

On the Performance of Zikr

**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.**

Explanation of Advanced Zikr Practice

Inasmuch as through Zikr heart and consciousness enter into a state of expansion or “Bast,” it cannot be described in ordinary language, which would confine it to certain areas and limit the significance of any act, event or condition. Holy Murshid has said that Truth can no more be contained in words than the ocean in a cup. No matter how many words are used to relate to higher conditions they will never be sufficient.

The important elements in Advanced Zikr Practice are:

1. To perform a Concentration of a few minutes, previous to the Zikr.
2. To enter into the rhythm of that Concentration and maintain it while chanting or speaking Zikr, and as far as possible hold the feeling but never at the expense of the mantram.
3. To remain in silence after Zikr until your mind appreciates somewhat the state of consciousness, degree and grade of light, and quickening (“quickening” in the sense of more life).

(Notes by Murshida Rabia Martin)

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Dot and Circle

This concentration is to regulate the states of expansion and contraction of the heart, which are so apt to result from continued practice of Zikr.

By it one avoids extremes, for expansion of consciousness may come with sobriety, and contraction may occur without harmful reactions.

Nevertheless, the meaning of this practice and of Zikr is almost identical although the concentration is not so powerful as the chant.

It may be used with Fikr when Zikr is impossible, to take the place of Zikr. Or it may be used separately from Fikr at another time.

This controls strong spirited persons without humiliating them, leaving them with strength.

This one learns of harmony and unity through inner development, even more than through being taught by another.

When one cannot read, or is where there are no teachings, these practices together will give all the spiritual nourishment needed.

This concentration is also good for those who are deficient in the sense faculties, especially seeing.

This opens the eyes of the blind on all planes, to the wonders of those planes.

Through this one learns real spiritual humility without cost to honour or personality.

One also learns how to regulate one's affairs with others.

The purpose of life becomes more realized through this practice.

This regulates the light of Zikr and transmits it to the body and mind without affecting the emotions very much. In general it tends to sobriety rather than intoxication and is very good for the emotional, as it always helps expand the heart at the same time.