

THE ZIRAAT PAPERS



PIR-O-MURSHID HAZRAT INAYAT KHAN

INTRODUCTION

This is a revision to the original Ziraat Papers of Hazrat Inayat Khan. Changes have been made to make language gender inclusive. The original text appears in the back of this booklet. This text was taken directly from a manuscript (circa 1930's) found in the Ziraat archives in Suresnes, France.

It is recommended that the Ziraat initiate performs the Salute to the Elements (found on page 3) as a daily practice. The intention of this practice is threefold: to attune oneself with Pir-o-Murshid Hazrat Inayat Khan's vision of Ziraat, to attune oneself to the natural state, and to cultivate one's soul, heart and mind. It is also suggested that the initiate read one of the Ziraat Lessons (beginning on page 21) or the Address of the Great Farmer (page 9) following the Daily Practice and as a prelude to meditation.

The word "ziraat" may be translated from the Arabic and Farsi languages as "agriculture."

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ZIRAAT INITIATION LEVELS

The Owner of the Farm (God)

The Great Farmer (3 cords crossed)

Experienced Farmer (2 cords crossed)

Farmer (1 cord crossed)

<u>Initiation</u>	<u>Worker</u>	<u>Symbol</u>	<u>Watchword</u>	<u>Cords*</u>
1 st	Plougher	Plough	Toil	1 cord left
2 nd	Harrower	Harrow	Courage	2 cords left
3 rd	Sower	Grain	Hope	3 cords left
4 th	Reaper	Sickle	Joy	1 cord right
5 th	Thresher	Flail	Strength	2 cords right
6 th	Garnerer	Barn	Thanksgiving	3 cords right

Cords made of gold braid are sometimes provided at initiations.

* "Right" means the cord(s) placed over the right shoulder, hanging to the left. "Left" means the cord(s) placed over the left shoulder, hanging to the right.

THE ELEMENTS AND THEIR COLORS



earth-yellow



water-green



fire-red



air-blue



ether-smoke/gray

DAILY ZIRAAT PRACTICE

INVOCATION: (Standing outdoors or at an open window, arms raised): *"We invoke the Presence of the Owner of the Farm. We offer our wholehearted devotion to the Great Farmer."*

SALUTE TO THE ELEMENTS

EARTH: (standing straight, arms slightly out from sides, palms parallel to the earth): *"O, all-productive Earth, we humbly offer our homage to Thee."*

WATER: (hands at forehead, fingers pointing downwards, almost touching, imitating water dripping): *"O, all-purifying Water, we willingly offer our homage to Thee."*

FIRE: (hands crossed over head, right in front of left, fingers upward, imitating a flame): *"O, all-consuming Fire, we wholeheartedly offer our homage to Thee."*

AIR: (arms in the same position as above, wrists crossed, waving slightly front-to-back): *"O, all-pervading Air, we gladly offer our homage to Thee."*

ETHER: (arms crossed over chest, right over left, hands on shoulders): *"O, Ether, essence of all, we passively offer our homage to Thee."*

CLOSING: *"Let us depart, knowing ourselves the willing bondsperson of the Owner of the Farm, in Whose service is Perfect Freedom."*

ZIRAAT CEREMONIAL ALTAR

These are suggestions for setting up an altar. The altar may be made of a small table, logs, rocks or any natural material covered with a gold cloth. The following symbols are placed upon it:

- Earth: Flowers and/or a small bowl of earth
- Water: A bowl of water
- Fire: A candle
- Air: A feather or a fan
- Ether: Incense, lit, at the center



THE ZIRAAT LODGE CEREMONY

Opening the Lodge

ALL TOGETHER: *"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."*

LODGE LEADER, RAISING HANDS: *"We invoke the Presence of the Owner of the Farm. We offer our wholehearted devotion to the Great Farmer."*

Greetings

LEADER: *"Our faithful greetings to you, our Ziraat family."*

MEMBERS: *"Our respectful greetings to you, our (Experienced Farmer, Farmer, Sower, etc.)."*



CONTINUED

SALUTE TO THE ELEMENTS

EARTH: (standing straight, arms slightly out from sides, palms parallel to the earth): *"O, all-productive Earth, we humbly offer our homage to Thee."*

WATER: (hands at forehead, fingers pointing downwards, almost touching, imitating water dripping): *"O, all-purifying Water, we willingly offer our homage to Thee."*

FIRE: (hands crossed over head, right in front of left, fingers upward, imitating a flame): *"O, all-consoling Fire, we wholeheartedly offer our homage to Thee."*

AIR: (arms in the same position as above, wrists crossed, waving slightly front-to-back): *"O, all-pervading Air, we gladly offer our homage to Thee."*

ETHER: (arms crossed over chest, right over left, hands on shoulders): *"O, Ether, essence of all, we passively offer our homage to Thee."*



THE ZIRAAT DIALOGUE

For what purpose have we assembled here?

For Farming.

What is the length of the Farm?

As long as time.

What is the breadth of the Farm?

As broad as space.

To whom does the Farm belong?

It is our Parent's heritage.

What is the Farmer's religion?

The Farmer's work.

With what attitude does the Farmer work?

*The Farmer ploughs with toil, sows with hope
and reaps with joy.*

What is the achievement of the Farmer?

A successful harvest.

What are the principles of the Farmer?

*Good seed is more precious than pearls; fertile soil is
more valuable than gold; that an experienced farmer can make
greater riches by sowing than a moneylender by the interest
earned on money.*

Of what does farming consist?

*Mainly of three kinds of work: ploughing, sowing and
reaping.*

What fertilizes the soil?

Cultivation.

What nourishes the land?

Water.

What raises the crops?

The sun.

At what time of day is ploughing done?

At dawn.

At what time of day is sowing done?

At sunrise.

When does the Farmer take the midday rest?

When the sun reaches its zenith.

At what time of day is reaping done?

Towards sunset.

What does a Farmer do at night?

The Farmer keeps watch.

What does a Farmer do during the day?

The Farmer works.

When does a Farmer begin work?

When the moon is waxing.

When does a Farmer rest from work?

When the moon is waning.

CONTINUED

THE ADDRESS OF THE GREAT FARMER

I should like to speak a few words upon the need of cultivation of our souls, of our hearts and of our minds. The human in essence of being is divine. The source from which the human soul has come is the Eternal One. But in order to manifest in human form, the soul has to pass through different phases, and the process through which the human soul manifests, being conscious and afterwards unconscious, is when the soul realizes, "I am a human being."

In the journey, the soul has passed not only through the angelic and the djinn spheres, but through rocks and plants and through lower creation it has risen to become human.

Therefore, through all the names and forms we see in this world, even of the smallest germs and insects, the soul is working out its perfection to express itself in humanity.

A picture of the journey may be made as if an angel from the highest Heaven came down and descended to the lowest depths of the earth and from there, feeling after and longing for the Paradise it has left, has worked its way through the lower creation and arrived at the form of the human being.

Although in essence, even after touching the deepest depths of the earth, the soul is divine, in order to realize for itself that Divine Element, it has a task waiting even after being human, and it is the manner in which that task is accomplished and the object gained which is called Ziraat, in which we all unite to offer our homage to the Owner of the Farm.

LODGE CEREMONY, CONT'D

RECEPTION OF PLOUGHERS (Optional – see page 13)

READING OF A ZIRAAT LESSON (Optional – see pages 21-25)

MEDITATION ON THE LESSON (Optional)

CLOSING

The Salute to the Elements is performed in silence, using the hand mudras.

Following the Salute to the Elements, the leader gives the closing salutation:

"Let us depart, knowing ourselves the willing bondpeople of the Owner of the Farm, in Whose service is Perfect Freedom."

After the closing salutation, the prayer Khatum may also be said in unison.

KHATUM

*O Thou, Who art the Perfection of Love,
Harmony and Beauty,
The Lord of the Heaven and the Earth,
Open our hearts, that we may hear Thy Voice,
which constantly cometh from within.
Disclose to us Thy Divine Light,
which is hidden in our souls,
that we may know and understand life better.
Most Merciful and Compassionate God,
give us Thy Great Goodness,
teach us Thy Loving Forgiveness,
raise us above the distinctions
and differences which divide us,
send us the Peace of Thy Divine Spirit,
and write us all in Thy Perfect Being. Amen.*



INITIATIONS

Giving initiations into Ziraat is a sacred trust and responsibility. It is suggested that one take the time to attune to the candidate for initiation prior to the ceremony. This attunement also brings the initiator closer in spirit to the initiated, building a bond of Love, Harmony and Beauty. Reapers, Threshers and Garnerers can give initiations of the first three levels (Ploughers, Harrowers and Sowers). Farmers and Experienced Farmers can give all initiations beneath their own.

Initiations are ideally conducted outside, weather permitting. The initiations should take place before a Ziraat ceremonial altar (see p. 4). The altar should be arranged with the symbols of the elements before the participants arrive. Cords may also be prepared beforehand (see p. 1).

The initiator may begin by briefly explaining the history of Ziraat, the symbols on the altar and the degrees of initiation. Since symbology is so central to Ziraat, the complete initiation ceremony should be done whenever initiations are given. The initiator should appoint at least one other person to assist in the ceremony, the latter reading the responses. Follow the same procedure as in the Ziraat ceremony (see p. 5), performing the initiations after the Address of the Great Farmer. Following the initiations, one may present a Ziraat Lesson.

A list of new initiates and their respective initiations, including complete contact information, should be sent to the Director of Ziraat at the address shown in the Introduction on p. i.

The initiation ceremony for Ploughers follows.

THE RECEPTION OF PLOUGHERS

(The Initiator should ask someone to read the responses for the Laborer, who then repeats them. There may be several persons initiated together.)

INITIATOR: Are there any Laborers who wish to work on the Farm?

PRESENTER: *Here is a Laborer, wishing to toil, who is asking for work on the Farm. (The Laborer is presented.)*

INITIATOR: Have you decided to devote yourself to the work?

LABORER: *I have, Experienced Farmer (or Farmer, etc.).*

INITIATOR: Will you be regular in your work?

LABORER: *I will, Experienced Farmer.*

INITIATOR: What wage do you ask?

LABORER: *Gold and silver, Experienced Farmer.*

INITIATOR: In what form do you desire it?

LABORER: *In the coin which is current in the North, in the South, in the East, in the West.*

INITIATOR: I will engage this Laborer. Let us listen to the Method of Ploughing taught by the Great Farmer.

CONTINUED

THE RECEPTION OF PLOUGHERS, CONT'D

METHOD OF PLOUGHING

Before a field can be sown with fresh seed, everything previously sown there must be cleared away, the field left empty and bare to the purifying rains and winds of God. But even that is not enough, for underneath the brown earth, deep down and hidden from sight, there may be many old roots and stems of a past Harvest.

All these must be uprooted before the sowing can begin. This is the work of the Plougher who, once having begun work, must continue to the end, for "no one, having put their hand to the plough and looking back, is fit for the Kingdom of God."

Every part of the field must be ploughed up and the furrows made straight and deep; From Sunrise to Sunset must one labor until the field is ready for the sowing. Nevertheless, of this task one must not weary, for in the heart of the Plougher is the joy of a fresh beginning and the labor of one's hands shall be blessed. In the solitude of one's toil, one shall not feel alone for, in one's Soul one heareth the 'Song of Return.'

Blessed is the one who thus prepareth the field.
Verily, one's feet shall tread on the Path of Wisdom.



THE RECEPTION OF PLOUGHERS, CONT'D

INITIATOR: Have you listened to all that has been said about Ploughing?

LABORER: *I have, Experienced Farmer.*

INITIATOR: Are you then ready to accept your work?

LABORER: *I am, Experienced Farmer.*

INITIATOR: Then, Laborer, I accept you as a Plougher in the Name of the Owner of the Farm. Know that from this moment, you begin your work on the Farm with the Farmer under the direction of the Great Farmer. So, please repeat after me:

*I will feel my responsibility.
I will do my duty.
I will not be weary.
I will seal my lips.
I will take for my watchword "Toil."**

**Insert the appropriate watchword for the level of initiation, i.e., "Hope" for Sower, etc. (See p. 1).*

INITIATOR: May your labor be approved by the Owner of the Farm. In the Name of God, the Owner of the Farm, I bless you.

The initiator blesses each initiate and places the cord over the appropriate shoulder. See p. 1 for placement information.

The following phrases and salutations, thought to have been offered by Hazrat Inayat Khan, may be used in the Lodge where appropriate.

"This ploughing is ploughed to destroy the weeds of illusion." (words of the Buddha)

"No one, having put their hand to the plough and looking back, is fit for the Kingdom of God." (words of Jesus Christ)

SALUTATIONS

"O, Clouds! Symbol of Earth's Sacrifice, we humbly offer our homage to Thee."

"O, Rain! Symbol of Heaven's Purity, we willingly offer our homage to Thee."

"O, Lightning! Symbol of the Divine Destroyer, we whole-heartedly offer our homage to Thee."

"O, Thunder! Symbol of the Divine Word, we gladly offer our homage to Thee."

"O, Space! Symbol of the Divine Silence, we passively offer our homage to Thee."

THE HARROWER PAPERS
DIALOGUE ONE: INITIATION TO
HARROWER

INITIATOR Are there any Ploughers ready to harrow on the farm?

PRESENTER: *Here is a Plougher who has worked faithfully.*

INITIATOR Are you willing to proceed further with your work?

PLOUGHER *I am, Experienced Farmer.*

INITIATOR Do you feel confidence in yourself to take the next step?

PLOUGHER *I do, Experienced Farmer.*

INITIATOR Will you do your work steadily?

PLOUGHER *I will, Experienced Farmer.*

INITIATOR What is your life's first need?

PLOUGHER *To eat and drink, Experienced Farmer.*

INITIATOR What will you eat, Plougher?

PLOUGHER *Bread made from the old yeast, Experienced Farmer.*

INITIATOR And drink?

PLOUGHER *Wine from the ever-rising fountain, Experienced Farmer.*

INITIATOR TO PLOUGHER: I will promote this Plougher to the degree of Harrower. Let us listen to the Method of Harrowing taught by the Great Farmer.

THE METHOD OF HARROWING
(Words of Hazrat Inayat Khan, given in 1926.)

In the ground, there are to be found deep roots and roots that are still lying on the surface. There are also pebbles which are sticking in the ground and others lying on the surface. In ploughing, much of the undesirable element is taken away from the ground and yet much is still to be found. It is in harrowing that we must clear away what is remaining.

Deep roots are feelings that have taken a root in the subconscious mind. They are feelings of malice, of prejudice, of jealousy, of deceit; the feelings of conceit, of contempt, of revenge, and of spite. The roots which are lying on the surface are the ill-manners; such as the cutting word, the rude movement, the insolent form, the harsh voice and crude gestures. By deeply rooted pebbles is meant beliefs, superstitions, habits, weaknesses which still exist in the mind. The pebbles on the surface are tendencies, inclinations, thoughts and imaginations that lead to wrongdoing.

The human mind is likened to the treasure buried in the ground; it needs digging. And when the earth and stones that cover the treasure are removed, then the treasure manifests to view.

The Harrowing, therefore, is the finishing of that clearing process which began in the form of Ploughing.

THE SYMBOLOGY OF THE HARROW

The Harrow is the thought held in the hands of the Will to make the earth finer, softer, and to take away all the objects, pebbles and small roots still left in the ground.

These pebbles are the hardened feelings, feelings of prejudice, of malice, revenge, antagonism, and they must be taken away from the ground in order to make it ready for sowing. And there are little roots to be found there that signify undesirable thoughts which still remain in the ground after it is ploughed. They must be taken out that they not remain as obstacles to sowing.

The prongs of the harrow are the currents of thought, and the shaft of the harrow is symbolical of intelligence which is held by the Will. The horse which is yoked to the harrow is energy which is the driving force of the Harrower and is the ever-growing enthusiasm.

The Harrower must take to heart the responsibility of her/his work. Unless the sense of responsibility is awakened in the soul, the spirit of the worker is not born. It is in making the duty a pleasure that the work will be lightened for the worker. Center your mind in the work so that a stream of inspiration may rise out of it.

CONTINUED

DIALOGUE TWO

EF: "Have you listened to all that has been said about Harrowing?"

P: "I have, Experienced Farmer."

EF: "Are you then ready to proceed with your work?"

P: "I am, Experienced Farmer."

EF: "Then, Plougher, I accept you as a Harrower, in the Name of the Owner of the Farm. Know that from this moment, you continue, with a deeper realization, your work on the Farm. Now, repeat after me:"

I will take my responsibility to heart.

I will make my duty pleasurable.

I will persevere continually with growing interest.

I will center my mind in my work.

I will seal my lips, and I will take for my watchword, "Courage."

BENEDICTION

May the Owner of the Farm bless you and the Great Farmer protect you in your work on the Farm, under the direction of the Most Experienced Farmer.

THE ZIRAAT LESSONS
(To be read only to Ziraat initiates)

Lesson One: Symbology of the Plough

JELAL: *Intensity, strong vibrations, straight, masculine*

JEMAL: *Gentleness, mild vibrations, beauty, grace, feminine*

KEMAL: *Conflict of both forces, also perfection, the blending of Jelal and Jemal*

The plough is symbolical of Prana, the breath. The large wheel represents the Jelal power of the breath, and the small wheel represents the Jemal power of the breath; both attached to one axle, meaning that both work in one body.

But the smaller wheel follows and rotates at a different angle to the other, showing that Jemal is a complement to Jelal, also signifying that Jemal is the response to Jelal; or it is the two forms of Jelal and Jemal that form the rhythm, which is the Cause behind every action.

Without action, there is no life, and action must manifest in rhythm.

The blade attached to the plough and which cuts the stems and roots is Willpower. Its every action may cut the stems and roots of thought and imaginations which stand in the ground undesirably.

The plough itself represents the human being who possesses all these qualities. The absence of Jelal or Jemal would paralyze the actions of life. If willpower were absent, one's life would be like a plough without a blade. If the Jelal wheel were too small or the Jemal wheel too large, they could not go together; the plough would not be balanced. And so, in the life of human beings, it is harmony and the evenness of Jelal and Jemal forces which help the continuity of harmony and balance of life.

THE ZIRAAT LESSONS, CONT'D

Lesson Two: Cultivating the Mind

The human mind contains various possessions collected and accumulated throughout life, some lying on the surface of the mind and others buried in it, desirable and undesirable; all sorts of impressions, right and wrong thoughts, conceptions of good and bad, memories of sins and virtues, merits and defects. All lie there, buried.

Some take root in the soil of the human heart; others are hindered by not having scope for seeding. In this way, the human mind becomes a wild forest where flowers and weeds both grow, a soil whose purpose is to become fertile wherein the substance for life may be produced.

The uncultivated mind is a barren desert where the soul is starved for the food it hungers after. Every effort that one makes to turn this desert into fertile soil is action done in the right direction.

On one side, by the Jemal attitude, that is by thinking and reading about the value and purpose of one's mind, one cultivates the ground within oneself.

By the Jelal attitude, that is by the power of the mind, one is able to accomplish one's work.

One's own self is the plough; understanding and power are the two wheels of the plough. With this plough, one works on the soil of the mind and takes away frost, all roots of flowers and thistles both, thus making the ground free from every kind of root and stone, making it softer and smoother, almost ready to sow the seed.

THE ZIRAAT LESSONS, CONT'D

Lesson Three: Self-Analysis

The birth of every purpose is when the purpose has become known. The moment one knows, "I am my mind," one begins to analyze what one's mind contains. If it contains error, one finds oneself in error; if it contains pain, one finds oneself sad; if it contains fear, one feels discomfort. If one finds an accumulation of desirable and undesirable impressions, thoughts that one likes and dislikes, one feels confused. To feel in one's mind thoughts that one cannot bear to think is like standing in the mud.

Finding one's imagination undesirable and uncontrollable is like being in a forest among wild beasts who are not under one's control. To feel one's weaknesses and defects is like being in the wilderness where life is every moment in danger.

All these are different roots that are to be found in the soil of the mind, and it needs "willpower" to uproot and cast them out.

The first work of the Plougher (or Adept) or seeker on the path is self-analysis. Once self-analysis is made, the human being has brought out from the soil of the mind all that was there onto the surface so that nothing either good or bad remains buried there.

Self-analysis is the first necessary process in cultivating the mind. It brings out all that was within onto the surface, open for inspection. In this manner, a person can judge oneself fully like a Plougher who sees all that was buried under the ground when it is turned up in the furrow.

Nothing can give the Plougher greater pleasure than to see the results of one's efforts in bringing to the surface all that was buried and in feeling that one has thoroughly penetrated the ground and brought to the surface all that was hidden there.

THE ZIRAAT LESSONS, CONT'D

Lesson Four: Purification of the Mind

Roots which become settled in the uncultivated ground of mind are of different tendencies: the tendency to like or dislike, to love or hate; the tendency to yield or dominate. Desirable tendencies, if left in an uncultivated soil to grow by themselves, prove in the end profitless, for they have not sufficient scope to grow together with the undesirable ones, and these cannot be rooted out without taking with them some of the desirable ones.

It is the clearing away of the whole foreign element from the soil that is necessary in order to fully cultivate the ground. Ploughing, therefore, is not purposed to remove only the roots that are not needed there but also those which are needed.

The process of purification does not mean that all which is desirable should remain and the undesirable be thrown out. It means that every substance that is to be purified must be purified of all that is foreign to it, in other words, of that which does not belong to it.

Many good tendencies, when growing with a bad one, lose their value, for the good tendency has no scope to grow together with the bad. Therefore, in order to cultivate the mind, good and bad tendencies both should be rooted out.

It must be remembered that there is no loss if the good ones are rooted out with the bad, for mind in its essence is incomparably superior to all good tendencies.

By cultivation of the mind, when the foreign element is rooted out, the mind becomes pure, and the person becomes one's own self.

THE ZIRAAT LESSONS, CONT'D

LESSON FIVE: DOING OUR OWN WORK

The spiritual force that is pouring out on the world today is quickening every kind of seed in the human heart.

If the seeds are quickened, the harvest must be reaped. That is the law.

We cannot help until the field is again clear. What we can do is to sow fresh seed and nourish them until they are quickened. But the reaping thereof will be for other hands.

There are Ploughers in the field and there are Reapers of the Harvest. All are different, and one cannot do the work of the other. But all are working out the divine plan and all are necessary to the others.

To a little band of Sowers has been given a handful of living grain.

Faithfully, it must be sown; surely, it will be reaped; and the harvest shall be for the sustenance of all who are hungering for the "Bread of Life."



THE ORIGINAL ZIRAAT PAPERS

What follows is most commonly accepted as the original version of the Ziraat papers. It comes from the Ziraat archives (circa 1930s). The spelling, grammar and punctuation of these original papers have not been altered in any manner and reflect identical reproduction from the manuscript. Initiates in Ziraat are free to use either form (the original or the preceding form, the latter revised for gender inclusive language) when performing the Lodge.

ZIRAT

Ist Degree Method of Working

The Owner of the Farm				
The Great Farmer			3 cords crossed	
The Experienced Farmer			2 cords crossed	
The Farmer			1 cord crossed	
1st	Ploughman	Plough	Toil	1 cord left
2nd	Harrower	Harrow	Courage	2 cords left
3rd	Sower	Grain	Hope	3 cords left
4th	Reaper	Sickle	Joy	1 cord right
5th	Thresher	Flail	Strength	2 cords right
6th	Garnerer	Barn	Thanksgiving	3 cords right

CONTINUED

ZIRAT, METHOD OF WORKING THE 1ST DEGREE

GREETINGS

- I. SALUTE AND GREETINGS TO THE ELEMENTS.
- II. DIALOGUES BETWEEN FARMER AND EXPERIENCED FARMER.
- III. METHOD OF PLOUGHING.
- IV. RECEPTION OF LABORERS.
- V. RECEPTION OF PLOUGHMAN.
- SILENCE.
- READ THE TABLET.
- ADDRESS.
- THANKOFFERING.
- SALUTE TO THE ELEMENTS.

NATURE SYMBOL

EARTH (yellow)	WATER (green)	FIRE (red)	AIR (blue)	ETHER (smoke)
			
Earth (in a bowl)		Fire (incense or spirit (in a bowl)		Water (in a bowl)

TO OPEN BEFORE GREETING:

We invoke the Presence of the Owner of the Farm.
 We offer our whole hearted devotion to the Great Farmer.

GREETINGS AND SALUTATIONS TO THE ELEMENTS:

1. Our whole hearted respect to you our Great Farmer.
2. Our respectful greetings to you our Experienced Farmer.
3. Our faithful greetings to you our Farmer.

TO EARTH: O! all-productive Mother Earth, we humbly offer our homage to Thee! (Hands out right and left, palms down.)

TO WATER: O! all-purifying Water, we willingly offer our homage to Thee! (Hands held as if dripping with water)

TO FIRE: O! all-consuming Fire, we whole heartedly offer our homage to Thee! (Hands raised above heads, palms forward)

TO AIR: O! all-pervading Air, we gladly offer our homage to Thee. (Hands crossed as wings)

TO ETHER: O! Ether, essence of all, we passively offer our homage to Thee. (Hands clasped at level of heart)

One bow to one another and all sit down.

AFTER THE SALUTATIONS OF THE ELEMENTS:

(The Leader rises only)

The pure fragrance of earth and the brilliance in fire, I am;
I the rapidity of water, I the radiance in moon and sun;
The Word of Power in all Vedas, Sound in Ether and
Virility in man;
As the Mighty Air, everywhere moving, is rooted in the
Ether, so all beings rest rooted in me, This know Thou!
As the One Sun illumineth the whole Earth, so the
Lord of the Field illumineth the whole Field.
O! Bharata! (arranged from the Bhagavad Gita.)

ZIRAT DIALOGUE

For what purpose have we assembled here?
For Farming.

What is the length of the Farm?
As long as time.

What is the breadth of the Farm?
As broad as space.

To whom does the Farm belong?
It is our Father's heritage.

What is the Farmer's religion?
His work.

With what attitude does the Farmer work?

He ploughs with toil, he sows with hope and he reaps
with joy.

What is the achievement of the Farmer?

A successful harvest.

What are the principles of the Farmer?

That good seed is more precious than pearls, that fertile
soil is more valuable than gold; that an experienced farmer can
make greater riches by his sowing than a moneylender by the
interest he gets on his money.

Of what does farming consist?

Mainly of three kinds of work: ploughing, sowing, and
reaping.

What fertilizes the soil?

Cultivation.

What nourishes the land?

Water.

What raises the crops?

The sun.

At what time of day is ploughing done?

At dawn.

At what time of day is sowing done?

At sunrise.

When does the Farmer take the midday rest?
When the sun reaches its zenith.

At what time of day is reaping done?
Towards sunset.

What does a Farmer do at night?
He keeps watch.

What does a Farmer do during the day?
He works.

When does a Farmer begin work?
When the moon is waxing.

When does a Farmer rest from work?
When the moon is waning.

THE RECEPTION OF LABOURERS.

EXPERIENCED FARMER: Here is a labourer, wishing to toil, who is asking for work on the Farm.

EXPERIENCED FARMER: Are you free to work, labourer?

LABORER: I am, Experienced Farmer.

EXPERIENCED FARMER: Have you decided to devote yourself to the work?

LABORER: I have, Experienced Farmer.

EXPERIENCED FARMER: Will you be regular in your work?

LABORER: I will, Experienced Farmer.

EXPERIENCED FARMER: What wage do you ask?
LABORER: Gold and silver, Experienced Farmer.

EXPERIENCED FARMER: In what form do you desire it?
LABORER: In the coin which is current in the North, in the South, in the East, in the West.

EXPERIENCED FARMER: I will engage this Labourer. Let him listen to the method of ploughing taught by the Great Farmer.

METHOD OF PLOUGHING, FARMING

Before a field can be sown with fresh seed, everything previously sown there must be cleared away, the field left empty and bare to the purifying rains and winds of God; but even that is not enough, for underneath the brown earth, deep down and hidden from sight, there may be many old roots and stems of a past Harvest.

All these must be uprooted before the sowing can begin. This is the work of the Ploughman who once having begun work, must continue to the end, for: "no man having put his hand to the plough and looking back, is fit for the Kingdom of God."

Every part of the field must be ploughed up and the furrows made straight and deep; from Sunrise to Sunset must he labor until the field is ready for the sowing. Nevertheless, of this task he must not weary, for in the heart of the Ploughman is the joy of a fresh beginning and the labor of his hands shall be blessed. In the solitude of his toil, he shall not feel alone, for in his Soul he heareth the 'Song of Return.'

Blessed is the one who thus prepareth the field.

Verily, one's feet shall tread on the Path of Wisdom.

RECEPTION OF PLOUGHMAN.

(All rise)

EXPERIENCED FARMER: "Have you listened to all that has been said about ploughing?"

LABOURER: "I have Experienced Farmer

EXPERIENCED FARMER: "Are you then ready to accept your work?"

LABOURER: "I am, Experienced Farmer.

EXPERIENCED FARMER: "Then, Labourer(s), I accept you as a Ploughman in the name of the Owner of the Farm (gives plough). Know that from this moment, you begin your work on the Farm with the Farmer under the direction of the Great Farmer.

EXPERIENCED FARMER: Feel your responsibility!

LABOURER: I feel my responsibility.

EXPERIENCED FARMER: Do your duty!

LABOURER: I will do my duty.

EXPERIENCED FARMER: Be not weary!

LABOURER: I will not be weary.

EXPERIENCED FARMER: Seal your lips!

LABOURER: I will seal my lips.

EXPERIENCED FARMER: Take for your watchword: Toil!

LABOURER: I will take for my watchword, Toil!

EXPERIENCED FARMER: May your labour be approved by the Owner of the Farm. In the name of God, the Owner of the Farm, I bless you. We raise our right hand.

(Takes the plough and gives the cord.)

Silence

LESSON READING

(the Tablet is read hereby.)

TABLETS

Deciphered from a Babylonian clay-tablet dating from 2100 B.C., claimed to be the original source from which the Hebrews obtained the Bible story of the Garden of Eden.

God's Message to the First Man

"Thy humanity- thy body has not been freed-
For mankind words of wisdom are not.

Finish thy weeping-

The plant which frees from death inferior beings
Thou shall not take.

As an outcast, thou shalt not return to my field for
irrigating it.

As an outcast, thou shalt not return to the Land for
working it.

As a hunted one thou shalt not return.

Go! Work your land.

Raise food for eating.

Hu-manity, thou art to know abundance."

.....

"This ploughing is ploughed to destroy the weeds of
illusion." (words of the Buddha)

.....

"No man, having put his hand to the plough and looking
back, is fit for the Kingdom of God." (words of Jesus
Christ)

CONTINUED

THE ADDRESS OF THE GREAT FARMER

I should like to speak a few words upon the need of cultivation of our souls, of our hearts and of our minds. The human in essence of being is divine. The source from which the human soul has come is the Eternal One; but in order to manifest in human form, the soul has to pass through different phases, and the process through which the human soul manifests, being conscious and afterwards unconscious, is when the soul realizes, "I am a human being."

In the journey, the soul has passed not only through the angelic and the djinn spheres, but through rocks and plants and through lower creation, it has risen to become human.

Therefore, through all the names and forms we see in this world, even of the smallest germs and insects, the soul is working out its perfection to express itself in humanity.

A picture of the journey may be made, as if an angel from the highest Heaven came down and descended to the lowest depths of the earth, and from there, feeling after and longing for the Paradise it has left, has worked its way through the lower creation and arrived at the form of the human being.

Although in essence, even after touching the deepest depths of the earth, the soul is divine, in order to realize for itself that Divine Element, it has a task waiting even after being human, and it is the manner in which that task is accomplished and the object gained which is called ZIRAT, in which we all unite to offer our homage to THE OWNER OF THE FARM.

SALUTATIONS TO THE ELEMENTS (IN SILENCE)

CLOSING Let us depart, knowing ourselves the willing bondsmen of the Owner of the Farm. In His Service is Perfect Freedom.



PIR-O-MURSHID HAZRAT INAYAT KHAN