



A Sufi Message

The Chromatic Zikar

Teachings of Hazrat Pir-o-Murshid Inayat Khan

And Murshid Hidayat Inayat-Khan

Edited and Presented by Gemma Erickson

Hazrat Inayat Khan: One need not be a singer, but for every person it is necessary that [they] should give some part of the day-even the shortest time [they] can give: five, ten, or fifteen minutes to [their] voice, to the development of [their] voice... because the voice is life itself. The movement, the glance, the touch, even the breath that comes from the nostrils do not reach so far, not as far as the voice reaches.

From a metaphysical point of view breath is the life current, prana.

Breath is an electrical current that runs between the everlasting life and the mortal frame.

There are three degrees of breath current. One degree is the simple breath that is inhaled and exhaled by the nostrils. This current reaches outside and has a certain effect.

- **Breath Practice:** View video for details of practice

A greater degree of [the breath] is blowing. When a person blows from their lips, then that breath current is more intensely directed, therefore; healers who have understood this principle make use of it.

- **Breath Practice:** View video for details of practice.

Hidayat Inayat-Khan: When breathing out through the mouth (you are) expelling negative vibrations, not only of the mind, but also the physical toxins (of the body). (Esoteric Practices Guidebook)

Hazrat Inayat Khan: The third degree in which the breath is most intense - is sound, because in that degree the breath, coming in the form of sound, is vitalized. (Vol. 2, The Mysticism of Sound and Music, 17. The Effect of Sound on the Physical Body)

Hazrat Inayat Khan taught that the practice for speaking was to breath in deeply through the nostrils, bring breath from the diaphragm as you exhale, blowing out of the mouth. (Collective Interview, 22/7/25 [1925])

- **Breath and Sound Practice:** View video for details of practice.

Hazrat Inayat Khan: The external organs of the body are used for external activities, but the inner ones are the instruments of the mind. The factors which are closer to the mind and which are more important for [us] than the physical organs are the centers which are located in the body, and the cleaner the channels of the breath are, the more active do the centers become. The breath is to these centers as the air is to the plants. Besides inner ablutions, the breathing practice itself cleanses the channels of the body.

... inner ablutions are necessary to make the body a proper vehicle for the working of the spirit... They are not only for the cleanliness of the body, but are also helpful in making the body a fitting instrument for the spirit to experience life. (The Healing Papers, 1,6: Purity, 4. Inner Ablutions)

- When we produce a sound upon the breath what is added to our experience?

Hazrat Inayat Khan: It is not true that a person hears sound only through [their] ears; [they hear] sound through every little pore of [their] body. It permeates through [their] whole being, and according to its

particular influence it either slows the rhythm or it quickens the rhythm of the blood circulation; it either wakens the nervous system or it soothes it; it arouses a person to higher passions or it calms [them] by bringing [them] peace. In accordance with the sound and its influence a certain effect is produced. (Vol. 2, The Mysticism of Sound and Music, 17. The Effect of Sound on the Physical Body)

Among Sufis there is a spiritual culture which recognizes five centers. Each center being a vacuum or capacity for pure intelligence to function in. (The Healing Papers, 1,5: Spirit, 9: Spirit And Matter, Part I)

As there are different organs of senses, so there are five centers of inner perception. These centers are seats of the intuitive faculties. (Vol. 1, The Soul, Whence And Whither, Jinn, Chakras)

The ancient singers used to experience the effect of their spiritual practices upon themselves first. They used to sing one note for about half an hour and observe the effect of the same note upon all the different centers of their own body, noting what life current it produced, how it opened the intuitive faculties, how it created enthusiasm, how it gave added energy, how it soothed and how it healed. So, for them it was not a theory, it was an experience. (Vol. 2, The Mysticism of Sound and Music, 17.)

- **Practice-Chromatic Zikar:** Inspired through Murshid Hidayat Inayat-Khan
A significant concentration of the chromatic zikar is that a particular sound corresponds to one of the five elements; Ah-Earth, Oh-Water, Eeh-Fire, Euh-Air, Oo-Ether.
Each elemental sound corresponds to a center along the inner channel of the body which runs parallel to the spine.
- View video for details of practice.
- [Click for the Chromatic Zikar Audio File](#): musical accompaniment for the practice.

Hazrat Inayat Khan: Behind everything there is movement, vibration. What causes a certain movement of particles of matter is vibration. Vibration is felt by us, it is realized by our senses as a certain movement of particles of matter, but vibration in itself is a movement. It is because of this that the power of the word is stronger than any medicine or any other treatment or operation, because the word causes certain vibration in our body, in the atmosphere, in our environment, bringing about thereby a cure which nothing else can bring about. (Vol. 4, Healing And The Mind World, Part 1, Health, 6. Medical Science)

As a voice is necessary, so hearing is necessary also; without the hearing the voice is inaudible. The hearing is the capacity in the heart. When the heart becomes as an ear, then it begins to hear the voice that comes from within. (Vol. 9, The Unity of Religious Ideals)

- **Practice:** Final stage of Chromatic Zikar
La El lah ha, El al lah Hu (meaning; *None exists save God, God alone is*).
- View video for details of practice.
- [Click for the Chromatic Zikar Audio File](#)

Open our hearts that we may hear Thy voice which constantly cometh from within. (From Prayer Khatum)

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