that I may offer something that we may share together from heart to heart.

Murshid teaches in the Message Papers:

“The great linguists of the day have found that the ancient languages still in existence have some psychological, mystical power in their words.

Even to such an extent that if you were to study the words of the zikar, every single word has a certain action on the physical mechanism, on intuitive centers.

An ordinary person will only take it as a word that belongs to a certain language. But such words have belonged to mystics. They never belong to any language. The languages have taken them; people have used them, expressing different things; however, the mystics have gathered them together just like a chemist would collect herbs and drugs and different things together in order to use them for medicine. Mystics have collected such words, words of great power and revelation, in order to produce desired effects.”

Found in the Summer School Collective Interview given by Murshid, he teaches:

“The words of this Zikar are “*La El La Ha El Allah Hu*”. Remembrance... Through the recitation of Zikar, God willing we come to the realization that everything comes from one source and that everything is developing towards one goal, we begin to see that the source and the goal are God. Then the world of variety is no longer variety but experienced as unity... and experiencing this unity is the source of deep, abiding happiness.

Practice: EL (Il versus El)

The most essential part is “El”, the central word, which has an action, an influence upon the solar plexus, when rightly done. If rightly done, one will profit in six weeks.

The action strikes upon the nervous center, which is then put to action - joy arises, not dependent on outer things. It comes from the heart. One can put the hand there and feel the action. Every day for 5 minutes say the word [EL], then the center is awakened, inspiration comes, healing becomes easy, tuning a person’s life becomes easy - others too can be tuned - because on the inner plane we are connected like a telephone central station.” *Gong/Geode*

Practice: HU

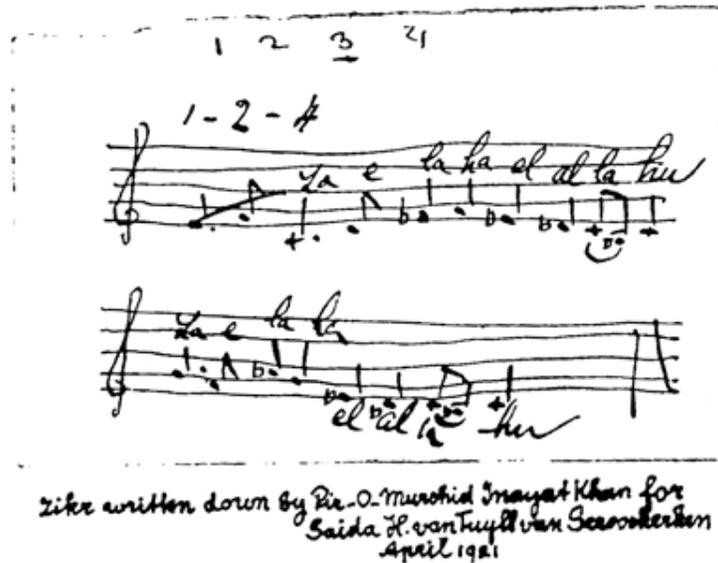
In the Githas we read:

Another word is HU - This exercise must be produced from the depth of the being; it releases the Solar Plexus from all gases and the center, becomes clearer; intuitive faculties become clear; it takes away confusion, congestion, depression. Do for 3 minutes. Nerves of the Solar Plexus are very fine. In this physical center the highest spirit functions. It seats - The Throne of God.

In Zikar one may become able to arrange the atoms in order and rhythm and harmony. When mureeds chant in groups, they often magnify the power of the atoms. Zikar awakens the soul so as to produce alertness or even ecstasy.

So Zikar may be called the finest thought expressed in the finest material form with the highest spiritual purpose. It becomes the perfection of the sounds uttered by the tongue.

NOTE: Raag Bhairavi, and is the only Raga form intended to be sung at any time of the day or night, and is referred to as the Queen of Melodies. The title implies the feminine quality of this raga. The soft (Komal-meaning Gentle) notes and their smooth rendering possess a mesmerizing affect creating a pleasant sobering atmosphere full of love and an elevated consciousness is created and one feels uplifted and close to the God/Allah.



References

1. Hazrat Inayat Khan, The Message Papers, *Unlearning*, September 8, 1925
2. Hazrat Inayat Khan, Excerpt from *The Collective Interviews* (Unpublished)
3. Hazrat Inayat Khan, The Githas, *Meditation*, Zikar nr. 4