

Remembrance



The fifth aphorism of the Khwajaghan is **Yad Kard**. It is usually translated as "*remembrance*".

This is correct in so far as "**yad**" is equivalent to the Arabic "**dhikr**" (to remember).

Most commentators equate this saying with the Sufi practice of Dhikr.

This is both correct and incorrect at the same time (you would think that at least once it would just be simple).

Traditionally **Dhikr** (zikr) can be divided into two types. The first is **Dhikr-i-Jali**, which is the vocal dhikr, and **Dhikr-i-Khafi** which is silent dhikr. The first practice takes a few different forms, from the personal practice of reciting various names of God a particular number of times, to the formal ceremony of remembrance done by most *Tariqas*. **Dhikr-i-Khafi** is done by repeating the words of the Dhikr silently to one's self or repeating the words just under the breath.

Some Tariqas, such as the Qadiri, and the Chishti prefer Dhikr-i-Jali, others such as the Naqshbandi and the Nimitullahi prefer Dhikr-i-khafi. Over the centuries there has been a bit of squabbling about which one is better.

What I find is that both are very useful and both have their pitfalls (not the least of which is pride in having the "better kind" of Dhikr)

Those who practice Dhikr-i-Jali run a risk of becoming caught up in the ceremony, the states, the intoxication of the moment. Emotional catharsis is not the point of the practice but it is a trap that can be very dangerous. This is why the leader of Dhikr ceremonies must be very mature and well trained, so

that he or she can recognize these traps when they manifest in the members of the circle and direct people away from them.

For those that practice Dhikr-i-Khafi, it can lead to a very strong case of auto-hypnosis as well as a profound narrowing of attention. Often when people fall into this trap they go around thinking that they are detached when they are in fact just dissociated. Dishonest Pseudo-Shaykhs have used this phenomena for centuries as a form of mind control.

When either of these practices are done correctly under the guidance of someone who can steer the student away from the dangers, they seem to have about equal effect for self development. When both are combined it often produces faster effect but at greater risk.

Nether of these forms of Dhikr however, are what this aphorism is referring to.

There is a Third type of Dhikr that is sometimes called **Dhikr-i-Qalbi** (Dhikr of the Heart, *though this is often confused with Dhikr-i-Khafi*) or **Dhikr-i-Dhati** (Remembrance of Essence).

This is what **Yad Kard** refers to.

This type of Dhikr is not spoken outwardly or inwardly, there are no words to it nor is it a feeling or an image. It is the pure apprehension of the Divine Reality.

I imagine it would be possible to learn **Dhikr-i-Dhati** on one's own through some sort of special grace, or if **Khidhr** came and instructed someone in it. But for us regular folks it can only be learned by direct transmission from someone who has him or herself mastered it.

http://tracelesswarrior.blogspot.com/2006_02_01_archive.html