

THE NATURE MEDITATIONS



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Anyone who has some knowledge of mysticism and of the lives of the mystics knows that what always attracts the mystic most is nature. Nature is his bread and wine; nature is his soul's nourishment; nature inspires him, uplifts him, and gives him the solitude for which his soul continually longs. Every soul born with a mystical tendency is constantly drawn towards nature, for in nature that soul finds its life's demand. As it is said in the Vadan: "Art is dear to my heart, but nature is near to my soul."

Upon those who are without any tendency towards mysticism nature has a calming effect; to them it means a peaceful atmosphere. But to the mystic nature is everything. No wonder that the mystics, sages, and prophets of all ages sought refuge in nature from all the disturbing influences of daily life. They considered the caves of the mountains to be better than palaces; they enjoyed the shelter under a tree more than beautiful houses; they liked looking at the running water better than watching the passing crowds; they preferred the seashores to the great cities; they enjoyed watching the rising and the failing of the waves more than all the show that the world can produce; they loved to look at the moon, at the planets, at the stars in the sky more than at all the beautiful things made by man.

To a mystic the word nature has a wider meaning. According to the mystical point of view nature has four different aspects. The forest, the desert, hills and dales, mountains and rivers, sunrise and sunset, the moonlit night, and the shining stars are one aspect of nature. Before a mystic they stand like letters, characters, figures made by the Creator to read if one is able to read them. The sura of the Qur'an which contains the first revelation of the Prophet includes the verse, "Read in the name of your Lord . . . who taught with the pen." The mystic, therefore, recognizes this manifestation as a written book; he tries to read these characters and enjoys what they reveal to him. To the mystic it is not only the waxing and waning of the moon, it has some other significance for him; it is not only the rising and the setting of the sun, it tells him something else; it is not only the positions of the stars, but their action and their influence relate something to the heart of the mystic.

The mountains standing so silently, the patient trees of long tradition, the barren desert, the thick forest, not only have a calming effect upon the mystic, but they express something to him. The fluttering of the leaves comes to his ears as a whisper, the murmur of the wind falls on his ears as music, and the sound of little streams of water running in the forest, making their way through rocks and pebbles, is a symphony to the ears of the mystic. No music can be greater and higher and better than this. The crashing of the thunder, the sighing of the wind, the blowing of the morning breeze, all these convey to a mystic a certain meaning which is hidden behind them. For a mystic

they make a picture of life, not a dead picture but a living picture which at every moment continually reveals a new secret, a new mystery to his heart.

And then we come to the next aspect of nature, an aspect which manifests through the lower creation. The silent little creatures crawling on the earth, the birds singing in the trees, the lion with its wrath, the elephant with its grandeur, the horse with its grace, and the deer with its beauty: all these tell the mystic something. He begins to see the meaning of the wrath of the lion and of the modesty of the deer; he listens to the words that come to his ears through the singing of the birds, for to him it is not a wordless song. The ancient mystics in, their symbology used the head of the tiger, the form of the lion, the image of the eagle, and also pictures of the snake and the cow. They pictured them as a character which they had read through observing this aspect of nature.

There is an aspect of nature which is still more interesting, and to see it the mystic need not go away, for he sees it in the midst of the world. What is it? It is to read human nature and to watch its continual change, its progress, its degradation, its improvement. It is so interesting that in spite of all the difficulties that the world presents, one feels life worth living when one begins to notice how those who were going forward begin to go backward, and how those who were going backward begin to go forward; when one observes how a person, without sinking in the water, is drowned in life, and how a person who was drowning begins to swim and is saved; when one sees how from the top a person comes down to the bottom in a moment, and how a person (NM Page 14) who was creeping on the ground has at last arrived at the top; when one sees how friends turn into bitter enemies, and how bitter enemies one day become friends. To one who observes human nature keenly, it gives such an interest in life that he becomes sufficiently strong to bear all, to endure all, to stand all things patiently. One may observe this moving picture all through life, and it is never enough; one never tires of it.

And the fourth aspect of nature is seeing the divine nature, realizing the meaning of the saying that man proposes and God disposes. When one is able to see the works of God in life, another world is opened before one. Then a man does not look at the world as everybody else does, for he begins to see not only the machine going on but the engineer standing by its side, making the machine work. This offers a still greater interest, the greatest interest in life. If one were to be flayed or crucified one would not mind, for one rises above all pain and suffering, and one feels it worthwhile to be living and looking at this phenomenon that gives one in one's lifetime the proof of the existence of God.

It is these four aspects of life that are called "nature" by the mystics; to a Sufi they are his holy scripture. All the other sacred books of the world, however highly esteemed by the followers of the different religions, are interpretations of this book, given by those who were granted clear vision

and who tried their best to give all they had learnt from it to humanity in our human language, which is a language of limitations.

Nature does not teach the glory of God; it need not teach this, as nature itself is the glory of God. People wish to study astrology and other subjects in order to understand better. But if we study astrology then we are sure to arrive at an interpretation which is given by a man; whereas what we should read from nature is what nature gives us, not what any book teaches us.

There comes a time, with the maturity of the soul, when every thing and every being begins to reveal its nature to us. We do not need to read people's lives; we do not need to read their theories. We know then that this wide nature in its four aspects is ever-revealing and that one can always communicate with it, but that in spite of this it is not the privilege of every soul to read it. Many souls remain blind with open eyes. They are in heaven, but not allowed to look at heaven; they are in paradise, but not allowed to enjoy the beauties of paradise. It is just like a person sleeping on a pile of gems and jewels. From the moment man's eyes open and he begins to read the book of nature he begins to live; and he continues to live forever.

Note: The following phases are given so that they can be repeated silently on the breath. This is indicated by regular type for the inhalation, parentheses where the breath is held, and italics for the exhalation.

TREES

Trees with branches downwards:

I see Thy hand
blessing me.

Trees rising upwards:

Praying for me
with hands raised upwards.

Trees in the night:

My heart stands in waiting and hope
as the trees stand still through the darkness of night.

FOR THE BEAUTY OF SPRING, FIELDS WITH FLOWERS

I see Thy beloved beauty
in all colors and forms.

Let my spirit reflect, O Beloved,
the beauty of Thy color and form.

FOR ALL THAT GIVES SEED AND FRUIT

A field with corn:

Thou art the life
and Thou are life's sustenance.

LANDSCAPE

I feel Thy presence in this landscape
which draws my heart so close to Thee.

This landscape in my heart
is a reflection of Thy beauty.

MOUNTAINS

Let me stand by truth in all calamities
as the mountain stands unshaken through storms.

Strengthen my heart in Thy faith
as the rock of the mountains.

Help me to climb the mountain path
which leads to Thy shrine.

I look up to Thee with raised head and hands stretched
in worship as the mountains.

SPACE

As invisible as space
(and as inconceivable as time)
is Thy being, O Lord!

To rise above worry and fear:

Thou art present
all through space.

To seek the truth in mystery:

I behold through space
thy limitless presence.

Let me greet thee in space,
O formless and colorless God.

Artistic:

Fill my heart with Thy beauty
as Thou fillest with thy creation empty space.

SKY

Envelope me as in the light of Thy divine spirit;
raise me from the denseness of the earth.

SUN

Sunshine:

Let the sun of Thy glory
shine in my heart.

Sunrise:

Raise my soul towards Thee
with the rise of the sun.

Sunset:

Le me unite with Thee
at the sunset.

MOON

Moonlight:

Let my heart reflect Thy light
as the moon reflects the sun.

Rising moon:

Let my soul advance towards Thee
as the rising moon progresses towards fullness.

Waning moon:

Let Thy light be my torch
through the darkenss of mind.

(Against troubles of worldly life.)

Let Thy light guide my path
Through the darkness of mind.

(Against confusion in the spiritual path.)

For the day of the full moon:

Fill my heart with Thy light
so fully as the full moon.

DARKNESS OF NIGHT

Through the darkness of night
my soul seeks for Thee.

SKY WITH STARS

Let my heart become a planet
in Thy heaven.

Let me receive Thy divine message
as the stars receive light from Thy hidden face.

Poetical:

Fill my heart with Thy love,
that my every teardrop may become a star.

(Jemal asking for wisdom and beauty.)

CLOUDS

Still clouds filled with color and light:

Let me reflect Thy light through my thoughts
as the clouds reflect in color the light of the sun.

Let from my heart rise clouds
bringing to view Thy beauty and color.

Let Thy beauty shine through my heart
as through the clouds come and spread out the rays of the sun.

Rain clouds and clouds of storm:

*While the clouds of Thy mercy are to be sent on earth,
the feelings of my heart ascend towards Thee.*

*When dark clouds surround the sky and people seek for the sun,
so in my dark hours I look for Thee.*

The sky is surrounded by dark clouds
and my heart by gloom, seeking after Thy light, my beloved sun.

When the sun is covered by clouds and darkness prevails,
then my heart cries aloud, "My sun, my beloved sun."

The dark clouds brought romance
between Thee, my Beloved, and me.

RAIN

Send the shower of Thy mercy and compassion
on humanity.

SNOW

Let Thy knowledge cover my heart
as the snow covers the ground.

Let my heart melt in Thy light
as the snow before the sun.

Let my heart show the purity of snow
in the path of righteousness.

Pour on me Thy eternal life
as snow on earth.

Make my heart delighted
by the snowfall of Thy knowledge of Truth.

WATER

Spring:

Let the stream of Thy wisdom and joy rise in my soul
as the spring of water.

Open my heart
that Thy stream may rise up as the spring.

Let my life become the spring of Thy infinite life,
running eternally forever and ever.

Running water:

My life is running towards Thee, my ocean,
as the river runs to the sea.

Still water:

Let my heart reflect Thy calm
as the stillness of the water.

Note: The most inspiring is the spring; next comes running water; and the least inspiring is still water [divinity is not in still water].

WIND

Strong wind:

My soul blows towards Thee
as the wind.

Gentle, soft wind [the wind fluttering in leaves]:

Thou blowest my heart's fire
by fanning it with the fluttering leaves.

Every leaf becomes Thy finger
when Thou fillest the flute with Thy breath.

Let me receive Thy message
as the branches which swing in ecstasy.

STORM

My soul is still pointing to Thee
though my life is going through a storm.

Thy invasion as though the storm
arouses my deepest passion for Thee.

I hold to the depth of Thy blessing
when the storm breaks through life's sea.

OCEAN

Let my heart become the ocean
of Thy divine perfection.

My head bends in humility and rises with Thy might
as the ever-rising waves of the sea.

The waves of joy rise in my heart
when I see Thy nature manifest in the sea.

I stand like the bubble
in Thee, my ocean.

My life is a wave
of the ocean of Thy eternal life.

Thou art the ocean
and I am the wave.

Let me not be drowned
in the sea of mortal life.

Teach me, Lord, to walk
over life's sea.

AIR

Speak, God, to me
through the air.

Heal me, God,
by the waves of the air.

In the air I hear
Thy consoling voice.

In the touch of the air
I feel Thy sympathetic caress.

Lift my soul, air,
and carry it to His divine spheres.

The air moves my heart
to tears in Thy love.

The air brings Thy message
and turns me into ecstasy.

I rise above birth and death
through the waves of the air.

FIRE

Fire, divine purifier,
purify my heart.

Fire, O power of God,
purify my mind from all evil.

Fire, in thee I see
the maker, Purifier, and Healer, God.

Let love's fire remain in my heart
and all else be burnt.

Let me live in Thy warmth;
raise me above the coldness of the earth.

Kindle, Lord, fire in my heart,
that life may become clearer to me.

Let the tortures of life burn up all
which keeps me from rising to Thy spheres of freedom and peace.

*Destroy, Lord, my infirmities
by the fire of Thy love.*

*Raise my soul up
as the rising of the flame.*

*Let my false self be turned into ashes
that my true self be born as a phoenix.*

ANIMALS

Group of animals:

*I am sure that Thou carest for me
as Thou lookest after Thy speechless creatures.*

*O Shepherd of humanity,
Thou lookest after all Thy creatures.*

HUMAN NATURE

Human beings [for both men and women]:

In man I see, my beloved Lord,
Thine own image.

I stand at Thy gate
when I am in the presence of man.

When I greet man,
I bow at Thy gate.

I find Thy shrine
at the heart of man.

Woman [meditations for man on woman]:

I gently approach woman
lest I may disturb Thy womanly tenderness.

Thy divine mercy is reflected
through the heart of the mother.

I recognize Thy divine grace
in the tenderness of woman's heart.

In woman's virtue
I recognize Thy divine purity.

I experience Thy divine perfection
with woman who completes my life.

Man [meditations for woman on man]:

*In man I recognize
Thy loving protection.*

My soul's ideal is manifest to me
in the form of man.

In the arms of man
I experience Thy divine embrace.

I experience Thy divine perfection
with man, who completes my life.

Raise me above the denseness of life
and allow me to recognize man in Thee.

Thou art the man,
all souls look to Thee for love.

Childhood:

I see Thy divine purity
in the innocent face of the child.

Thy message I receive
through the happy smiles of the infant.

The air of heaven the child brings to me
when it comes on earth.

I depend entirely on Thy protection, my Lord,
as an innocent child.

Guide me aright, my Lord;
I am as a child in Thy divine path.

Purify my heart
as the heart of an innocent child.

Old age:

Let me approach near to Thee
as I grow old.

In my veneration for the aged,
I worship Thee, O Lord.

in the grey hair of the aged
I see Thy purity, O Lord.

The aged are my messengers
to Thee, O Lord.

Bless me through the kind glance of the aged
and teach me in their words.

The Sage or godly man:

*To the godly man to whom all angels bow,
I bow.*

*Let Thy servant, O Lord,
be my master.*

*My holy pilgrimage
is the sacred dwelling of the sage.*

*The presence of the godly man
for me is the holy river.*

*It is Thou who comest on earth
to save humanity in the form of the sage.*

*Let my heart reflect
the spirit of the holy ones.*

*Let me enter Thy dwelling
through the heart of Thy holy one.*

*Let me become Thy body,
thou become my spirit, O holy one.*

On the prophet:

Let me recognize Thy visage
in the image of Thy avatar.

Teach me, O Lord,
through the words of Thy messenger.

Warn me, Lord, through Thy prophet,
before I step into error.

Heal my soul
through the inspiring glance of Thy messiah.

I see Thy spirit, O rasul,
under the veil of my spiritual guide.

Divinity I see
in Thy spirit of risalat.

Thine own ideal I see
in the perfection of rasul.

My heart is no more mine,
it is thine own, my spiritual guide.

My soul is thy spirit, O rasul;
now I exist no more.

I gave heart and soul to my guide, my teacher,
and what remains now is Thine, O Lord.

ON THE SILENCE AND STILLNESS IN NATURE

*Through the silence of nature,
I attain Thy divine peace.*

*O sublime nature,
in thy stillness let my heart rest.*

*Thou art patiently awaiting the moment
to manifest through the silence of sublime nature.*

*O nature sublime, speak to me through silence,
for I am awaiting in silence like you the call of God.*

*O nature sublime,
through thy silence I hear Thy cry.*

*My heart is tuned to the quietness,
that the stillness of nature inspires.*

ON LIGHT AND SHADOW

All light is Thy radiance,
and shade is the shadow of Thy beauty.

Thou art in both: in light as radiance,
in the dark as shade.

Thou changest thy place,
but not thyself, O light.

Light is Thy manifestation;
shade is Thy withdrawing.

In the light Thou art manifest;
in the shade Thou art hidden.

Light is Thine eye
and shade is its pupil.

The shade adds to the light
as zero adds to the figure.

Light represents Thy heavens
and shade Thine earth.

ON COLORS

Yellow:

*In yellow I see
the flame of Thy light.*

*I see in yellow
Thy love and Thy light.*

Thou hast adorned with yellow
the earth and Thy heavens.

Let my heart ripen
as a green leaf ripens to yellow.

I see Thy two wings
in the green water and the yellow earth.

Let the yellow flames of Thy divine light
turn my false ego into ashes.

(Yellow is a wonderful color, a color of stillness.)

Saffron:

In saffron shineth
the light of Thy majesty.

Saffron is the color
of Thy kingly grandeur.

In saffron I feel
Thy passionate love.

Saffron brings
enchantment and heavenly joy to my heart.

Brown:

In brown I watch
Thy soft smiles proving to me Thy mild nature.

Thy ripe nature
manifests in brown.

In brown I see
Thy constant endurance.

Thy charity of heart
manifests in the color brown.

Gold:

*O Alchemist eternal,
turn my heart into gold.*

Orange:

*In orange I see
Thy light culminated, perfected.*

*The sun brings to me
Thy greetings, clad in an orange garb.*

*I see in orange
the glorious vision of Thy heavenly riches.*

*Through orange Thou bringest delight
to my yearning heart.*

*In orange I see
Thy wisdom and Thy compassion.*

Red:

*In the red color I see
Thy glowing countenance.*

*In red I see
the bleeding of Thy heart in sympathy for Thy creatures.*

*Red shows me
Thy life in its perfect glow.*

*Red brings life
to my hungry-heart.*

*Dye my heart red,
that it may take the color of Thine own life.*

Violet:

*O ever-youthful Beloved, from violet I hear
Thy silent groan of heart.*

*Beloved, I hear Thy soft lamentation
in violet.*

(In violet is no light; it is quite another thing from the other colors, more on the side of black.)

Purple:

*In purple I find
Thy deepest woes.*

I sympathize with Thy grief
seeing it manifest in purple.

Scarlet:

Thy deep sorrow spearest through my heart,
rising through the scarlet blood.

*Scarlet brings to my heart
Thy eternal martyrdom.*

(Violet, scarlet, and purple are a trinity.)

Pink:

*The color pink raises in my heart
love for Thy being.*

Blue:

*In the blue color I get
the glimpse of Thy heavens.*

I see heaven shining out
in Thy blue eyes.

I behold the blue of Thine eyes
in the sky.

Out of blue comes Thy uplifting influence,
which raiseth me from earth.

*In blue I see
the purity of Thy nature.*

*Raise me high
in the blue spheres of Thy heaven.*

I feel Thy presence most
when all is blue to me.

Green:

*In the green color I see
Thy life springing.*

*I see Thy two wings
in the green water and the yellow earth.*

*The green carpet of Thy heaven
is spread on the earth.*

*Reflect, God, Thy compassion
in the tone of the green nature.*

*Thy heart's emotions
are expressed in the ever-rising waves of the green sea.*

*Through green Thou speakest;
through blue Thou art silent.*

*Let my soul move in Thy thought
as the green in the forest.*

*Give me the patience of the green trees
that stand still, awaiting Thy command.*

*I ask for the bowl of green poison
that bringeth the life that follows death.*

(From the initiation of Shiva; compare bowl of bitterness.)

White:

In white I see Thy purity
manifested to my eyes.

In white lilies I bring Thee
an offering of my open heart.

Black:

In the color black
I feel the depth of Thy being.

Thou showest in black
Thy eternal being.

In black Thou givest me a proof
of being above all changes.

Who is behind utter darkness,
Thy endless self.

Black is death,
yet life eternal.

Grey:

I recognize Thy face
covered under the grey veil.

in grey I see the sign
of the maturity of Thy spirit.

In the heart of grey
the world is reflected.

Thy heavens are supported
by grey ceilings.

My deep sigh rises as a grey vapor
for Thy consoling words as rain.

ON GOD

Thou knowest all my needs
and Thou shalt grant them.

O Knower of my heart,
fulfill my desires.

It is Thou whom I see
in all names and forms.

Thou art closer to me
than myself.

Let Thy might strengthen me,
(Thy light inspire me),
and let Thy love move my soul to the ultimate joy.

Make me conscious of Thee,
that I may lose the consciousness of my being.

Let every movement of life
whisper Thy name to my ears.

God, be Thou before me when I am awake,
and with me when I am asleep.

In Thy nature
I feel Thy presence.

O Creator,
who art hidden under Thy wonderful creation.

Speak, God, to me
through Thy nature.

I stand as a bridge
between Thee and Thy nature.

Lift, God, the curtain
which divides Thee from me.

Remove the wall from my sight
that I may attain Thy presence.

Unveil Thy face, O Lord,
that I may behold Thy vision.

GENERAL

For general cases and to raise the faculty to find new ones:

Let earth reflect heaven,
that I may read life as an open book.

Let the sun of Thy divine spirit rise from my heart
that man may break out of the darkness of life.

Let Thy world become
my life's expression.

Talk through me, my Lord;
the ears of my heart are listening.

Let my life be fruitful
in its every aspect.

ON MOVEMENT

I touch Thy life in movement,
and feel Thy spirit in stillness.

Let Thy every movement become a word for me,
which was lost for me so long.

Every movement of nature
is a signal from Thee.

Every movement covereth
Thy voice.

The whole universe is an instrument
whose rhythm is conducted by Thy baton.

Let me see Thy divine movement
in all moving things of the universe.

Let me see the secret
hidden behind Thy movement.

DIFFERENT MOVEMENTS

Inward movement means strength and control.

Outward movement means exhaustion and expulsion.

Zigzag movement means strength but destruction.

Side movement directed from right to left means strength and power.

Side movement directed from left to right means gentleness and modesty.

Side movement directed upwards means love and purity.

Side movement directed downwards means affection and humility.

ON STRAIGHT LINES

*In the straight line
Thou art still.*

*The straight line tells me
Thou art the Only Being.*

*The straight line speaks
of Thy justice.*

*The straight line shows me
the path to Thee.*

*The straight line expresses
the beginning of creation.*

*The straight line tells us
that Thou art One Alone.*

*The straight line cries aloud
that there is none besides Thee.*

*The straight line promises
His ease.*

*The straight line represents
clearness.*

ON HORIZONTAL LINES

The horizontal line expresses the hindrance on the path.

The horizontal line conveys death.

The horizontal line suggests stillness.

The horizontal line is the obstacle.

The horizontal line is preventive of action.

The horizontal line is the sign of destruction.

The horizontal line shows annihilation.

The horizontal line is expressive of mortality.

The horizontal line is a sign of failure.

THE CROSS

The horizontal line with the vertical is the sign of perfection.

The horizontal line with the vertical is the sign of life.

The horizontal line with the vertical is the sign of perfect joy.

The horizontal line with the vertical is the sign of experience.

The horizontal line with the vertical is the cause of resurrection.

The horizontal line with the vertical is the means of divine perfection.

THE CIRCLE

The circle is the sign of God.

The circle is the sign of perfection.

The circle is the sign of unchangeableness.

The circle is the sign of the beginning of life and of the extinction of life.

The circle is the sign of beginning and of ending.

The circle is the sign of the source and of the goal.

The circle means nothing, everything, and all things.

The circle is life and is death.

The circle is richness.

The circle is an unending pain and an everlasting joy.

The circle is the lake in which the souls are lost and the fountain where the souls arise.

The circle expresses the whirlwind through all the aspects of life.

The circle represents the world.

The circle represents the planets.

The circle represents the secret.

The circle represents the opening and the closing.

The circle represents the absorption and the expulsion.

FLOWERS

I see Thy mystery
hidden under the petals of the flowers.

Flowers are
Thy dancing rhythm.

In flowers I see
the female beauty of Thy spirit.

The flowers tell me
how beautiful Thou art.

In the color of flowers
I see the color of Thy countenance.

In the form of flowers
I behold Thine image.

I see Thy skill, O perfect Artist,
in the making of flowers.

Flowers speak to me
of Thy loveliness.

Out of flowers comes a fragrance
which moves my heart to ecstasy.

The sweet fragrance of the flowers
brings to me the message of Thy sweetness.

Who made the flowers so beautiful,
(colored them and gave them fragrance),
it is Thee, my Lord.

(The style of Zarathushtra.)

ROSES

The rose offers to me Thy message of love;
I offer to Thee my devotion in rose.

In the rose I see
Thy delightful countenance.

Let my heart bloom in Thy love
as the rose.

My lips are closed with prayer in them
as the rosebud.

Empower my heart that I may pull myself together
like the heart of the rose controlling its petals.

Let me retain Thy beauty,
which I have as the rose.

The divine spark in me is as a drop from Thine ocean;
let me preserve it as the rose preserves the dewdrop.

In the red rose I see
Thy heart bleeding over the corruption of humanity.

In the white rose I see
the purity of Thy divine being.

In the pink rose I see
Thy divine love and compassion.

In the cream rose I see
Thy wisdom,

In the yellow rose I see
Thy divine light.

Oh, turn my heart red
like Thy lovely red rose.

My heart turns into a pink rose
in Thy divine love.

PRAYERS FOR THE PASSING STAGE

A second step is not in words, but in looking at the picture in the mind. A further stage is not saying the prayers aloud but holding the picture in the mind and thinking or saying the prayer without expressing it in words. Keep it in feeling and recognize in it the divine being. Make your breath rhythmic as you do this.

A stage in passing from the first step to the second one is not seeing each separate thing as an action in God, but seeing the whole nature as one living face of God.

The prayers of this practice are:

Every form I see is
Thine own form, my Lord.

Every sound I hear is
Thine own voice.

In the fragrance I smell
the perfume of Thy spirit.

In every word spoken to me
I hear Thy voice, my Lord.

All that touches me is
Thine own touch.

In everything I taste
I experience the syrup of Thy delicious spirit.

In every place
I recognize Thee, my Lord.

Every word that touches my ears is
Thy message.

*Everything that touches me thrills me
with the joy of Thy kiss.*

*Wherever I roam
I need Thee;
wherever I reach
I find Thee, my Lord.*

*Wherever I look I see
Thy glorying face;
whatever I touch
I touch Thy beloved hand.*

*Whomever I see,
I see Thee in his soul.*

*From whomever I take anything,
I take it from Thee.*

*Whomever I give something,
I give it humbly to Thee.*

*Whoever cometh to me,
to me it is Thy call.*

*To whomever I call,
I call at Thine own gate.*

*Whenever I nod to anyone,
I bow before Thy throne.*

*In showing my sympathy to anyone
I express my love to Thee, my beloved.*

THE SECOND PROCESS

In the second process no words are used. There are two ways of doing this, with open eyes fixed upon nature or with closed eyes creating the picture of nature in one's own mind. Including the prayers, there are three different processes, with a passing step from the first to the second.

WHAT COLOR FLOWERS ONE SHOULD GIVE

One should use:

For a dying person, white flowers, with the thought that his passing should be peaceful.

For disorders of the blood, white flowers, preferably jasmine.

For nervous young people of an emotional nature who have not found themselves, white lilies.

For nervous persons unstable in mind and body, yellow flowers. Tulips are best, but all kinds of yellow flowers are good.

For anemia, red tulips, red roses, red flowers of any kind.

For a person who fears death, who is restless and in despair on his sickbed, pink roses or pink flowers.

For persons who are so strongly impressed by illness that they can't get better, blue flowers.

For obsessed persons or those who are ill from some evil spirit's influence, any kind of orchid.

(But always remember the thought behind the flower.)

WHAT DIFFERENT FLOWERS GIVE

The rose gives development.

The orchid gives artistry.

White flowers give development of character.

Flowers with perfume give personality.

Yellow flowers give brilliance.

Sapphire flowers give joy.

Purple flowers give weight to the personality.

STONES

Emerald = progress, productivity, especially in beauty and art.

Sapphire = art and inspiration.

Ruby = love; sorrow and difficulties.

Topaz = harmony.

Diamond = righteousness.

Never use a pearl. It stands for imprisonment because it comes out of a shell. It brings confinement and wealth, with all the sorrows which belong to it.

Do not wear an opal. It has all colors; it represents positive and negative, and that is not good. There must be either one or the other. They are both good, but not at the same time.

USE OF COLORS

Healing colors are light colors: White, cream, spring green, sky blue, flower yellow.

For skin disease: White, cream.

For nervous illness and consumption: Sky blue.

For nervous illness: Flower yellow.

For worn-out, depleted, and old people: Spring green.

For crippled people: Sandalwood color (yellow-brown earth).

For orphans: Spring green, yellow, pink, sky blue.

For the blind: Sky blue.

For the insane: Sandalwood color.

For cremation halls: Smoke color, from grey to white going upwards.

(Never use mauve for this occasion. It is the color of mourning and is bad for the dead. A person who is expecting danger or sorrow has a mauve aura.)

For students' buildings: Dark amber and red, with an amber light for inspiration, for youth, imagination, intellectual studies.

For prisons: Blue of all shades.

For business places: Deep, striking colors; blue, pink.

For churches and devotion: Red, pink, blue, green, yellow, silver, gold.

For the higher aspect (illumination): Yellow.

For the religious emotion (faith): Red.

For aspiration: Blue.

For spreading a religious message: Green.

For virtue (piety): Silver.

For grace and benediction: Gold.

For clothing: In daily life do not wear purple, especially not purple in which red dominates, for it brings destruction. For mysticism and spiritual purposes purple is good, but not for daily life.

Do not wear red and blue in combination. This brings thunder, and when fire is in the air it brings destruction.

For convents [nuns]: Mauve (not scarlet).

For monasteries [monks]: Pink, cream.

For virgin girls: Turquoise.

For future brides: Coral red.

For consoling: Spring green, yellow.

To calm down:

The least striking colors, yellowish brown. Mountains, thickly covered with green, deep valleys.

Against melancholy:

Apricot. The more sky, stars, sun, moon, the better.

To get above lower thoughts: Cream. Angels, churches, domes.

HIGHER CONTEMPLATIONS

The meditations following were designated "for higher initiates (in the Sufi Order) only" in the original manuscript:

TREES

Let my mind bear sweet fruit and fragrant flowers,
as this tree is planted on the soil of Thy spirit.

MOUNTAINS

Let Thy might be my might
to lift the mountains of life's responsibility.

EARTH

I bend towards the Mother Earth
in delight of the Father in heaven.

SPACE

Earth into earth, water into water,
let my soul immerse in Thee through space.

SUN

Let the sun of Thy divine spirit rise from my heart,
that morn may break out of the dance of life.

MOON

Let Thy perfection be mine,
and my imperfection be lost as the darkness in the full moon.

SKY WITH STARS

Open a way through Thy heavens,
that I may arrive at Thy dwelling place.

Let my soul reflect Thy light,
that every glance I cast may become a comet.

(Jelal asking for power.)

CLOUDS

I shall penetrate the black heart
of the clouds to reach Thee, my Lord.

AIR

Air, carry the message of my feeling heart
far and beyond.

FIRE

Let the flame that rises in my heart
illuminate my path.

HUMAN NATURE

Woman [meditations for man on woman]:

Woman, my steppingstone
in the ascent towards Thy shrine.

I experience Thy perfection
in the union with my other half.
(For beloved and married ones.)

Childhood:
Teach me innocence, O Lord,
through the child, an angel on earth.

I rise above all worries and bitterness of life
as a child.

Old Age:

My soul is getting to be aged
and my heart is turning grey by Thy silver light.

The Sage or Godly Man:

I lose my self in the self of the godly man
to unite with Thee.

ON THE SILENCE AND STILLNESS IN NATURE

*O nature sublime, pregnant of divine spirit,
manifest as a prayer, which rises from my heart.*

*Speak, God, in silence,
this moment my heart is in tune with the stillness of Thy nature.*

*Though the ever-moving is my nature,
thou art my very being, O stillness.*

ON LIGHT AND SHADOW

In the light I see Thy beauty;
in shade I find Thy mystery.

Light is Thy face,
and shade is Thy bosom.

ON GOD

Let my self turn
into Thy being.

Let my life become
Thy soul.

Let me forget myself
in Thy consciousness.

I drink the wine of Thy presence
and lose myself in its intoxication.

One more cup, my beloved,
that I may entirely lose myself.

Let me be drowned in Thy divine ocean
as a pearl in wine.

GENERAL

Unfold Thy secret through nature
and reveal Thy mystery through my heart.

(This one will rouse the faculty of finding other nature prayers for oneself; if the prayer is continued, one finds others.)

Let my mind bear sweet fruit and fragrant flowers,
as this tree is planted on the soil of Thy spirit.



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