

Directions for Field Workers

Githekas

by

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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.

Githeka

Number 1

Beloved Ones of God:

You will have many problems to face in your efforts to spread the Message but as you are attuned to the Holy Ones help will be given you as you need it or before you use it. It is most important to consider your impressions, your intuitions and your dreams. No matter how exact the written instructions, there are always problems of the moment about which you will find no exact directions. The reason for this is that if everything was cut-and-dried, you could not progress. Both your own progress is necessary and that of those persons whom you meet.

Not everyone is ready for the Sufi Mysticism. Not all will even be interested in the Universal Worship or the Brotherhood. It is not important to get people into the Sufi Order or its branches. What is most important is that people praise God. If you get somebody to say: "Praise God," or "Thank God," you have succeeded and if you win a hundred new mureeds who do not know how to express gratitude you have not accomplished much.

Remember it is not you who are working for the Sufi Movement but Allah Who is using you as His instrument. So you serve the Cause of God. Speak more of the Cause of God and less even of the Message and Sufism. Do not speak of me at all unless it is necessary. Remove yourself from the picture, then remove your spiritual teacher, then get me out of the way. Thuswise God may spread His Light directly over all.

Look people straight in the face when you say God or Lord or Allah. At that instance the Divine Light is shining through your breath and if it falls on the person it helps them but if it falls on the ground or out into space it does not do much benefit. When you say "God bless you" to a person look into their face, especially their forehead, or if you do not feel constrained, look upon their heart. In this way you direct the rays or Divine Light to their proper channels and thus occultly as well as mystically help that person.

This is combining your will with God's Will. God speaks through your tongue and gives magnetism to your glance and breath, but it is your own will which controls the direction of that glance and breath. Combining this with Darood and the lessons on "Self Protection" you are able to assist all souls in your path.

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Number 2

In general the instructions for the workers in the Cause of God are the same as for self-protection except that in the one case you protect yourself against person you meet so that you can bring them closer to truth and enlightenment and in this case you go deliberately to attract people. In the one you open the door for God and in the other God opens the door for you but they are not so different.

If a person does not know how to protect himself, how to ward off an enemy, how to avoid dispute with friends and how to make a favorable impression on a stranger, it is far better that such a one discuss Sufism with nobody. A favorable impression is better than all the arguments or information in the world.

Now there are three ways at least in which you may act: 1. Under direction given in a dream, vision or outer command by a spiritual authority (Sheikh, Khalif or Murshid). 2. Through an impression or intuition of you own. 3. Through the breath or atmosphere.

In the first case you act very much as in the lessons on self-protection, keeping in Darood but if you are more at ease by inhaling "Ishk Allah," and exhaling "Mahbood Lillah," do so. Of course when you ascertain there is illness, it is always "Ya Shaffee, Ya Kaffee" and sometimes you may be sent to a sick person ostensibly to help them and yet actually to bring a message for someone else.

The truth is that there is a lesson in every activity in life and sometimes it is evident on the surface and sometimes it is very hidden. In serving God and the Holy Ones, one does not always know exactly what the reason is. You cannot predict a crop when you plant a seed, much can occur before harvest time. So to you is given action but to Allah belongs the fruits of that action.

You will not always go on mission to preach Sufism. Sometimes there will be a very subtle element in your experience. This will particularly be true from a dream or vision where not only a direction is given but it must be transmuted also into physical terms. But the talib does not differentiate between inner and outer directions. Perhaps his Sheikh also has had an inner vision in which it was manifested that the talib must or would do a certain duty. Therefore obedient response and implicit trust is necessary for the representatives in the Cause of God.

Besides that it especially cautions Darood. It is well to examine the breath before, during and after

each interview to note the state of one's own mind and to be alert to each opportunity. Take oneself to task in each case; where you find yourself blameless you will generally discover that the other person is either not awakened or has the tendency to divide and separate name and form and ignore the God above name and form. God above name and form.

Always keep the Holy Ones as living examples of your ideals and you will not go astray. They are present and will guide you. To him who serves the Cause of God, the Spirit of Guidance gives every inspiration and the heart attuned to the Omnipresent will never lack in time of seeming need.

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Whenever you meet anybody, especially a stranger, always trust your first impression but there is a difference between a true impression and an impulsive liking or disliking. The true impression will always come before the first breath is consummated. But if you have been in Darood, the impression and the instinctive feeling will be the same. Do not judge yourself or the other person. Judging is a mental act and requires at least one breath and the second breath is a new concentration.

The first concentration was based on sensual activity and although it lasted but one breath, still it was a concentration. The second concentration, albeit also but a breath in time is an inner, mental concentration of such a different nature that it destroys the effect of the first even when it partially coincides with it.

One reason is that the glance receives the magnetism both of the breath and eye of the other person and these cannot be simulated. Even if that person veils his nature or hides himself or acts, so to speak, he does not do it on the first glance. Then he is sizing you up and in that instance is himself. In the next instant both of you are bringing mental forces into play.

The first glance and first impression are directly from the soul. After that the soul covers itself with the mind and no matter how pure the mind is, unless both minds are pure, the true nature of one or the other characters is beclouded. Therefore there is another interpretation of "Judge not" and that is "Accept all that is given in the first impression."

Now if the impression is indecisive or unfavorable your fikr is “Allaho Akbar” but if it is favorable it is best to continue in Darood and even if indecisive after a few breaths go back to Darood which is always the safest practice. Very often you can do this before you meet the person. Sometimes the name alone or a slight description will give an impression which will later turn out to be correct. Especially will this be true if you have been in Darood.

After meeting the person, if the impression has been favorable, very often certain preliminaries can be dispensed with. This is more likely when one has been sent for or a distinct problem is presented. There is no one way nor are there a million ways to introduce yourself or your subject. Remember each occasion is not only an opportunity to help another, it is also an opportunity to help yourself.

In your zeal for the Message, do not neglect to observe that while you may be a servant of Allah bringing a gift to another, that other may also be at any time one whom Allah has chosen to convey a direction to yourself. So the real teacher is one who is the ever alert student.

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Number 4

Reactions from the breath and atmosphere are very important. In this way one often discovers the physical, psychic and mental states of another. Unnatural odor in the breath connotes poison and if the atmosphere is heavy that poison penetrates into the more subtle bodies or may arise therefrom.

St. Paul told his disciples to test the breaths. When you are in Darood and your own breath is in rhythm, watch carefully the details in the other person: the movement of the eyes, the place of speech, the character of speech, the position and attitude of the other. All reveal something of a person's nature and help one to protect oneself and help another.

When your own atmosphere is stronger than the other's it is easy to control the situation. Spiritual exercises and meditation especially in the presence of a more advanced person greatly assist. Concentrations on the Sufi symbol or the living Pir are among the best. In this way one becomes an instrument of higher and mightier Powers and so manifests something of the Divinity objectively.

One should be careful always to control the breath and keep it in rhythm. Slow speech is better than rapid and calmness is generally beneficial except where a certain emphasis may be necessary. Of course the fewer persons, the more one can preserve calmness, and yet it is easier to be calm and gentle before a large audience than a small one because before a large audience, each ego is temporarily subverted while with a small audience sometimes some one may ask questions or provoke discussions.

Discussions are neither forbidden nor encouraged. What is necessary is to explain your mission and to help others. Therefore extraneous argumentation is a waste of time and energy. Remember also you are not only receiving impressions, you are giving impression and at first people may respond more to your personality than to your message.

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Number 5

In entering a new city, building and room, in each case repeat mentally all the words of the Invocation and glance around as you do it so that the Divine Magnetism may cover as much ground as possible, but do this without attracting attention. A pleasant countenance is generally best but if you cannot be your own moral and your own guide, you are not yet fitted to represent the Message. Master is he who is master of himself.

Whenever possible have a silence of some kind befitting the occasion. In answering questions it is often well to be prepared. If you are meeting a learned person, either carry literature or the names of suitable books, but if you are going to be with one having a life's problem hanging over her, solace must come from the heart.

Training in speech is a science in itself. The basic rules are contained in *The Mysticism of Sound*. But the best method is the ever ready response to one's own Intuition. Khatum is not only a prayer for representatives of the Message, it must be life. Thus one says:

"May my heart be open to hear the Voice from within;

May the Divine Light be disclosed to my soul that I may be an instrument to help others;

May I reflect Divine Goodness;

May I learn to forgive others and help them;

May I rise above the distinctions and differences which divide men;

May I carry an atmosphere of peace to others;

May I lead others toward the Light.”

So Khatum is not only a prayer of man to God, it is a prayer of God that man may be His willing instrument to spread Divine Light upon earth. Amen.

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Number 6

The question may be asked, how long should one remain in a city where one may be on a mission? and there is no single answer. Often the reason for departure may be similar to the motive in the coming: it may be because of a direction in a dream or vision or because of impression or because of breath or atmosphere. Therefore it is necessary to watch the breath at all times and if the breath remains in rhythm or in Urouj one stays in that place.

Now often one may be enticed into a certain activity and there may result a subtle slowing down of the breath and sometimes the impressions are not clear. In this case the mind is sleeping and very often a need causes a change. If the mind were awake the soul could express its inner understanding but where the mind is attracted by the physical this is the condition of the dark side of the moon. It may be for one instant or for a very long time.

Spiritual workers many find great material difficulties and no matter how earnest or sincere, they will not find success. The truth is that morals alone do not constitute spirituality and what is most necessary is attunement to the Divine Will. Following God's Wish stands far above every other consideration. So when things go wrong first seek the cause within oneself.

But if it is found that the soul seems pure, than it is well to remember the words of Jesus Christ, to shake the dust of that city off one's shoes and follow spiritual directions to go elsewhere. Then the time will come either because of the advice of one's spiritual director or a dream or impression or

the breath when one will find his breath in rhythm or in Urouj in another city or circumstance, and in that place will succeed both in personal efforts and for the Cause of God.

In the same way sometimes one is offered greater remuneration to go to another place and if one examines deeply, one will not find much difference between these two cases. It is the Divine Need which has to be fulfilled, the human element is secondary. It is God Who is communicating a message to the talib in either instance and it is response to the Will of God which is paramount.

In all things the Sufi sees one Divine Hand and himself as but the instrument of Allah Who alone is. Harmony is the background in the life of the co-worker with God, happiness becomes his expression and deep realization of Divine Truth his daily experience.

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Number 7

It is not only the mind of the talib which may go to sleep; even the soul may fail to realize its purpose. It is a grater task to awaken a soul which has started the Divine Journey than to straighten mental conditions, for the mind, especially the mind of a moral person, may respond quickly, and will respond sooner or later in most cases, but the soul can be veiled even by morals.

The mind is not God but may reflect the light of God and so the mind has moral response but the soul errs in assuming moral qualities. The qualities of the soul do not belong to it but are only reflections from the mind or from God. The reflections from the mind to the soul are as shadows on it but God is the Light of the soul.

Sometimes there are talibs who think it their duty to remain in a city and make every sort of sacrifice. They want to sacrifice everything but the one thing which should be sacrificed—the nufs. They will willingly undergo poverty, insult, degradation, filth and want for what they think the Cause of God.

This is not the Cause of God, this is the cause of self. It is the same condition against which Buddha revolted. Bodily immolation is not spiritual sacrifice. These people are the counterparts of the false aspirants of the Orient and when they think of individual salvation, they destroy the teaching “Toward the One”—God alone is.

God is Love and God does not wish to burden us but it is harder to reach a soul which sinks into lethargy than a slothful mind. Therefore pain and discipline may be necessary. But what is important is to guard against such conditions, to keep attuned to Allah and be responsive to one's spiritual teacher. Then the condition will not arise or it can be quickly dealt with.

When one finds a person of this nature, explain to them the Universality of God, His Omnipresence and His Divine Will. It is better to consider Him as Divine Supply than to entertain any idea of void. The void is in the heart of the person, but God Who is Love and Light can fill it.

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Number 8

As one travels for the Message one must consider the Message above all things. When a soldier carries a note from one post to another, the note is important, the carrier does not matter. There are Divine Duties which must be accomplished, on earth and blessed is he who is privileged to be the instrument of their fulfillment.

The Brotherhood Department of the Sufi Movement offers the means for meeting all people and discussing many subjects. One need not discuss Sufism but may explain the spiritual aspects of science, art and philosophy. One can even go so far as to suggest certain social reforms, if there is a divine impulse to speak thereon.

The Brotherhood Department serves as a meeting place for the spiritual leaders of the world, regardless of their teaching. It serves to bring intellectual, moral and aesthetic leaders together and also connect all of these with each other should it be advisable. It is the outer court to the spiritual studies, and in the outer court many may come together.

There are special directions for each worker in the Cause of God—these are the seeds he is to plant. The Brotherhood Department offers the field for the sower and here he may sow anything requisite for the spreading of the Message. There are practically no limitations. The only negative command is “Do not walk backwards.” That is why certain types of psychics are forbidden. But so long as you walk forwards, there is no wrong road.

Nor actually is there any admonition against politics. The teaching is “Toward the One.” Politics is

not forbidden because it is politics, because it deals with government, with business, with labor and with social conditions; political discussion is forbidden because it needlessly divides. Sometimes division is necessary, but there are useless divisions, and one must discern whether division is emotional or mental. Reason may terminate mental division but it is useless where emotions are evident.

For that reason, Darood is more important than any exact orders. The talib working for the Cause of God is given every opportunity of freedom, to live freedom, to express freedom, to radiate freedom to and spread the Message of Spiritual Liberty which is Sufism.

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Number 9

There is a question in regard to presenting the Universal Worship in strange localities, how to reconcile the rendering of this Service in a place where there is much Orthodoxy and at the same time spread the Message there.

What is necessary first and foremost is to spread the Message, to bring humanity to the praise of God. To inculcate any doctrine, no matter how pure, is comparatively unimportant. It is also wise not to antagonize any group. So sometimes one may speak on Sufism or spiritual philosophy or inner realization and not say anything about Universal Worship. There is no rule; one can introduce Universal Worship in a city without having mureeds there and one can have mureeds studying for a long time without Universal Worship. In this case there are a few suggestions:

1. When possible the worker should carry a small 7-branch candlestick and one other candlestick or 8 sticks, and may give a short service or any form advisable. It might be given at a specified time, or it might be substituted for the practices on Sunday morning or it may be given on special occasions. All the details of this would be arranged at Anjuman.
2. When one finds a person here and there who may be interested, such a one can be invited and the service given either secretly or quietly.
3. The short-form of Universal Worship with the prayers from the great religions may be assigned as a spiritual practice to aspirants for mureedship, to those who love it, or to some who are given

Bayat quickly but are not ready for more advanced practices.

In this way not only will one be giving the Universal Worship, one will not be intruding upon those who, while desiring Bayat, still consider one religion superior. It will also make it possible to introduce the worship into the homes of many mureeds, and thus fulfill the prophecy as to the spreading of the Worship.

This will also radiate Divine Magnetism, for establishing centers, in many places, wherever there is a loyal or devoted person. It will also help to radiate healing vibrations in the home where it is performed so that a sick person brought there will be healed. It will also establish a place where Murshids and field workers can go for meditation and rest on their journeys.

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Number 10

As *The Unity of Religious Ideals* is the text for Cherags and those working in behalf of the Universal worship, so *The Way of Illumination* is the source-book for field workers. All that is contained therein is to be observed.

Nothing in the line of fortune-telling, character reading or even healing is to be attempted unless every doubt is removed. Better to commit a thousand sins of omission than one direct mistake. To contaminate oneself does not matter, God is ready to forgive, but to harm the Message is very dangerous.

Keeping in spiritual rapport with one's preceptor and the performance of Fikr and Darood are essential. Attunement is most important and the right feeling in the heart is more vital than the repetition of practices which, however, are adjusted to meet the need. Every moment should have its practice—that is the sign of the worker in the Cause. For those who are in the world one or two hours may be assigned for special devotions and exercises, but Life offers the field-worker opportunity to praise God with every breath.

The eyes are the windows of the soul. The light in the eye determines spiritual condition. Listen with the eye and see with the breath and God will direct. Negation of self, open-heartedness and inner response solve all problems. God has put a thousand signs upon every person you meet so

you may read. Therefore though limited and still erring, you have the key to great capacity for serving Allah at every turn.

The eye is the window of the soul. Look through your eyes as if God were peering upon the world and see what God is telegraphing in the eyes of others, hear His speech in their voice and look for Divine Favor beneath every seeming blow, for the thorn is a surer sign of the rose than is the scent. Today we find every type of artificial perfume—be not led astray by them. But he to whom a crown of thorns is given is the coming Christ and God hides His favors that we may realize their worth when they are unfolded.