

CULTIVATING ZIRAAT

Ziraat website: <https://inayatiyyaziraat.org/>

Note: The recordings and notes will be moved to a website page shortly and will remain available to those who have registered for this training.

If you have any questions about the training or recordings, please contact Nehmat via the Ziraat email: ziraat@inayatiyya.org

Session 6 – Initiations

29 June 2024 – Wali Via and Ziraat Council Members

LINK for [Recording 6](#) Passcode: ?0F46sg1

This is our final session. We hope that you have found this series helpful in understanding Ziraat more fully.

We're looking forward to hearing your reflections and feedback about the series.

A short survey is being prepared and we ask that you take the time to fill that in, to help us with our planning for Ziraat training and programs in the future.

Continuing your exploration of Ziraat: There are numerous ways that you can do this. Many have been mentioned during this series and can be found in your notes with links to relevant sections of the Ziraat website (<https://inayatiyyaziraat.org/>). They include:

- participating in Ziraat Lodges
- viewing [past Ziraat programs](#)
- studying written materials (refer to [Resources](#) and [Planetary Service](#) pages on the website)
- create a [Ziraat altar](#) outside or in your house
- take on the [Salutations to the Elements](#) as a practice
- taking time to be in Nature
- starting or continuing or a garden or working on a farm, these are all wonderful ways to deepen your Ziraat connection.

Next year we plan to offer an Advanced Ziraat training, which you are all welcome to attend.

Formal Ziraat Lodge and Reception of Laborers

Today we will be holding a Ziraat Lodge and conducting [initiations](#) of those who have indicated they would like to take this step. This is known in Ziraat as receiving Laborers.

(Laborer - refers to a person who is interested in Ziraat and has been attending activities, but not initiated).

If you are interested in initiation – please make contact with us or any other Farmer or Experienced Farmer, and they can arrange for your initiation.

If you want an initiation in person, contact Nehmat, Jamia Haqq, or Wali and we can see if there are Farmers near you.

Ziraat email: ziraat@inayatiyya.org

Wali Via: walivia@wintergreenfarm.com

Nehmat: bevkyan@yahoo.com.au

Jamia Haqq eilapaul@hotmail.co.nz

So, what does it mean to be initiated into Ziraat? (~3:45)

When being initiated one makes a pledge to do the work required to progress on the spiritual path. Murshid says, in the Address of the Great Farmer, that “it is manner in which the task is accomplished and the object gained which is called Ziraat”.

To me, the manner is the attitude and dedication that we bring to working on our spiritual life.

The object gained is the successful harvest that we seek. That harvest is spiritual realization, that we may become fully human, and live productive and fulfilling lives, in service to the Sovereign of the Farm and for the betterment of Mother Earth.

Ziraat initiates decide for themselves how they wish to participate in Ziraat. For some it is largely an individual inner practice. For others Ziraat is all about coming together for lodges, and to share in practices and discussion. But whatever way is chosen, the purpose is to develop spiritually, and actualize your life’s purpose. That purpose is not divorced from our activities in the world. As Ziraat unfolds in your being, your understanding and sense of purpose and meaning will deepen.

Unlike the Inner School, the Ziraat initiator doesn’t give individual practices. However, they can serve as mentors, to the degree that the initiate desires and requests it.

In the opening of the Lodge the leader says, “Our faithful greetings to you our Ziraat family”. So, as a family, we are all learning from each other regardless of whether we are an uninitiated Laborer, a Worker, a Farmer, or an Experienced Farmer.

Ziraat Lodge: (~11:30)

Sufi Invocation, Ziraat Invocation and Greeting –(Shakur)

Salutations to the Elements – (Jamia Haqq)

Ziraat Dialogue – (Nehmat and Mumtaz)

The Address of the Great Farmer – (Ata’allah)

The Cycle of Ziraat – Wali Via (~21:30)

I’d like to share a section on ploughing from a paper I wrote a number of years ago entitled [The Cycle of Ziraat](#). It is peppered with Murshid’s teachings.

An experienced farmer before putting the plow to the earth understands that the rhythms of the cosmos, manifested by the seasons, the moon, the planets, and the weather determine whether it is the right time to plow. To ignore these rhythms, brings failure. To plow respecting them, brings success. Similarly, when one wishes to begin a new initiative, one needs to be clear whether the rhythm is in sync with one’s desire.

What does it mean to plow?

Murshid talks of removing the remnants of past harvests from the field of the mind.

“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.” (1)

By plowing one releases that which binds one from going forward. One turns under what is seen or known, to decompose, while exposing that which is hidden to the surface to be dealt with. To cling to old patterns and old thoughts leaves no room for a new perspective or insight to be born and develop. Without first plowing future harvests are impossible or at least greatly diminished.

Murshid states that not only what is deemed to be bad needs to be purified, but that which one has deemed to be good as well.

“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.” (2)

I can say that from my experience as an occupational farmer that plowing an old crop under brings a mixture of emotions. One remembers with fondness the beauty of the crop prior to harvest, the bounty it provided, and all the work it took along the way. And at the same time there is a deep satisfaction in transforming a now bedraggled looking field into freshly plowed earth, making way for the next crop.

There is a sense of renunciation that comes with plowing. One must let go of one’s attachment to the prior crop, not just it’s stubble, but the recollection of the beauty and bounty as well. Murshid says,

“It is the nature of life in the world that all things we become attracted to, in time become, not only ties, but burdens. If we consider life, we see it is an eternal journey. The more one is loaded with burdens on one’s shoulders, the more the journey becomes heavy. Think how the soul, whose constant desire is to go forward, is daily retained by the ties--continually more burdened. Therefore, all the thinkers and wise who have come to the realization of life have taken renunciation as a remedy.” (3).

One cannot renounce that which is not known, so through plowing we bring to the surface of our awareness that which needs to be analyzed and purified.

Murshid, in the Ziraat metaphor, has used plowing to connote the removal of obstacles or attachments from the field of our mind. He leaves the integration of our experiences to be represented by later stages of the cycle. Still, I think it is important to be aware that even in plowing integration is occurring. In plowing we willingly return to the soil all that was previously growing there. As these residues decompose, they transform into soil, and the field is thereby enriched. But it is only by letting go of what was, that this alchemy takes place.

The Sufi’s practice of *muhasaba* or self-analysis, is part of ploughing. (~27:25)

Often muhasaba involves contemplation. To prepare us to contemplate, let’s do these wazifa practices.

The first is **Ya Haqq** – O Truth – Let this practice dispel those barnacled stories you have woven about yourself. Let old thoughts and feelings be purged by the light of Truth. Become totally real and honest with yourself.

We will repeat a sequence three times of **Ya Haqq** saying it 11 times on one breath. That will be followed by one final Ya Haqq. I will demonstrate how to do the 11 repetitions on one breath, before we begin.

The second is **Ya Shahid** – O Witness – The Divine Witness sees without judgement. Let this practice prepare you to look at your own life objectively. Aloud 11 times.

Now, dropping the Ya, silently repeat **Shahid** on the exhalation of your breath. And finally, simply be present to your condition.

In this attunement, ask yourself, “What habitual ways of thinking, feeling, or acting hold me back from actualizing my potential? What steps can I take to remove this limitation? This is where plowing is needed. This is our work.

How is this work done? Again, Murshid offers us guidance.

“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.”

Let’s conclude with repeating the wazifa **Ya Wali** eleven times, O Divine Mastery. To be clear, this is mastery of oneself, not mastery over another. It is in self-mastery that willpower is put to use.

And now put **Wali** on the breath’s exhalation.

Let go of the word and simply be present to your condition. Amin.

Initiations

We will now proceed with the initiations into Ziraat. Because there are a fair number of initiations today, Aziza will conduct the full ceremony and others will conduct a portion of the ceremony.

Initiations conducted by Aziza – (~41:00) ... Becki, Richard, Rahima

Initiations by Jamia Haqq – (~52:50) ... Widad, Zach, Khalid

Initiations by Nehmat – (~1:02:10) ... Jordan

Initiations by Wali – (~1:11:00) ... Yasmin, Mansur, Hadia (blessing),

Wali initiates Sharifa as a Farmer – (1:21:35)

I have come to know Sharifa over the last several years and it has become clear to me that her deep attunement to Nature and Murshid, as well as the work she does in life, makes her a perfect fit for taking on Ziraat leadership as a Farmer. So, a couple of months ago I asked Sharifa if she would consider being initiated as a Farmer. Sharifa is currently teaching a course based on a forthcoming book called *Rewilding the Heart*. When it is published, I hope you will get a copy, as it is chock full of Ziraat relevant themes and practices.

Closing of the Lodge (~1:25:30)

Salutation to the Elements – (Saraswati)

Khatum – (Mumtaz)

We would love to hear from you, your impressions and how your experience has been.

Thank you so very much for participating in this series. We hope to see some of you for our Advanced training, next year. We will make sure that you receive notification.

And if you didn't join the [Ziraat Discourse List](#) when you registered, please consider doing so. That way you will be notified of all the Ziraat offerings, as well as be privy to other announcements and occasional discussions.